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M,DCC,XCIV.

With an APPENDIX.

> *Defendat quod quiſque ſentit: ſunt enim judicia libera: nos inſtitutum tenebimus; nulliſque unius diſciplinæ legibus adſtricti, quibus in philoſophiâ neceſſariò pareamus, quid ſit in quâque re maxime probabile ſemper requiremus.*
>
> Cic. *Diſp. Tuſc. lib.* iv. *cap.* iv.
>
> *Judicavimus tamen: neque enim ſoli judicant, qui malignè legunt.*
>
> Plin. *Epiſt.*

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Page 40. l. 23. *for* 'ſaid he,' *r*. (ſays he,)
65. l. 8 & 25. *for* 'deceaſed,' *r*. diſeaſed.
89 l. 10. from bottom, dele the turned comma after *law*.
111. l. 7. from bottom, *for* 'reſentment,' *r*. refinement.
388. l. 16. from bottom, for '*cum*,' r. *in*.

THE MONTHLY REVIEW,

For MAY, 1794.

ART. I. *Letters from a Father to his Son*, on various Topics relative to Literature and the Conduct of Life. Written in the Years 1792 and 1793. By J. Aikin, M.D. 8vo. pp. 348. 5s. Boards. Johnſon. 1793.

It is impoſſible to compare the eſtabliſhed modes of education with the preſent ſtate of knowlege without perceiving that they are defective, in ſeveral reſpects, but particularly in this, that the plans of inſtruction commonly followed are by no means ſufficiently varied and extenſive. The grand object ought not ſo much to be to form great ſcholars, or great mathematicians, as to furniſh young men with ſuch general principles of knowlege and taſte as may be uſeful to them in future life:—whereas the fact is, that, in our public ſchools and univerſities, one or two objects of purſuit, and theſe often only indirectly connected with the ſcholar's future deſtination, are almoſt excluſively regarded. Claſſical or mathematical learning, in relation to other ſtudies, like the ſerpent of Aaron, ſwallows up all the reſt. Whatever temporary benefit may accrue to individuals from the arbitrary connection which has been eſtabliſhed between high attainments in theſe branches of learning and the acquiſition of academical honours, or profeſſional emolument, the general inconveniencies attending this narrow plan of education are very ſeriouſly felt; and it is become a concern of the firſt moment ſo far to new model our ſyſtems of inſtruction, as to accommodate them to the preſent enlightened and improved ſtate of ſociety.

The ingenious and judicious author of the work now before us is ſo ſtrongly convinced of the propriety of ſuch an extenſion of the current plans of education, that, as we learn from the introductory letter, he has educated his ſon, to whom the letters are addreſſed, on a broad ſcale, which has comprized many changes of diſcipline, and has embraced a large field of inſtruction. By theſe means, he has endeavoured to give the young man a comprehenſive view of the objects before him, and to prepare him for the ſtudy of books, of men, and of nature, as well as for the reputable and uſeful diſcharge of profeſſional duties. In giving the finiſhing ſtroke to this important work of educating a ſon, he addreſſes to him a ſeries of letters, ſupplementary to thoſe inſtructions which he had received, in a ſyſtematic way, from books and lectures. Preſuming that his *principles*, in the courſe of a liberal education, had been well eſtabliſhed, he writes ‘ rather with a view to place in a ſtrong and familiar light ſome ſubordinate truths belonging to the experimental practice of life, which, though not of the ſame fundamental importance with principles, are of no ſmall weight in promoting a man's happineſs and utility.’ At the ſame time he communicates to him various obſervations on points of taſte and literature, in which his chief aim has been to obviate prejudices, and to give that turn to his ſon's thoughts which might enable him to judge and enjoy for himſelf, without firſt appealing to the deciſion of a dictator. The letters, throughout, encourage and recommend that freedom of diſcuſſion, without which, as the author juſtly remarks, no difference exiſts between *opinion* and *prejudice*.

The public is much indebted to Dr. Aikin for extending the utility of theſe letters beyond his own family; for that young man muſt have been very fortunately educated, and have made very extraordinary attainments, who cannot reap from them much improvement, as well as entertainment: nor is this publication by any means to be conſidered as peculiarly appropriated to the uſe of young men. The work, being neither elementary nor ſyſtematic, brings before its readers a great variety of pleaſing and intereſting ſubjects; on all of which it leads them into important or curious inquiries, or induces a train of uſeful or amuſing reflections. In this view, Dr. Aikin's publication may be conſidered as a valuable addition to the public ſtock of miſcellaneous eſſays, moral and critical; for (uſing the terms with ſome degree of latitude,) under theſe two claſſes all the letters in this volume may with propriety be arranged.

Among the moral eſſays, the firſt that occurs, both on account of the great importance of the ſubject, and of the happy manner in which it is treated, calls for particular notice. The topic is—*ſtrength of character*. This deſirable quality, the author is of opinion, not only increaſes, from natural cauſes, with increaſing years, but is capable of improvement by moral diſcipline. The cauſes of the contrary juvenile weakneſs, on which Dr. Aikin particularly inſiſts, are *falſe ſhame*, *a fear of offending or giving pain*, and *a deſire of pleaſing all mankind.*

kind. The Doctor's remarks on the laſt of theſe cauſes, with the ſubſequent advice on the cultivation of firmneſs and conſiſtency of character, are as follow:

'The *deſire of pleaſing all mankind,* which is the counterpart of the two former principles, is a fertile ſource of weakneſs and mutability in ſome of the beſt diſpoſitions. It is the quality commonly termed *good-nature,* and perhaps is in ſome meaſure national to Engliſhmen. Young perſons are not only themſelves prone to fall into exceſs of eaſy good nature, but it is the quality that moſt readily captivates them in the choice of an early friend. It is impoſſible here to blame the diſpoſition, although it be highly important to guard againſt the indulgence of it; for it leads to the very ſame imbecility of conduct that falſe ſhame and cowardice do. In the courſe of our duties we are almoſt as frequently called upon to undergo the cenſure and enmity of mankind, as to cultivate their friendſhip and good opinion. Cicero, in enumerating the cauſes which induce men to deſert their duty, very properly mentions an unwillingneſs "ſuſcipere inimicitias," to take up enmities. This is, indeed, one of the ſevereſt trials of our attachment to principle; but it is what we muſt be ready to ſuſtain when occaſion requires, or renounce every claim to a ſtrong and elevated character.

'When young in life, I derived much ſatisfaction from thinking that I had not an enemy in the world. A too great facility in giving up my own intereſt, when it involved a point of contention, and a habit of aſſenting to, or at leaſt not oppoſing, the various opinions I heard, had, in fact, preſerved me from direct hoſtilities with any mortal, and, I had reaſon to believe, had conciliated for me the *paſſive* regard of moſt of thoſe with whom I was acquainted. But no ſooner did different views of things, and a greater firmneſs of temper, incite me to an open declaration reſpecting points which I thought highly intereſting to mankind, than I was made ſenſible, that my former ſource of ſatisfaction muſt be exchanged for ſelf-approbation and the *eſteem* of a few. The event gave me at firſt ſome ſurpriſe and more concern; for I can truly ſay, that in my own breaſt, I found no obſtacle to the point of *agreeing to differ.* It was even ſome time before I could conſtrue the eſtranged looks of thoſe, who meant to intimate, that they had renounced private friendſhip with me, upon mere public grounds. But enough! At preſent, I can ſincerely aſſure you, that I feel more compunction for early compliances, than regret for the conſequences of later aſſertions of principle. And it is my decided advice to you, who are beginning the world, not to be intimidated from openly eſpouſing the cauſe you think a right one, by the apprehenſion of incurring any man's diſpleaſure. I ſuppoſe this to be done within the limits of candour, modeſty, and real good temper. Theſe being obſerved, you can have no enemies but thoſe who are not worthy to be your friends.'

This kind of *experimental counſel* from a father to his ſon is highly intereſting and valuable. Perhaps there is no moral quality concerning which the young men of the preſent age, (ſo productive of powerful temptations to duplicity and inconſiſtency of character,) ſtand more in need of monition.

The ſpirit of improvement, both in young men and in the world at large, has lately been grievouſly checked by general inſinuations, thrown out by the weak or the ſelfiſh, of the impracticability of all efforts for reformation, and by unmeaning obloquy caſt on philoſophy itſelf. The abſurdity of this humour is well expoſed in a letter on the purſuit of improvement. Speaking of philoſophy, the author ſays,

'It has been branded with the epithet of impious by the bigot, of arrogant by the cautious, and of viſionary by the dull. It has drawn down the anathemas of the ſerious, and the ridicule of the light. Above all, it has been treated with that ironical ſneer, which is ſo common a reſource to thoſe who are conſcious of being deficient in argument. "Thank heaven! I am no *philoſopher*; I pretend not to be wiſer than thoſe who have gone before me. I do not boaſt of the diſcovery of *new principles*. I muſt beg leave to retain my antiquated notions notwithſtanding philoſophers call them *prejudices*." Theſe flowers of polemical rhetoric, which decorate ſo many ſermons, ſpeeches, and eſſays, though they have loſt the attraction of novelty, are yet of no ſmall efficacy in ſwaying trivial minds; and the *argumentum ad verecundiam*, to which they appeal, is apt to overpower unaſſuming modeſty. Such a ſtrain of frothy inſolence is beſt diſconcerted by admitting it ſeriouſly as an honeſt confeſſion of inferiority. I would ſay—"I *know* you are not a philoſopher—I never took you for one—your education and habits of life have diſqualified you from all pretenſions to the character—your opinions *are* mere prejudices, and do not merit a refutation."

'But if there be thoſe who *bona fide* are afraid of philoſophy, becauſe very miſchievous doctrines have been propagated under its name, let them be told, that what they dread is only the uſe of reaſon in a large way, and upon the moſt important ſubjects; and that if, on the whole, we are better for the gift of reaſon, though ſome abuſe it, we are likewiſe better for aſpiring to be philoſophers, though ſome falſely and for bad purpoſes arrogate the title. A very common topic of railing againſt philoſophy, is the extravagant and contradictory opinions held by the ancient ſchools of philoſophers. But with whom ought they to be compared? Not with thoſe who have been enlightened by direct revelation, but with the vulgar and bigots of their own times, who implicitly received all the abſurdities which fraud and ſuperſtition had foiſted into their ſyſtems of faith. If, by the efforts of unaided philoſophy, out of a people thus debaſed, could be raiſed a Socrates, an Epictetus, an Antoninus, what honours ſhort of divine, are not due to it? Nor have its ſervices to mankind in later ages been much leſs conſpicuous; for not to inſiſt on the great advancements in art and ſcience which have originated from *natural philoſophy*, (ſince they are queſtioned by none) what man of enlarged ideas will deny, that the *philoſophy of the human mind*, of *law*, of *commerce*, of *government*, of *morals*, and, I will add, of *religion*, have greatly contributed to any ſuperiority this age may claim over former periods? If philoſophy thus employed have occaſioned ſome evils, a more correct and diligent uſe of the ſame will remove them. If erroneous concluſions have been drawn from a partial or premature induction of facts, they will be rectified by a future more extenſive induction. After all, no medium can poſſibly be aſſigned between reaſoning freely, and not reaſoning at all—between ſubmitting implicitly to *any* human authority, and to *none*.'

In a letter on the analogy between mental and bodily diſeaſe, ſome very uſeful practical hints are ſuggeſted concerning the method of curing moral diſtempers. The only effectual mode, in our author's opinion, is the reſolute application of oppoſites, on the medical maxim,

Contraria contrariorum eſſe remedia.

'What can be relied upon to oppoſe ſtrong natural inclination, conſtant example, and confirmed habit, but ſome agent equally powerful, which ſhall, not in the way of perſuaſion, but by coercive force, be employed to draw over the mind to a contrary ſtate of feeling? Where this can be put in practice, there is no caſe of moral depravity ſo deſperate as to be without the hope, nay, perhaps, without the certainty, of a cure; where it cannot, the ſlighteſt vitiation is hardly to be removed. It is not without experience that I ſpeak in this matter. More than once has it happened to me to be conſulted as a friend on occaſion of the diſcovery of very ruinous tendencies in young perſons. In theſe inſtances, diſſuading all petty expedients, I recommended ſuch a total change of external circumſtances, as would of *neceſſity* induce as complete a change of views and habits; -and the event juſtified my advice. That this was a right method, was, indeed, ſufficiently obvious; but it might not be ſo obvious that it was the *only* right one; at leaſt, parental indulgence is frequently glad to ſhelter itſelf under the plauſibility of ſome leſs deciſive mode of proceeding. But to one who has a juſt notion of the operation of *motives* upon the mind, it will be very apparent, that as long as thoſe which are induced for the purpoſe of remedy continue inferior in force to thoſe which nouriſh the diſeaſe, no benefit whatever can be expected from their application. Actions which we would avert will either be done, or not be done. They will infallibly be done, if the motives for them preponderate; they will not be done, if the contrary takes places. There is no medium: and ſuch is the power of habit, that every inſtance either of yielding or of reſiſting, favours a ſimilar termination when the trial next occurs. Whence may be demonſtratively ſhewn the weakneſs of expecting any advantage from the mere repetition of efforts that have already proved unavailing.'

Theſe remarks are illuſtrated and confirmed by an appeal to experience on the irreſiſtible oppoſition of a ſeries of cauſes in the formation of character. The principle of this letter is the only ſolid ground of improvement in moral diſcipline.

In a judicious letter on inequality of condition, after having admitted the neceſſity of a conſiderable degree of inequality, and having remarked that the condition of the poor, though not ſo good as it ought to be, is not ſo bad as it appears, Dr. A. concludes with the following obſervations on the manner in which their condition may be meliorated:

'In order to produce any favourable change, it is firſt requiſite to diſtinguiſh the *neceſſary* circumſtances of their ſituation, from the *caſual.* The neceſſary, are thoſe connected with that inferiority of ſtation which, I have attempted to ſhew, *muſt* be the condition of a majority in all human ſocieties, and more eſpecially in thoſe where the powers of the mind are moſt cultivated. I am of opinion, therefore, that it is not in the power of merely political inſtitutions to do more for the advantage of the lower claſſes, than ſecure them from oppreſſion, and prevent their intereſts from being ſacrificed to the avarice and ambition of the higher. Whether this can be done much more effectually than is already done by the conſtitution of our own country, I ſhall not enquire; but I am ready to confeſs, that my expectations of benefit are not turned towards changes in that quarter. It is on the removal of ſome of the *caſual evils* attending the condition of the poor, that my hopes of ſeeing the world happier chiefly depend; among which, I reckon groſs ignorance, bad morals, and pernicious habits. That it is within the reach of human induſtry to produce great amendment in theſe particulars, and that even in a metropolis ſo enormous and licentious as this, I no more doubt, than that all remaining ſlavery might be aboliſhed, as the paſt has been. A compariſon of different nations and ſocieties, already affords full demonſtration of the great differences in this reſpect that different care and management will create. The labouring claſſes of *all* towns are not left ignorant of every principle of religion and morality, and void of all encouragement to practiſe economy and the decencies of life. To the diſgrace of this enlightened country, it has been one of the moſt remiſs in attentions of this ſort; but I truſt a ſpirit is awakened which will ſuffer it to be ſo no longer. In promoting a reform of this kind, every man, however contracted his ſphere of action, is able to advance the public good; but eſpecially, thoſe who have devoted themſelves to the improvement of morals, poſſeſs both the ability and the influence requiſite for the work. To you, who even during the courſe of your education exhibited an ardent zeal in this cauſe, I need not recommend it further, than by expreſſing my confidence that your attempts will not fail of ſucceſs, if not ſo much as you would wiſh, perhaps more than you would expect. Evils, no doubt, moral and natural, will remain as long as the world remains; but the certainty of the perpetual exiſtence of vice, is no more an argument againſt attempting to correct it, than the ſame certainty with reſpect to diſeaſe, is a reaſon againſt exerciſing the art of medicine.'

The ſubject of the probable prevalence of truth through the world is ably diſcuſſed in another letter: but we truſt, for the ſake of human nature, that the obſtructions to its progreſs are too ſtrongly repreſented. We are willing to believe that long experience may correct the errors of mankind, and, in due ſeaſon, afford them all the benefits which can ariſe from a knowlege of uſeful truth.

On ſeveral other moral or ſpeculative letters, we could with pleaſure enlarge; particularly on ſome excellent remarks on *attachment to country*; in which, patriotiſm is wholly derived from the conſideration that our country comprehends thoſe individuals to whom we are bound by every tie of affection and gratitude:—but we muſt paſs over theſe, in order to leave room for a brief account of ſome other parts of the volume.

In the *critical* claſs, we meet with two letters on attachment to the antients; in which Dr. Aikin weighs the merits of the antients and moderns, on the general principle that writing is an art which admits of improvement in proportion to the general progreſs of mankind in knowlege. On poetry, he makes the following remarks:

> 'Ingenious diſſertations have been written to prove, that a ſimple ſtate of man and nature, as they exiſt in the firſt dawnings of civilization, is the condition moſt propitious to poetical attempts; and, in fact, many of the favourite productions of the muſe in various countries date from ſuch periods. This theory, ſupported as it is by various plauſible arguments, is, however, in my opinion, rather elegant than ſolid. When language and the art of verſification had reached to a certain pitch of refinement, that poetry which conſiſted in the deſcription of natural objects, and of the ſimple affections of the heart, might, indeed, at once attain excellence; and the attempts of a more poliſhed age to improve upon it, might degenerate into tinſel and conceit. Still, however, as nature herſelf does not alter, and as the ſimpleſt manners are always exiſting among a certain claſs of mankind, a writer of true taſte may at any time excel in delineations of this kind. Inſtances of this are likely to happen, when, after long periods of refinement, the reliſh for ſimplicity comes round again. This ſeems to be the caſe among us at at preſent; and he muſt be a very prejudiced reader, who can prefer the literary taſte of the ages of Elizabeth and the Charles's, to that of the preſent day, in reſpect to juſtneſs and truth. If the pictures of nature exhibited by a Cowper and many other modern poets be compared with thoſe of any former age of Engliſh poetry, I will venture to aſſert, that they will be found beyond compariſon the moſt chaſte and exact. It may here be remarked, that a ſimple age is never ſenſible of the merit of its own ſimplicity; but, on the contrary, is fond of laying on with profuſion all the ornament it poſſeſſes. This is univerſally true of ſavages, with reſpect to the decoration of their perſons, and all the little apparatus of their cabins. It is equally true of the language and rude compoſitions of a people ſtill barbarous, or only riſing towards civilization. Their productions, therefore, are leſs uniformly ſimple than thoſe of an age which can fully conceive the difference between different ſtyles, and poſſeſſes judgment enough to exhibit each in its purity.

'But with reſpect to the higher ſpecies of poetical compoſitions, there can be no poſſible reaſon to ſuppoſe that excellence in them will be the growth of an early ſtage of civilization, or that it will not in general keep pace with other choice products of the mind in their progreſs towards perfection. Uniformity of deſign will not exiſt before accuracy of conception,—beauty of arrangement, before a juſt ſenſe of order,—propriety of ſelection, before the principle of congruity,—ſtrength and delicacy of ſentiment, before a habit of abſtract thinking,—ſplendour of diction, before the large and varied uſe of language. Unleſs, therefore, it were in the power of native genius to overcome impoſſibilities, we ſhould never expect to ſee a capital work, combining all the excellencies of plan, imagery, and ſentiment, and at the ſame time free from groſs defects, produced in an uncultivated age, or by an illiterate author.'

In the ſequel, Dr. A. very ſatisfactorily accounts for the diſagreement of the actual progreſs of literary merit with this theory; the cauſes which have foſtered an unreaſonable attachment to the writings of antiquity are diſtinctly explained; and the true medium is pointed out between a blind reverence for the antients, as models of perfection, and a faſtidious contempt of their productions.

One of the moſt original ſpeculations in this volume relates to the queſtion reſpecting the general ſtandard of merit in the fine arts. On this ſubject, the author boldly departs from the common idea that their perfection conſiſts in the accuracy with which they imitate nature; for he maintains that they are not, in general, intended to give exact copies of nature, but have an additional object,—the production of novelty. The doctrine is thus illuſtrated with reſpect to the drama:

'The *drama* is of all the efforts of art that which approaches the neareſt to nature. It has every advantage conjoined, which the others poſſeſs ſingly; and indeed in ſome circumſtances almoſt ceaſes to be a repreſentation, but is the thing itſelf. Yet how differently have different nations conducted their dramatic ſpectacles, and how manifeſtly have they *intended* variation from nature, where copying it would have been obvious and eaſy. The Greeks, as you well know, wrote all their plays in meaſure, and pronounced them in recitative with the accompaniment of muſic, and with regulated geſticulation. They covered the ſtage with a chorus, which was made privy to the moſt ſecret tranſactions, and interrupted the dialogue by odes of the moſt elevated poetry. All this was certainly deviating far enough from reality; yet never were the powers of the ſtage over the paſſions more conſpicuous than in Greece, and never were a people more enthuſiaſtically fond of theatrical exhibitions. In all theſe points the Romans exactly copied them. Modern nations have in different degrees followed the ancient models. All have adopted verſe as the vehicle of tragedy, and moſt, of comedy. They have, at leaſt in the interludes, aſſociated dance and muſic. But the Italians, in their operas, have employed throughout the ſame artifices of recitative, ſong, and meaſured action, that were uſed by the ancients. A true-bred Engliſhman laughs at all this, or yawns. Some of our firſt wits have not diſdained to point their ridicule againſt heroes ſtabbing themſelves in cadence, and lovers expiring with a quaver. But a ſenſible Italian ſurely does not want to be told that this is not nature. He looks for nature in the ſtory, the paſſions and the ſentiments; but by allying it with the charms of exquiſite muſic and graceful geſture, he feels that he obtains ſomething more, without loſing any thing. It may, indeed, require time and exerciſe to acquire a true reliſh for ſuch exhibitions, and faſhion may have induced many to affect at theſe ſpectacles a pleaſure which they do not feel, eſpecially when the language of the piece is a foreign one. But I think we cannot, without groſs prejudice, doubt that they are capable of exciting genuine raptures, and that, in perſons whoſe ſenſe of propriety is as juſt and delicate as our own. You know that in this matter I may claim an unprejudiced opinion, at leaſt on the ſide for which I am pleading, ſince my own taſtes are perfectly homebred, and my conviction of the power of ſuch arts is founded more on the teſtimony of others, than on my own experience. I confeſs, that I was inclined to laugh at the idea of *heroic dancing*, till a friend of mine, a judicious unaffected country gentleman, who had been to ſee Veſtris in a ſerious opera, aſſured me, that he had received from his action, ſenſations of dignity, grace, and pathos, ſurpaſſing any thing of which he had before formed a conception.'

In confirmation of the doctrine advanced in this letter, the author remarks that the poetical language of tragedy is not natural: that even the recitation of blank verſe ought not to be a perfect imitation of natural ſpeech; and, in ſhort, that, if tragedy be not conſidered as a ſublime poem, rather than a mere fable to move the paſſions for a moral purpoſe, it will be impoſſible not to prefer the Gameſter, or George Barnwell, to any performance of Sophocles, Shakſpeare, or Corneille. After farther illuſtrating his theory by applying it to paſtoral, to the old romance, and to the modern novel, the author gives this ſummary of his doctrine;

'That even the pleaſure derived from natural objects is conſiderably dependent on their *novelty*—that art more peculiarly applies to this ſource of gratification—that even thoſe termed *imitative*, have a purpoſe diſtinct from copying nature, which is, the allying it with ſomething new, as the clothing and vehicle—and that with reſpect to the degree in which theſe additions may be made with a happy effect, it depends in great meaſure upon local habits and aſſociations.'

The ſame doctrine is applied, in a ſubſequent letter, to ornamental gardening; and the preference, on a compariſon of the antient and modern taſte, is given to the former. Entertained as we have been by the ingenuity of Dr. Aikin's ſpeculations on this topic, we cannot perſuade ourſelves entirely to ſubſcribe to his opinion. We perceive, however, ſo much ſtrength in the arguments by which he ſupports it, that we ſhould be inclined to come to a compromiſe with him, by admitting that it is *one* of the provinces of art to excite ſurprize by novelty, even at the expence of the moſt palpable deviations from nature,—but that her moſt extenſive and moſt pleaſing office is to imitate thoſe parts of nature which, in the archetype, are beſt ſuited to fill the imagination and to touch the heart.

Some excellent remarks are given, in the 16th letter, on Pope's *Eſſay on Criticiſm*; in which, we think, the Doctor has clearly ſhewn that this celebrated poem abounds with falſe thoughts and vicious principles, which render it a very unſafe guide in matters of taſte, notwithſtanding the large admixture of maxims eſtabliſhed on good ſenſe, and expreſſed with the utmoſt brilliancy of language. This letter may be particularly recommended to the attention of young men, as affording them a good ſpecimen of that kind of ſound criticiſm which judges of a writer's merit chiefly by the truth and correctneſs of his ideas.—The young critic may likewiſe reap great advantage from the careful peruſal of a judicious eſſay on the chief purpoſes, and the principal faults, of poetical tranſlation; in which it is laid down as a fundamental maxim, that the tranſlator, who, in order to accommodate his performance to modern taſte, fails to reflect a true image of his original, with its characteriſtic diſtinctions,—though he may preſent a figure graceful and pleaſing in itſelf,—has not completely performed his taſk.

As additional evidence of the correct taſte with which this work is written, we may refer to the twenty-fourth letter, in which the author canvaſſes ſome of the principles that are the baſis of our admiration of Ruins. We ſhall extract the following obſervations on the effect of Ruins as *objects of ſight*, and as *ſentimental objects*:

'The pleaſing effect of ruins on the *eye*, may be merely the conſequence of their having been parts of a grand or beautiful piece of architecture. The relics of Grecian temples, and theatres, or of Roman baths and palaces, the tall Corinthian pillars which ſupported ſome coloſſal portico, the long ranks of a broken colonnade, the high-roofed cathedral aile, and Gothic window with its rich compartments and delicate tracery, are all objects on which the nobleſt arts have beſtowed intrinſic value. They are alſo *rarities*; and they form a ſtriking contraſt with the ruſtic and ſolitary ſcenes in which ruins are uſually found. No wonder, then, that the barbarous hand is execrated which levels with the duſt the fair remnants of a cultivated age, nor that the eye of taſte and knowledge lingers in ſilent admiration on theſe gems that glitter amid the deſart. In this view, however, ruins have no peculiar value as ſuch; on the contrary, the leſs *ruinous* the better; and a remain of antiquity in perfect preſervation is the great deſideratum to the lover of the arts.

‘ But ruins, ſtill as *objects of ſight*, are not without beauties peculiarly their own, which render them the favourite ſubjects of the pencil, and the admiration of all who travel in ſearch of the *picturesque*. According to their feelings, the regular lines of art but ill harmonize with the free ſtrokes of nature; and in a landſcape they prefer the ſtick-built hovel and thatched cottage to the neat uniformity of an elegant manſion. But in ruins, even of the moſt regular edifices, the lines are ſo ſoftened by decay or interrupted by demolition; the ſtiffneſs of deſign is ſo relieved by the accidental intruſion of ſpringing ſhrubs and pendant weeds; that even the richeſt decorations of art ſeem not miſplaced amid the wildneſs of uncultivated nature. This mixture, too, produces ſomewhat perfectly ſingular; and novelty in itſelf is ever a ſource of pleaſure. The ivy creeping along gothic arches, and forming a verdant lattice acroſs the diſmantled caſements; buſhes ſtarting through the chaſms of the rifted tower, and wild flowers embracing its battlements; are the fantaſtic ſtrokes of nature working upon patterns of art, which all the refinement of magnificence cannot imitate. It is, however, obvious, that for a ruin to be worth preſerving as a figure in the landſcape, it muſt have belonged to a work of ſome grandeur or elegance, and ſtill exhibit the faded features of thoſe qualities. A mere maſs of rugged maſonry, a cracked gable or tottering wall, can give no other impreſſions than thoſe of decay and deſolation. They may, indeed, ſtill be *pictureſque* in the literal ſenſe of the word; that is, they may with ſuitable accompaniments be happily introduced into a *pictured* landſcape; but this is only a conſequence of the imperfection of painting as an imitative art, whereby the harſh and prominent features of deformity are ſoftened into eaſe and ſpirit. Who has not ſeen an old lime-kiln or dilapidated barn wrought by the hand of a maſter into a ſtriking piece of ſcenery? Yet, I preſume, no perſon of elegant perceptions would chuſe to have ſuch *real* objects confront his eye in the walks which he has led round his cultured domains.

‘ With reſpect to the *ſentimental* effects of ruins, they are all referable to that principle of aſſociation which connects animate with inanimate things, and paſt with preſent, by the relation of place. There cannot be finer topics for addreſſes to the imagination than this circumſtance affords; and poetry and oratory are full of examples of its application. The view of a field of battle, in which the fate of a mighty kingdom was decided; of gloomy towers once conſcious to deeds of horror; of ruined palaces, the ancient abodes of ſplendour and feſtivity; of deſerted towns where ſcience and arts formerly flouriſhed; of the roofleſs choir and mouldering cloiſter, once vocal to pious hymns, or ſacred to contemplation; cannot but powerfully move every ſuſceptible breaſt. The general ſentiment inſpired by ſuch ſcenes is that of the mutability of human affairs; and in certain tempers of the ſoul, nothing can be ſo ſweetly ſoothing as the tender yet elevated melancholy excited by the contraſt of the ſpectacle before our eyes, and that beheld by the imagination.

‘ But to enjoy this ſtrain of meditation to advantage, it is neceſſary that the place or remain ſhould refer to ſomewhat really intereſting—that the relics ſhould be ſufficient to afford ſome aid to the fancy—and that the emotions inſpired by the recollected ſcene be of a kind not incongruous with thoſe we are likely to bring with us to the ſpot. I cannot but ſuſpect, that the undiſtinguiſhing paſſion for ruins is only a proof how little their admirers are in general ſentimentally affected by them. A gay party rambling through the walks of a delightful pleaſure ground, would find an unpleaſant damp ſtriking upon their ſpirits on approaching an awful pile of religious ruins, did they really feel the force of its aſſociations. Were they not capable of gazing at them as mere objects of curioſity, they would be ſenſible of a certain incongruity of place and occaſion. Whilſt, on the other hand, the genuine child of fancy, often too much diſpoſed to a melancholy which our climate and habits of thinking naturally favour, might be led by ſuch an adventitious aid to indulge his penſive humour to a hurtful exceſs.

‘ Upon the principle of aſſociation it will, however, appear, that the greater part of the relics of antiquity in this country can produce but trifling effects on the heart. The ideas they ſuggeſt are thoſe of forms of life offering nothing dignified or pleaſing to the mind. The caſtellated manſion of the ancient baron, of which nothing is left but a ſhattered tower, frowning over the fruitful vale, reminds us only of the ſtern tyranny, brutal ignorance, and groſs licentiouſneſs, which ſtain the times of feudal anarchy. And if we look back to the original ſtate of our ordinary monaſtic remains, what ſhall we ſee, but a ſet of beings engaged in a dull round of indolent pleaſures, and ſuperſtitious practices, alike debaſing to the heart and underſtanding? We are rejoiced that their date is paſt; and we can have little inducement to recal them from that oblivion into which they are deſervedly ſunk, and which beſt accords with their primitive inſignificance.’

The diverſified entertainment, which this valuable publication has enabled us to lay before our readers, will be a ſufficient apology for the length of the preſent article. Writings ſo ſtrongly marked by good ſenſe, correct taſte, and liberality of ſentiment, carry with them their own recommendation.

Of the reſt of the letters in this volume, we can only mention the ſubjects, viz. The Love of Applauſe; The Story of Circe; Prejudice, Bigotry, Candour, and Liberality; Religious Societies; Reply in Controverſy; Claſſification in Natural Hiſtory; Buffon's Natural Hiſtory; Spleen and Low Spirits; Conſolation; Second Thoughts and Middle Courſes; Spectral Appearances; Cheap Pleaſures; Independance; and the Choice of a Wife.

Art. II. *The Rhine: or, a Journey from Utrecht to Frankfort*; chiefly by the Borders of the Rhine, and the Paſſage down the River, from Mentz to Bonn; deſcribed in a Series of Letters; written from Holland to a Friend in England, in the Years 1791 and 1792; embelliſhed with Twenty-four Views in Aqua Tinta, and a Map of the Rhine from Mentz to Bonn. By Thomas Cogan, M. D. 2 Vols. 8vo. 1l. 1s. Boards. Johnſon. 1794.

In a very modeſt introductory advertiſement, Dr. Cogan declares that he had no intention of prefixing his name to this work, until the eve of its publication, when it was forcibly urged that narratives of facts required a voucher, and that anonymous travellers were always placed in the ſuſpected claſs. His reluctance, he ſays, chiefly proceeded from his having availed himſelf of the freedoms which the epiſtolary form admits, and having indulged that ſportive vein to which an anonymous writer feels himſelf entitled: but which a proper reſpect for himſelf, as well as for his readers, would perhaps reſtrain in one who intends to reveal his name. We deem each of theſe circumſtances an advantage to the work. We have peruſed it with the greater confidence, as it has the ſanction of a reſpectable name; and with the greater pleaſure, becauſe, from the intended concealment, it is written with the unreſtrained eaſe that is neceſſary to render letters intereſting, and which diſplays the character of the author, and makes the readers conſider themſelves as his intimate friends. Letters compoſed with a deſign to be laid before the public, under the ſanction of the writer's name, are generally formal, if not inſipid; and have little of the epiſtolary ſtyle, except the beginning and the concluſion. Had Dr. C. originally intended to have prefixed his name to theſe papers, we are convinced that they would have been written in a different manner from that in which they now appear: we ſhould ſtill indeed have found him the judicious obſerver of men and things, but, as he would have been conſcious that he was profeſſedly feeling the pulſe of that reſpectable patient the public, we do not believe that, with all his apparent diſpoſition to cheerfulneſs, he could have avoided preſenting himſelf full dreſſed, and with a ſolemn countenance. This might have pleaſed a few faſtidious readers: but we confeſs that our taſte is very different; and, where the writer is worth ſeeing, we had rather ſee the man than the author. Thus, in the letters before us, we derive much more ſatisfaction from the frank and pleaſant companion to whom they introduce us, than we ſhould have received from the grave Doctor, with all the correctneſs and decorum of authorſhip about him.

The following paragraphs will give the reader an idea of the ſort of information which he may expect from this work, and of the author's manner of conveying it:

> 'We travelled over a large ſpace of ground, in a comparatively ſhort ſpace of time; and as we were continually in motion, we could examine few objects with critical attention. We could only ſkim the ſurface of things, which does not always afford cream. However, accept of the following condition; permit me to intermix with the deſcriptions or narratives of my route, thoſe ſentiments or recollections to which they may have given riſe, and I am at your command. Without having been an extenſive traveller, I have rambled more than my ſituation in life demanded. Local employments were not

always of ſufficient force to detain me at home. During the excurſion you wiſh me to deſcribe, both ſimilarities and contrarieties have frequently recalled other ſcenes and ideas, which I ſhall not heſitate to ſet down in the order they occurred; nor ſhall I reject any others that may occur in the courſe of my correſpondence. By this mode a ſtrange medley, a whimſical miſcellany, may poſſibly be produced, and it reſts with you to determine, whether my narratives will be the better or the worſe on this account. If the *latter*, you have only to exclaim *baſta*, and I have done, for I am very certain that without its aid they will not merit your acceptance, whatever may be their fate with it.

'One circumſtance is againſt me. As no deſign of ſpreading upon paper a particular account of this journey was entertained by me at the time; and as my minutes were taken merely to aſſiſt my own recollection, and were confined to thoſe ſubjects which are the moſt adapted to my own taſte, I have let many opportunities of accurate information eſcape me, relative to ſubjects that might have been more intereſting to yourſelf, or your friends, than they were to me. Whoever travels with the *intention* to communicate, is often more ſolicitous to become a *conduit*, than an *abſorbent*; to *convey* than to *drink in*; and he is obliged to pay a ſervile attention to *minutiæ*, which are acceptable, as they ſerve to *compleat* the information, although they may not anſwer any other purpoſe. As I had not this proſpect, I have not ſubmitted to the drudgery; but of conſequence I cannot lay claim to the merits of preciſion, nor make ſuch a diſplay of my knowlege, as might have been my object, could I have predicted your commands.'

When we propoſe to accompany a perſon on his travels, there are many trifling queſtions which curioſity prompts and delicacy forbids us to aſk; among theſe are the motives which lead our companion to make the excurſion. This ſome may think *an impertinent* queſtion; yet we cannot but deem it of importance; as it enables us to judge of the objects to which he means to introduce us, and of the entertainment which his ſociety is likely to afford us; whence we may determine whether we chuſe to be of the party. Sterne obſerves that the French have a very eaſy method of ſatisfying themſelves on this head, by negative queſtions, and by a proper uſe of the convenient adverbs, *peut-être* and *apparemment*: but Dr. Cogan, knowing that the Engliſh are not always bleſſed with the ſame modeſt aſſurance, has ſpared them the trouble of aſking, by making the following open declaration of his inducements, previouſly to his departure from his houſe at Rotterdam:

'Notwithſtanding the ſatisfaction we experience, when wearied and diſguſted with buſineſs, at the thoughts of retiring from tumultuous life; and the impatience with which we wait for the happy moment that promiſes leiſure to follow the deſires of our own hearts, and to free us from every reſtraint but thoſe we impoſe upon ourſelves; there is great danger, after this envied ſeaſon is arrived, and has been for ſome time enjoyed, of our being haunted by that dæmon of the indolent, yclept ENNUI. I do aver, and will maintain, that there are few people in the world who fear this dæmon leſs than myſelf, or that have been leſs annoyed by him. The diverſity of my taſte, which I mournfully acknowlege to be too general to purſue any one object with the unremitted diligence neceſſary to render me a competent maſter of it, united with the vivacity, not to ſay, out of reſpect to ſelf-love, the *levity* of my diſpoſition, had for years ſet the enemy at defiance. But very unuſual application to ſeverer ſtudies for ſeveral months, by which, *entre nous*, I hope that the public will in due time be eſſentially benefited, had ſo fatigued my eyes and my brain, that at length power was wanting to "repel the foul fiend," when he had the effrontery to beſiege my ſtudy. Though it be true reſpecting the *Great Devil*, *reſiſt him, and he will fly from you*, yet I am fully convinced that this little urchin, and all his fraternity and followers, ſuch as diſcontent, peeviſhneſs, caprice, &c. are like gnats and gadflies; there is no beating them away; they return perpetually; and the only chance of eſcaping, is to fly from them.'

On his journey from Utrecht to Nimeguen, the view of the Rhine leads our author to lament the fate of this venerable river, which, it is well known, is turned out of its antient channel; and, as it flows on to the ſea, loſes its name in that of the Leck, which was once an inconſiderable branch of it; while the waters that retain their old bed, being deprived of their original force, are unable to make their way to the ſea, and are choaked up by the ſands, at no great diſtance from it, near the village of Catwyk in the neighbourhood of Leyden.

'Some people, (obſerves the Doctor,) think that old *Rhenus*, the ancient river god, might fairly commence an action againſt his offſpring the *Leck*, for this robbery of the beſt part of his current. Others maintain that the *Leck* was not to blame, and that he has done nothing more than what every other river would and muſt have done in his place. Some alledge that the name of the Rhine ought, in juſtice and in decency, to have been transferred to the *Leck*; as there is no proportion between its former and preſent volume of water. They aſk, with an air of triumph, what is it that conſtitutes a river? The channel, or the water that flows through it? Now this appears a deciſive queſtion; for, if we ſay the *channel*, or the track through which the waters *have* paſſed, it follows that a river may remain after it is dried up:—If we ſay the *waters*, then certainly the name ought to follow them. Others evade the argument by aſſerting that rivers are ſubject to the ſame laws with widows and maidens, who change their names, as oft as they change their beds.

'You may imagine the diſpute to be of no moment. What is a mere appellation? you will aſk. But theſe are obviouſly republican notions. You cannot expect that they will be countenanced by nobles and potentates of the earth, or any of their adherents or dependents. A contra-revolution in France is threatened upon this very principle. Yet, my good Sir, what are the names and titles of *Men*, though they live to threeſcore years and ten; or of a generation of men, ſhould they boaſt of three or four hundred years, compared with that of a noble river, that has ſeen numberleſs generations ſucceed to each other as rapidly as its own fluids; and that has a natural claim to flow on to the end of the world, if ſomething more than human does not check its current?

'When ſpeaking of a *Favourite*, one is apt to be diffuſe. Since I have reſided in the United Provinces, thrice has my tent been pitched adjacent to the borders of this river; and he has always been kind and friendly to me. In the journey which is to be the ſubject of theſe letters, I have conſtantly travelled by his ſide, or ſwam with his ſtream. He has enlivened and dignified every proſpect I have enjoyed; and eager am I to embrace ſo fair an opportunity of paying him a tribute of gratitude.'

We have given theſe paſſages becauſe they afford an idea of the author's manner; it is now time to ſay ſomething of his matter. In this, there is a pleaſing variety; for, though he accurately deſcribes thoſe ſcenes and things which are worth mentioning, his attention is chiefly devoted to mankind; and the cuſtoms, manners, and characters of thoſe with whom he meets are the ſubjects of a large part of his letters. Theſe particulars he exhibits in a lively agreeable ſtyle, by the introduction of little anecdotes and converſations, which have the advantage of making the characters diſplay themſelves, and ſave the trouble of a formal account of them. This mode, it muſt be owned, may not ſuit thoſe who wiſh to travel poſt from place to place; for the Doctor detains us conſiderably on the road, and occaſionally invites us to accompany him to his inn, and to join in his convivial converſations: but for this delay he makes ample amends by the good ſenſe, as well as by the vivacity, with which he entertains us. What he ſees and hears on his journey often leads him into a comparative view of ſimilar objects in his native country, in which we always find him candid and impartial. Though a zealous friend to virtue, truth, and liberty, he ſeems to have nothing of that ſeverity which this zeal ſometimes inſpires; for vice he excites our pity and contempt, rather than our indignation; and he renders folly ridiculous by good humoured raillery.

At Cleves, our traveller was accoſted by a nun, who begged a trifle to ſupply the chapel of our Lady of Kevelaar with wax tapers; this was a moſt wonderful image, which was diſcovered in a miraculous manner, and, being placed in a chapel, performs the moſt aſtoniſhing cures, healing all thoſe votaries who have faith ſufficient to render them proper objects of her beneficence. Having ſtated the ſuppoſed facts, the Doctor obſerves that he does not preſume to arraign our Lady of Kevelaar as an impoſtor, for he apprehends that ſhe may cure an ague as well as [illegible]: but he charges her with a very indecent

4 monopoly,

monopoly, by undermining the true and lawful claims of the crucifix at Kraanenberg; which was much older, and was formed, in a more miraculous manner, of a conſecrated wafer that, being laid on a tree, ſunk into the wood, and, when the tree was cut down, fell out in the form of a croſs. This crucifix formerly had numberleſs votaries, and performed all the wonders now wrought at Kevelaar: but, ſays Dr. C.

'The *Kevelaar* image, like a pointed conductor, has drawn all the virtue from it, and left it totally inert.—The crucifix muſt have had more than Chriſtian patience, or it would have avenged its cauſe by ſome judicious miracle! You plainly ſee what a juggling trick this has been of the virgin. She has taken away all the honour, power, and profits from one that has a prior right, one that is more than three hundred years older than herſelf,—one that was born in a more miraculous manner than ſhe could be!—Not a ſoul knows whence that image came!—It could not be from heaven, for they ſay it has no very angelic countenance; and we will not ſuppoſe it to have been an outcaſt, and, like *Vulcan*, to have been thrown over the battlements.

'Reſpecting the Crucifix, nothing in the world can be more credible, and at the ſame time miraculous, than the whole of its hiſtory. The prieſt, as we all know, by conſecrating the wafer, converted it into genuine body and blood. It was therefore endowed with a vital principle, and with the power of acting, or elſe the whole proceſs of transformation would be of no moment. The wafer, thus qualified, could eaſily, in imitation of the ſhepherd's boys that ſurrounded it, employ its leiſure hours in cutting itſelf up into a crucifix. This is plain! for if the prieſt be able to make one *metamorphoſe*, and turn a wafer into a God, who dares aſſert that this god-wafer is not able to make another, and to change its mode of exiſtence as often as it pleaſes? and who will ſay that *ſelf-creation* is not better than a *doubtful original?* Theſe, my good friends, are the facts, and I leave you to form your opinion about them. Freely to confeſs my own, I think that *fair-play is a jewel* every where, and ought to be obſerved by the *images* of ſaints, as well as by *ſaints themſelves.*'

Two long letters are occupied with deſcribing ſome of the principal paintings in the celebrated gallery at Duſſeldorff, in which the author diſplays his good taſte, without the affectation of connoiſſeurſhip:—but the third letter is worth all the deſcriptions of all the cabinets in the world; as it contains an account of a noble action, occurring in the annals of private life, and introduced with ſome excellent reflections, tending to illuſtrate the goodneſs of Providence, and to ſoften that miſanthropy which ariſes from benevolence itſelf on ſurveying the horrid ſcenes of blood and devaſtation which hiſtory, and, alas! the experience of the preſent age, obtrude on our view. The ſtory is that of one Schmitz, a baker's boy, who, having an aſtoniſhing genius for engraving, taught himſelf this art; and, being patronized by Profeſſor Krahe of Duſſeldorff, was ſent to Paris; where, after conquering a variety of obſtacles which ſickneſs and povery threw in his way, he rendered himſelf maſter of his profeſſion, and returned home with the beſt atteſtations of his talents, induſtry, and moral conduct. He was received in the kindeſt manner by his patron, to whom he endeared himſelf by his ſubſequent behaviour, and of whoſe daughter he became enamoured. Finding, however, that ſhe was deſtined to be the wife of another, he laboured to ſuppreſs his paſſion at the expence of his health: but, fortunately, ſome objections were ſtarted by the parents of his rival, and he was at length made happy in poſſeſſing the object of his affections. The circumſtances of the ſtory, we are aſſured, are ſtrictly true; the characters which it exhibits are ſo excellent, that we know not which to admire moſt, the paternal generoſity of the profeſſor, the frank and affectionate diſpoſition of his daughter, or the noble ſpirit of young Schmitz. The author has done full juſtice to the anecdote by his manner of relating it; in which he diſplays that warm exultation which inſpires a worthy and humane heart, on contemplating actions that reflect honour on the moral character of his fellow creatures. We were ſtrongly tempted to extract a reflection or two: but we are afraid of exceeding our limits, and therefore muſt be ſatisfied with earneſtly recommending the whole letter to readers of taſte and benevolence.

The Doctor's deſcription of Cologne is agreeably diverſified with a variety of reflections, both ſerious and humorous, on the manners and follies of the place; among theſe his obſervations on ſuperſtition are too juſt not to ſecure the approbation of the grave, and too lively to fail in giving pleaſure to the cheerful. His remarks on political ſubjects ſhew him to be a zealous friend to civil and religious liberty, who does not ſuffer party prejudices to bias his judgment.

Dr. Cogan's viſit to Mentz leads him to inveſtigate the diſputed claim of this city to the invention of printing. After a very full and impartial view of the evidence on each ſide of the queſtion, he concludes that the original invention of wooden moveable types is due to Laurence Coſter of Haarlem; who, with them, printed ſeveral books in the Dutch language. The copies that are ſtill extant have all thoſe imperfections which muſt naturally be expected in the rude attempts of the firſt inventor: they are without date, but, from collateral evidence, the earlieſt is referred to the year 1422: it abounds with abbreviations, is printed in the old German letter, and only on one ſide of the leaf. It appears that Coſter had employed John Geinsfleiſche as a journeyman; who robbed him of his types, and eſtabliſhed himſelf at Mentz about the year 1440, where he printed *Alexandri Galli Doctrinale*, and *Patri Hiſpani tractatus*, with the very types that were the original property of Coſter. He then undertook other publications: but, being unable to make the neceſſary diſburſements, he communicated the invention to Fauſtus, who furniſhed him with money, and ſhared the profits of his labour. Geinsfleiſche then contrived to cut types in metal; and, in 1450, he and Fauſtus publiſhed a folio bible, which they ſold as an elegant manuſcript. Sometime after this, diſputes aroſe between them, and their partnerſhip was diſſolved. In the year 1457, Fauſtus publiſhed a Pſalter, which he openly acknowleged to be *printed*. Geinſfleiſche aſſociated with his younger brother, uſually known by the appellation of Gutenbergh, who had lived at Straſburgh; and who, our author thinks, might, by letters from his brother, have been made acquainted with Coſter's invention, in conſequence of which he attempted to ſet up a preſs at Straſburgh: but, not ſucceeding, he went to Mentz, and was employed in an inferior capacity by Geinsfleiſche and Fauſtus. It appears, from their publications in 1460, that the brothers excelled their rival, in the neatneſs and beauty of their types:—but, ſoon after this date, the latter took into his ſervice one Peter Scoeffer, who diſcovered the method of caſting metal types; in conſequence of which he was able to print with greater elegance and at leſs expence than the two brothers; and of the advantages of this invention Fauſtus was ſo ſenſible, that he attached its author to his intereſt by giving him his daughter in marriage.

In his account of Frankfort, Dr. Cogan gives a deſcription of the ceremonies obſerved at the coronation of the emperor, for which preparations were making when this journey was performed. Theſe are childiſh enough; nor is it ſurprizing when we conſider that they were invented during the intellectual infancy of Europe, and are continued unaltered to diſgrace its manhood. If the Emperor be a man of good ſenſe, he muſt ſecretly deſpiſe the nonſenſical and ſuperſtitious pageantry in which he is obliged to act a part:—but power is the reward; and this often reconciles men to the degradation of their real dignity as rational beings.

Frankfort, like Leipſic, is celebrated for its fairs, which are the grand marts for literature, as well as for articles of commerce. In order to provide a ſufficient ſtock for theſe markets, authors of all kinds are kept in pay by the bookſellers, and it is ſuppoſed that the annual publications do not amount to leſs than five thouſand volumes. We are told that, in a German Review, entitled *Allgemeine Literatuur Zeitung*, publiſhed at Jena, above three hundred authors are employed, and that the number of books annually reviewed in it is about eighteen hundred.

The paſſage down the Rhine, which takes up the remainder of the work, is agreeably deſcribed, and is interſperſed with a great number of lively and judicious remarks; which afforded us much ſatisfaction, from a certain bold originality of manner, which diſtinguiſhes this pleaſing letter-writer.

The views in acqua tinta are a pretty ornament to the book, which we do not heſitate to recommend as one of the moſt entertaining performances that we have lately ſeen. Our extracts from it have been leſs numerous than we could with pleaſure have made them: but we wiſh rather to incite the reader to peruſe the whole, than to ſatisfy him by our ſpecimens.

Art. III. *The Hiſtory of Antient Europe*; with a View of the Revolutions in Aſia and Africa. In a Series of Letters to a Young Nobleman. By William Ruſſell, LL.D. Author of the Hiſtory of Modern Europe. 8vo. 2 Vols. pp. 459 in each. 12s. Boards. Robinſons. 1793.

Dr. Russell's Hiſtory of Modern Europe afforded us much ſatisfaction*; and the author is here completing his account of this quarter of the globe, by taking a ſtation as far back as he can find hiſtorical footing, to include the antient hiſtory. This is indeed working backward from the end to the beginning, as Mr. Hume wrote his hiſtory of England: but whether the execution of extenſive undertakings by retrograde ſtages be attended with peculiar advantages, or whether it has been in theſe inſtances dictated by contingenees, is not material to the public, if the parts afterward unite into a connected whole. It may be obſerved, however, that, as the Hiſtory of Antient Europe includes Greece and Italy, two of the moſt conſpicuous theatres of antient ſtory, this undertaking will comprehend the moſt intereſting parts of univerſal hiſtory; and hence, which does not often happen, the work will prove more extenſive than the limitation of its title appears at firſt to promiſe.

In the commencement of antient hiſtory, we have the alternative of two lines of conduct; we may reaſon philoſophically from natural appearances, and expound the ſcanty records of antient fable: or we may take a much ſhorter and more eaſy way, which is to abide in all caſes by ſome fixed authority; a method which ſaves inquiry, and excludes all objection and controverſy:—but theſe methods muſt be purſued apart; we muſt adhere to the alternative choſen: for any attempt to blend them, with the view of aſſiſting each other, leads to inextricable confuſion. Dr. Ruſſell bewilders himſelf unneceſſarily, as we think, at the outſet of his work, in the abſtruſe queſtion as to the origin and primitive ſtate of mankind; a diſcuſſion which, in our opinion, he had better have declined, and, paſſing over the Moſaic hiſtory as ſufficiently known and generally admitted, have contented himſelf with tracing the riſe and progreſs of thoſe nations which were beyond the profeſſed object of the Jewiſh legiſlator's attention, from the earlieſt authorities which might be found concerning them.

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* See Rev. vol. lxi. p. 180. vol. lxxii. p. 94.

‘ Unleſs, (ſays he,) we have recourſe to that divine revelation communicated to the Hebrews, emphatically ſtyled *the People of God*, we ſhall for ever remain ignorant of the creation of the world, and of the primitive ſtate of man; ſubjects which, among all other nations, are loſt in the chaos of fable. Yet have we, ſetting aſide reverence for ſuch revelation, a ſtrong deſire to trace as high as hiſtorical records reach, or as heathen tradition furniſhes a chain of probable facts, the rude ſtory of the human race. To gratify, without abuſing, this curioſity, is the buſineſs of the hiſtorian.

‘ One circumſtance ſtrongly ſtrikes the inquiſitive and diſcerning mind, in entering on the hiſtory of ancient Europe. We find all its various nations and tribes, before the introduction of foreign improvements, in a ſimilar ſtate of barbariſm. The courſe of civilization ſeems, therefore, to point out to us the line we ought to purſue, in ſtudying their hiſtory.

‘ Let antiquarians bewilder themſelves in attempting to diſcover the origin of the firſt European nations; for our purpoſe it will be ſufficient, having found them barbarous, to follow them in their progreſs toward civility, military prowefs, and political power; and to inveſtigate the cauſes which retarded or accelerated that progreſs, together with thoſe that afterward produced a relaxation of manners, a decline of the martial ſpirit, and the downfal of empire.

‘ In making this grand hiſtorical tour, which will bring within our view the growth and decay of the wiſeſt and braveſt nations that ever appeared on the face of the earth, we ſhall have occaſion to contemplate MAN in all the different conditions of his being, and under every form of government. Conſequently we ſhall be enabled to collect, in our range, all the inſtruction that hiſtory (which has been defined *philoſophy teaching by examples*) can furniſh for the conduct of human affairs.

‘ With Greece, whence ſcience and civility were conveyed, through various channels, over the weſtern world, we are naturally led to begin our ſurvey. It will, however, be neceſſary, for the better underſtanding of the Grecian hiſtory, and the whole run of European tranſactions, at the ſame time that it is truly liberal, to take an introductory view of the moſt ancient ſtate of the nations to whom the Greeks were indebted for their knowledge of arts and of letters. For hiſtory may be compared to a river: we muſt aſcend to the fountain, to be able diſtinctly to trace its courſe.

‘ Independent of the teſtimony of the *ſacred books*, all things conſpire to prove, that the human race muſt have had a beginning; nor has ſcepticiſm dared to deny, that the earth, during early ages, was but thinly peopled, and imperfectly cultivated. And ancient hiſtorians, with one accord, inform us, that the inhabitants of Aſia, and thoſe of the contiguous part of Africa, were more early civilized and enlightened than the European nations.

'Before the date of any remaining records, before the birth of Moſes, the illuſtrious Hebrew legiſlator, and the father of ſacred hiſtory, population, policy, and arts, had made conſiderable progreſs among the Aſſyrians, Ægyptians, and Phœnicians. But whether this ſo early population, and conſequent civility, were the natural effects of climates more favoured than any in Europe, and greater fertility of ſoil, or of the more early planting of the human race in the heart of Aſia, is a queſtion not yet ſettled among divines and philoſophers; and which is, on each ſide, attended with many difficulties.

'If we receive, in a literal ſenſe, the Moſaic hiſtory of the creation, of the antediluvian world, and the diſperſion of mankind, after the flood, at Babel, or Babylon, we ſhall find little difficulty in aſſigning a reaſon, why the banks of the Euphrates and Tigris were crowded with great cities, crowded with inhabitants, ſkilled in all the uſeful and ingenious arts, before a ſingle city was erected on the banks of the Danube or the Rhine. Yet ſhall we ſtill be at a loſs how to account for the no leſs early population and improvement of Ægypt, India, and China; for the two latter countries were very diſtant from the ſcene of diſperſion, and the former ſeparated from it by almoſt impaſſable deſerts.

'But if, with a liberal antiquarian, we conſider that myſterious narrative of the Hebrew legiſlator, as a *mythical* and *political apologue*, compoſed for the *introduction* and *ſupport* of the *Jewiſh theocracy**; or if, conformable to the opinion of many learned writers, we ſuppoſe that,

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'* See a *Treatiſe on the Study of Antiquities, as the Commentary to Hiſtorical Learning*, by T. Pownal, Eſq. Several of the Chriſtian Fathers were partly of Mr. Pownal's opinion; and the late learned and celebrated Dr. T. Burnet is very explicit on the ſubject. "I have avoided," ſays he, "to mention Moſes's *Coſmopoïa*; becauſe, I think, it is delivered by him rather as a *lawgiver* than a *philoſopher*," &c.

"Almoſt all the *Chriſtian interpreters*," adds Dr. Burnet, "agree with us, that the Moſaic *Tohu Bohu* is the ſame thing as the *Chaos* of the ancients; that the darkneſs deſcribed by Moſes is their *Tartarus*, and *Erebus*, and *Night*; that his *Incubation of the Spirit*, or *Breath of God*, is colluſive with the *birth* of *Phanes*, *Eros*, or *Love*." (Burnet's *Theory of the Earth*, firſt edit.) "So far," obſerves he, "Moſes and the old philoſophers agree; but here he breaks off his *philoſophic ſtrain*, and takes up a *human* or a *theological ſtrain*; in which he has *framed* a *popular relation* of the *riſe of things*, in the manner we all know." (Id. Ibid.) To the ſame purport writes Mr. Whiſton, concerning the creation of the celeſtial bodies. "Moſes indeed," ſays he, "mentions the *making* of the Sun, &c. in order to *accommodate* his *narrative* to *vulgar apprehenſion*: but chiefly to *ſecure* the *Jews* from the *worſhip* of the *hoſt of heaven*." Whiſton, *Diſc. of the Moſaic Creation*, p. 4.'

that, in conſequence of the confuſion of tongues and the diſperſion of mankind, the great body of the human ſpecies degenerated, during their emigration, into a ſtate of ſavage barbarity; and, in that ſtate, ſpread themſelves widely over the face of the earth, the cauſes of ſuch population and improvement may be deduced in a ſatisfactory manner. For this purpoſe we muſt carry our inquiries to what has been called, *the State of Nature.*'

This is indeed as high as he can ſecurely go, without launching into the regions of imagination to fill up the chaſm between ſacred and profane hiſtory; and it is high enough to anſwer all ſatisfactory purpoſes.

Nevertheleſs, in treating on the early ſtate of Syria, and on the ſanctity of matrimonial engagements there, the author does not appear to entertain any very exalted idea of the Hebrew character. He obſerves,

'It is remarkable, that, in all theſe tranſactions, the various Syrian tribes diſcovered more confidence, and a higher ſenſe of honour, than the Hebrews, who dwelt among them; though the Hebrews regarded themſelves as the peculiar people of God, and had received aſſurances to that purpoſe. They wanted faith in man, whatever they might have in God; and ſeemed ever willing to proſtitute their wives, rather than ſuffer in their own perſons. The ſpeech of Abimelech to Iſaac is truly memorable. Iſaac, like his father Abraham, had ſaid that his *wife* was his *ſiſter*; "lest the men of the place ſhould kill him for *Rebekah*, becauſe ſhe was *fair* to *look upon*. And it came to paſs, that Abimelech, king of the Philiſtines, looked out at a window, and ſaw Iſaac *ſporting* with *Rebekah his wife*. And Abimelech called Iſaac, and ſaid, '*Of a ſurety ſhe is thy wife:* and how ſaideſt thou, She is *my ſiſter?*'—And Iſaac ſaid unto him, 'Leſt *I die for her!*'—And Abimelech ſaid, 'What is this thou haſt done unto us?—One of the people might lightly have lain with thy wife, and *thou ſhouldſt have brought guiltineſs upon us.*' And Abimelech charged all the people, ſaying, 'He that toucheth this man, or his wife, ſhall ſurely be put to death."' (*Geneſis*, chap. xxvi. ver. 7—11.) If diſpoſed to diſplay the baſeneſs of the Hebrews, I might exhibit their perfidious cruelty in regard to the Shechemites; (*Geneſis*, chap. xxxiv. paſſim.) But it is better to draw a veil over ſuch horrid tranſactions.'

If ſuch inſtances be neceſſary to his ſubject and argument, why draw a veil over them? He had much better, as we have hinted, never have introduced them. The buſineſs of the hiſtorian is to unveil truth, not to diſguiſe and to privilege enormities. Under the embarraſſments to which we have above alluded, Dr. R. thus diſmiſſes the wonders attending the early hiſtory of the Hebrews:

'Theſe I leave theological writers to diſplay and inveſtigate. For they partake too much of the marvellous to be ſubmitted to the cool enquiries of the philoſophic hiſtorian; who is bound to reconcile to the laws of nature and probability every circumſtance he relates, or to expoſe it as falſehood and impoſture. It was dangerous to approach

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too near the Mount*: I ſhall, therefore, keep at a reverential diſtance, and maintain a profound ſilence, in regard to this, and other ſacred tranſactions connected with it. But the inſtitutions of Moſes, the illuſtrious Hebrew legiſlator, demand my attention as an obſerver of the progreſs of human affairs, and of the riſe of civil and religious eſtabliſhments.'

In treating of theſe inſtitutions, he again entangles himſelf in the paradoxical argument of the author of the Divine Legation of Moſes, reſpecting the motives for his omiſſion of the doctrine of a future ſtate; for which Dr. R. thus *eaſily* accounts:

'He was leading an obſtinate people, through many dangers and difficulties, to the *country promiſed them by the* LORD; and any *proſpect of a happy ſtate, beyond the grave,* might have *relaxed their endeavours,* for *attaining* their *earthly Canaan.*'

According to the latitude of private interpretation, which every one naturally aſſumes, which every one aims to withhold from another, and which accounts for one authority ſerving ſo many diſcordant views, Dr. R. thus reſolves the divine legation of Moſes:

'In ſaying that the *will of God* impoſed theſe ſtatutes, ſo neceſſary to the welfare of the human race, I mean no *arbitrary will,* or *will merely imperative*; but that *conſtituting will,* which regulated MORAL FITNESS, and *implanted in the human breaſt* the *ſenſe* of *diſcerning* that *Fitneſs.* The *Will of God,* thus explained, is the ſame with MORAL FITNESS, which the *Moral Senſe* was given to *recogniſe.* Every legiſlator, therefore, who inſtitutes ordinances calculated for the happineſs of mankind, may be ſaid, in philoſophic language, to have a *juſt claim* to *Divine Authority.* Hence an inquiſitive and ſagacious hiſtorian (Diod. Sicul. *Bibliotb.* lib.i. p.48.) ranks Moſes among the illuſtrious ancient legiſlators, who had *aſſerted their right to ſuch authority*; either, remarks he, (ibid.) becauſe *they believed their laws* to have *ſomething divine in them,* for *human good*; or becauſe they *ſuppoſed the people* would be *more obſervant of them,* from their *veneration for the God* that was thought to have *framed them.*'

When Dr. Ruſſell fairly quits Moſes, and enters the world at large, he finds an open road; and treats of Syria, Egypt, the traditional hiſtory of Greece, the Trojan war, the Grecian ſtates, the Perſian empire, the wars between the Greeks and the Perſians, the Grecian colonies in Aſia Minor, and in Italy, and traces the Grecian hiſtory to the beginning of the Peloponneſian war †.

'* *Exod.* xix. ver. 21. "And the LORD ſaid unto Moſes, Go down and charge the people, leſt they *break through* unto the LORD *to gaze,* and many of them *periſh.*"

† Here we cannot avoid condemning the crude manner of ſending out two volumes ſo cloſely filled with various matter, without either a table of contents or index; owing to which deficiency, any ſearch is as confuſed as in a file of newſpapers.

The author, with a commendable degree of accuracy, produces all his authorities, which are numerous; and, in his notes, he alſo ſupplies many illuſtrations and juſtifications of his text, where he differs from other writers on the ſame ſubjects.

No intimation is given of the probable extent of a work, of which the preſent publication is only termed the *introductory volumes*; and which, as before obſerved, brings the hiſtory of Greece no lower than to the commencement of the Peloponneſian war. Our uncertainty, however, on this head, is probably removed, as Dr. Ruſſell is—*no more.*

Art. IV. *Medical Facts and Obſervations.* Vol. IV. 8vo. pp. 232. 3s. 6d. Boards. Johnſon. 1793.

The reader will find an account of the former volumes of this work in our Review, New Series, vols. viii. p. 155. ix. p. 248. and xii. p. 84. The preſent opens with

Obſervations on the fevers and dyſentery of hot climates, and on the uſe of mercury in thoſe diſeaſes. By Mr. W. Boag, Surgeon at Bombay.

If medical obſervers, *long* ſtationed in hot countries, would more freqently publiſh the reſult of their practice, an opportunity of comparing the affections of the living ſyſtem, under different temperatures, to great advantage, would be afforded; and many medical prejudices, the great bar to improvement, would be ſpeedily removed. This reflection ariſes from Mr. B.'s obſervations on the very free uſe of mercury in fevers and dyſenteries in India. In lighter caſes, where there are diſtinct remiſſions, the bark is often an adequate remedy: but, in ſeverer caſes, 2 drachms of the ſtrong mercurial ointment are uſually rubbed on the belly, legs, and thighs, of the patient, night and morning, till the mouth is affected,—when the patient finds himſelf relieved; and if the ointment be continued for a day or two more, no complaint remains but that of a ſore mouth. In the former part of his paper, the author ſhews, from numerous diſſections, that the liver is moſt commonly diſeaſed in theſe fevers, and in dyſentery.

Account of the ſucceſsful treatment of a caſe in which the brachial artery was divided. By W. Adair, Eſq. Surgeon to the Garriſon of Gibraltar.

This narrative deſerves the attention of ſurgeons. The wound was cured by an operation the ſame as for an aneuriſm.

Account of the effects of oil of turpentine in internal hæmorrhage. By the ſame.

This was a caſe of hæmorrhage from the bowels: ten drops of oil of turpentine, with yolk of egg and cinnamon water, given about every ſix hours, ſoon ſtopped the diſcharge, and were equally effectual after a relapſe.

Obſervations on the pathology and mode of treatment of calculi in general, but more particularly of inteſtinal calculi, with a deſcription and chemical analyſis of the inteſtinal calculi of horſes. By Mr. W. Gaitſkell, Surgeon at Rotherhithe.

This long title is followed by a paper of correſpondent dimenſions. It is divided into two ſections, of which the former is employed in a very ſenſible defence of the late Dr. Auſtin's Theory of the Formation of Calculus, and contains ſome obſervations on the treatment of the *colica calculoſa.* The recommendation of infuſion of the *beards of leeks*, as a remedy in calculus, ſtruck us as moſt intereſting in this part. The *lithic acid* of Scheele is by no means a neceſſary conſtituent part, according to Mr. G., of calculous concretions.

From the experiments here recited with acids, alkalies, and heat, Mr. G. infers that inteſtinal calculi conſiſt of dry animal oil, animal gelatinous matter, volatile alkali, argillaceous earth, and magneſia, variouſly combined and proportioned. The experiments are made rather in the groſs method of the old chemiſts than in the preſent ſcrupulous pneumatic way. Mr. G. is an adherent of phlogiſtion. We quote the following as, in our opinion, the moſt important piece of information which this paper contains:

'As the nitrous acid, according to Bergman and Scheele, is capable of decompoſing urinary calculi, and ſeparating an acid, *ſui generis*, called the acid of calculus, in form of roſe-coloured cryſtals, ſoluble in water, and capable of ſtaining animal ſubſtances red; and as theſe celebrated chemiſts have attributed the formation of calculus to the preſence of this acid in union with animal earth, I have beſtowed peculiar attention, in my analyſis of inteſtinal calculus, to look for the acid they deſcribe. To diſcover this, ſome nitrous acid was ſaturated with inteſtinal calculus, and though the ſolution was tranſparent, and of a pale yellow, yet, upon application to the ſkin, no red coloured ſpots were formed, which ſhould have been effected, had the lithic acid been preſent: beſides, the ſkin was irritated conſiderably, ſpotted yellow inſtead of red, and incapable of ablution by water; while the roſe-coloured ſpots deſcribed by Scheele, were ſoluble in water, and no way irritating to the ſkin.

'Another portion of nitrated ſolution of inteſtinal calculus was evaporated to dryneſs, which, if the lithic acid were preſent, ſhould have left a roſe-coloured ſalt; but, in place of this, yellow-coloured cryſtals were formed, one half of which was nitrated magneſia, the remainder an inſipid white concrete, neither calcareous, aluminous, nor magneſian. The anonymous author, already quoted, in his new

Theory of the Gout and of the Stone, relates, that the lithic acid is contained in the healthieſt urine, and is ſeparable from the ſame, in a cryſtalline form, by means of any other acid. To examine this precipitate, I collected ten grains, by adding a few drops of marine acid to eight ounces of recent urine, and frequently repeating the experiment. But after being collected, waſhed, and dried, inſtead of poſſeſſing the properties of an acid, it was inſoluble in water, inſipid to the taſte, and changed the blue infuſion of read cabbage-leaf, green; and inſtead of forming roſe-coloured cryſtals after ſolution and evaporation in nitrous acid, a yellowiſh white powder was left, which appeared to be animal earth. It preſented phenomena very ſimilar to the coagulable lymph of the blood; for it changed vitriolic acid black, and diſſolved; admitted of dilution with water to a certain extent, beyond which the acid was abſtracted, and moſt of the earth precipitated. The precipitate of urine was found ſoluble in the three mineral acids concentrated, and decompoſable by dilution with water; and coagulated lymph, ſimilarly treated, was found equally ſoluble in the concentrated acids, and equally decompoſable by water.'

Account of the good effects of opium in a caſe of retention of urine. By Mr. A. Mather, Surgeon at York.

The ſigns of ſtricture in the urethra were evident; and the caſe is ſatisfactory.

A caſe of varicoſe aneuriſm. By Mr. H. Park, Surgeon, Liverpool.

This caſe is related as a caution to inexperienced ſurgeons to be well aſſured that the veins will really dilate ſufficiently to take off the whole of the blood, poured out by the wounded artery, before they give ſuch a prognoſtic as may lull the patient into a deluſive and dangerous ſecurity.

The good effects of opium adminiſtered in clyſters, in caſes of menorrhagia. By Mr. Peter Copland, Surgeon at Swayfield, Lincolnſhire.

Leſt the title of this paper ſhould miſlead young practitioners by inducing them to adminiſter opium indiſcriminately in menorrhagia, we think it neceſſary to quote the words of Dr. Whytt, which theſe caſes are adduced to confirm. "When a *profluvium menſium* or a flooding after abortion is attended with, or preceded by, an acute pain, *not inflammatory*, in the lower part of the belly, and returns with greater violence as often as the pain returns or increaſes, opium will prove a more effectual remedy than any of the aſtringents."

Account of the good effects of a mercurial ſnuff, in a caſe of gutta ſerena. By Mr. R. B. Blagden, Surgeon at Petworth, Suſſex.

A caſe in confirmation of the practice recommended by Mr. Ware in the Memoirs of the London Medical Society.

A caſe of pulmonary hæmorrhage, with remarks. By Mr. W. Davidſon, London.

Mr. D. here again inſiſts on the propriety of the practice which we noticed in our account of the third volume of this work.

A caſe of pſoas abſceſs, ſucceſsfully treated. By Mr. W. Smith, Surgeon, Bideford.

The full analyſis which we lately gave of Mr. Abernethy's ingenious eſſay on the lumbar abſceſs, (Rev. vol. xii. p. 48.) muſt be freſh in the memory of our medical readers. The preſent, which was a very alarming caſe, adds confirmation to his principles, though it was treated independently of them. Mr. S. attributes his ſucceſs, 1. to his care in preventing the admiſſion of air into the cavity: he operated by punćture. 2. To the free uſe of opium, ſo far as was neceſſary to allay pain, and to the ſuperficial manner of dreſſing. 3. To the tonic medicines and nouriſhing diet, which were proportioned to the waſte by ſuppuration. 4. To careful ventilation.

Caſe of phlegmonic inflammation, with reflections on certain effects of heat and cold. By T. Beddoes, M. D.

Dr. B. firſt relates a caſe in which phlegmonic inflammations came on very ſoon after the alternate immerſion of the patient's arms in cold and very warm water. From this circumſtance he takes occaſion to appreciate the effects produced by the ſucceſſion of theſe powers. He alſo endeavours to account for the ſore eyes, ſo common in Egypt and ſome other hot countries; and he beſtows ſome remarks on thoſe caſes, in which part of the body is oppoſed to one of theſe powers, and the remainder to the other; as, for inſtance, where a ſtream of cold air flows on a perſon ſitting in a warm room.

Obſervations on the good effects of cauſtics in caſes of white ſwellings of the joints. By Mr. B. Crowther, Surgeon to Bridewell and Bethlem Hoſpitals.

Analogy led Mr. Pott to make ſome trial of cauſtics in white ſwellings, but the practice was not very ſucceſsful, becauſe, as Mr. Crowther believes, he made his application at too great a diſtance from the ſeat of the diſeaſe. Mr. C. therefore applies large cauſtics to the external and internal condyle of the thigh bone, when the knee-joint is the part affected. The three caſes here related are not offered as ſufficient vouchers to eſtabliſh the practice, but in order to induce ſurgeons to make trial of it. We ſhall quote the laſt caſe, in order to give the reader an idea of the effect:

'Elizabeth Platt, of Hoxton, about ſeven years of age, a little before Chriſtmas 1791, was obſerved by her mother to walk lame, which was attributed to chilblains; but, on undreſſing her, her mother diſcovered that one knee was larger than the other. On the 6th of April following I viſited the patient, and found her labouring under ſymptoms of hectic fever. Her knee joint was then much contracted, incapable of flexion or extenſion, and much enlarged, particularly the inner condyle of the thigh bone. As her pain was not violent, except when the limb was moved, recourſe was immediately had to the cauſtic, which has effected a re-eſtabliſhment of her health, a diminution in a great degree of the enlargement of the joint, with a perfect recovery of its motion, and a conſiderable relaxation of the tendons of the flexor muſcles, the remaining contraction of which ſeems the only impediment to the full exertion of the limb; as ſhe can bend the joint with eaſe, and can extend the leg as far as the contraction of the tendons will admit of.'

This volume alſo contains three papers taken from other publications, but of theſe our readers have already received notice: we have likewiſe omitted one or two papers of inferior importance.

ART. V. *A Diſſertation on the Eleuſinian and Bacchic Myſteries.* 8vo. pp. 184. 3s. 6d. ſewed.

THIS book, very incorrectly though elegantly printed, and, as the title page would have us believe, at Amſterdam, is another of thoſe ſtrange productions with which the tranſlator of the Orphic hymns occaſionally aſtoniſhes the public. If he ſeriouſly entertains the wiſh of reviving Platoniſm in its moſt myſtical form, at the expence and to the excluſion of chriſtianity, it were ſurely more adapted to his end to undertake a ſyſtematic defence of the miracles of Plotinus, to teach the plauſible theories of dæmonology, and, like another Swedenborg, boldly to declare himſelf the habitual companion of ſuperior beings. The age is not wanting in credulity: as the ſucceſs of Lord Monboddo's Metaphyſics and Sibley's Aſtrology has demonſtrated. It is indeed an obſervation, which muſt by this time have been repeated in every European metropolis, that ſuperſtition and irreligion are gaining ground with equal ſtrides, and that the growing diſtaſte for eſtabliſhed opinions is accompanied by no general tendency toward any other ſpecific notions, but by a diſpoſition to ſeparate into varieties of ſectariſm hitherto unexampled.

Concerning the Eleuſinian and other myſteries, much has already been written; more perhaps than this free-maſonry of elder days deſerved. Whether theſe rights were brought from Hindoſtan or Egypt,—whether they were originally emblematic, or a mere maſs of religious mummery,—whether they were frequented for purpoſes of inſtruction or of pleaſure,—it will ſurely not be contended that a revival of them, now that the allegorical meaning of every ceremony which remains on record is wholly loſt, could be uſeful in amending either our moral or intellectual character. Yet to what elſe do theſe pages tend? Neither is a complete acquaintance with the ſubject diſplayed: the refutation, which Biſhop Warburton's doctrine has received from the hand (probably) of Lowth, ſhould have been noticed and anſwered, if the author choſe to perſevere in eſpouſing a myſtical interpretation of the 6th book of the Æneid. Thus:

> ‘ But that the tradition of the principles from which the ſoul deſcended formed a part of the ſacred myſteries is evident from Virgil; and that this was accompanied with a viſion of theſe principles or gods, is no leſs certain, from the teſtimony of Plato, Apuleius, and Proclus. The firſt part of this aſſertion is evinced by the following beautiful lines:
>
> ‘ Principio cœlum, ac terras, campoſque liquentes,
> Lucentemque globum lunæ, Titaniaque aſtra
> Spiritus intus alit, totamque infuſa per artus
> Mens agitat molem, et magno ſe corpore miſcet.
> Inde hominum pecudumque genus, vitæque volantum,
> Et quæ marmoreo fert monſtra ſub æquore pontus.
> Igneus eſt ollis vigor, et cœleſtis origo
> Seminibus: quantum non noxia corpora tardant,
> Terrenique hebetant artus, moribundaque membra.
> Hinc metuunt cupiuntque: dolent, gaudentque: neque auras
> Reſpiciunt, clauſæ tenebris et carcere cœco.
>
> For the ſources of the ſoul's exiſtence are alſo the principles from which it fell: and theſe, as we may learn from the Timæus of Plato, are Jupiter, or the Demiurgus, the mundane ſoul, and the junior or mundane gods.—Now, of theſe, the mundane intellect, which, according to the ancient theology, is Bacchus, is principally celebrated by the poet, and this becauſe the ſoul is particularly diſtributed into generation Dionyſiacally, as is evident from the preceding extracts from Olympiodorus; and is ſtill more abundantly confirmed by the following curious paſſage from the ſame author, in his comment on the Phædo of Plato. “ The ſoul,” ſays he, “ deſcends Corically, or after the manner of Proſerpine, into generation, but is diſtributed into generation Dionyſiacally; and ſhe is bound in body Prometheically and Titanically: ſhe frees herſelf therefore from its bonds by exerciſing the ſtrength of Hercules; but ſhe is collected into one through the aſſiſtance of Apollo and the ſaviour Minerva, by philoſophizing in a manner truly cathartic.”

A writer who expreſſes himſelf in this troubled ſtyle is not enough the pupil of the Graces to inherit any portion of that influence which the fine imagination of Plato muſt for ever retain over cultivated minds. Theoſophiſm never held a very cloſe alliance with reaſon, nor ever ventured to truſt to plain argument for its propagation. Our myſtagogue then muſt build his hopes of making converts on an appearance of erudition, by which he expects to overawe thoſe who lean on authority, and who eaſily become the dupes of a few pages mottled with Greek.

We ſhould adviſe this writer to acquire ſome familiarity with the works of Lucian, as the beſt antidote to a ſpecies of zealotry and fanatical extravagance to which he frequently betrays ſome propenſity.

Art. VI. *A ſhort Hiſtory of the Britiſh Empire, during the laſt twenty Months*; viz. from May 1792, to the Cloſe of the Year 1793. By Francis Plowden, LL.D. 8vo. pp. 386. 5s. ſewed. Robinſons. 1794.

If the reader be impatient to enter the hiſtorical part of this performance, let him paſs over the firſt fifty-ſix pages, which bear no relation to the title of the book: but, if he wiſhes to ſee the adventurous author enter the liſts with the renowned BURKE, in order to break a lance with that doughty knight; if he can, unmoved, bear the ſight of the dreadful aſſault made by the hero of the conſtitution, ſpurring on his famous courſer, JURA ANGLORUM, againſt the great champion of chivalry, mounted on his high-mettled charger, REFLECTIONS; let him then boldly open the fifty-ſix pages, and he will be abundantly gratified. He will ſee the knight of the CROWN IMPERIAL unhorſed at the dreadful onſet, and the redoubted conſtitutional hero riding triumphant over him, and making him "bite the duſt!" He will, moreover, (ſtrange to tell!) ſee the mighty conqueror ſnatch the trump of Fame, ſound forth his own praiſes, and proclaim to the world his ſplendid victory!—Perhaps it would have been more decorous had he ſuffered ſome other mouth to blow the trumpet: but who could refrain from exultation on having defeated ſo formidable an antagoniſt? Had it proved a drawn battle, it would even then have been matter of triumph to this knight, that he had dared to encounter ſo formidable an opponent; and well might he exclaim in rapture, with Ulyſſes, "*Non ſum ſuperatus ab illo*:"—but when, after a fierce conteſt, a decided victory is the reward of his noble daring, who can blame him for exulting? What victor could have been modeſt at ſuch a moment?

If any of our readers ſhould deem the ſtyle of the foregoing introductory paragraph ſomewhat unuſual for a literary journaliſt, the following extract will ſhew that it is not altogether foreign from that of the work now before us:

'My admiration begat a love for the conſtitution; and when I beheld her ſo rudely aſſailed by Mr. Paine, I could not reſiſt the impulſe of raiſing even my feeble hand in her defence. I entered the liſts clad with no other than the ſimple defenſive armour of civil freedom; for ſuch only is to be found in the arſenal of the Britiſh conſtitution. Yet I beheld with aſtoniſhment and with alarm my fellow-combatants ruſh forth againſt the enemy, encumbered with foreign arms and weapons, which for the laſt happy century had been diſuſed by Britons. I dreaded the return of their unruly courſers and ſcythed chariots amongſt their own ranks. And henceforth, I pledge to my countrymen my moſt determined efforts to exterminate for ever the fatal uſe of theſe anti-conſtitutional weapons of deſtruction.'

If Dr. Plowden's reflections were alway as deep as his expreſſions are ſtrong, we might readily admit him to be a judicious and an able writer: but, unfortunately, he does not, in every inſtance, appear to have ſufficiently conſidered the points on which he decides moſt authoritatively. For inſtance: he ſays, pages 19 and 20, 'I profeſs my principles to be the antipodes to his (Mr. Burke's). I muſt therefore believe, as I do not mean wilfully to abandon my cauſe and my reputation, that principles fundamentally at variance with thoſe of my book are fundamentally falſe.' In reality, however, the principles of our author do not differ ſo widely from thoſe of Mr. Burke as he imagines. Mr. Burke condemns the proceedings not merely of the convention, and of the legiſlative aſſembly that preceded it, but of the firſt conſtituent aſſembly. Of that very aſſembly Mr. P. ſpeaks in equally ſtrong terms of condemnation, repreſenting it as acting under the influence of avowed deiſts and levellers, and as adopting meaſures deſtructive of the happineſs of the people. Theſe are his words on this head:

'Theſe ſentiments I publicly declared within ſome months after the publication of Mr. Burke's Reflections:* "That the general abandonment of all revealed religion by the higheſt ranks and armies of France, had, more than any other cauſe, been productive of the preſent revolution; that it had been planned, carried on, and ſupported by the moſt avowed atheiſts and deiſts of that kingdom; and had been uniformly diſreliſhed and oppoſed by all thoſe who were actuated by any impulſe of religion or morality. The ſuppreſſion of every religious inſtitution, the degradation of the clergy, and the ſanctification of the aſhes of Rouſſeau and Voltaire, were the infamous proofs of theſe melancholy truths." When I make this avowal of my own ſentiments upon the early ſtages of the French revolution, I would not even hint an imputation to others, that their differing in opinion from me upon the ſubject involved either folly or criminality.

'I conceive many of my countrymen to be ſo enraptured with the charms of liberty, that they nobly ſympathize with every fellow-creature in the real or imaginary enjoyment of it. What wonder then, if many of them, at the dawning of the French revolution, rejoiced

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'* Caſe ſtated by the author, page 15, publiſhed 1791.'

rejoiced at the ſtruggle of a powerful nation to throw off the yoke of deſpotiſm which had galled them for centuries? In fact, had the effort been made by men of reſpectability; had the members of the conſtituent aſſembly been true to their truſt, in following the inſtructions *(cahiers)* of their electors; had they not been ſeduced by the fallacy and impiety of levelling philoſophers, and philoſophizing levellers, France probably would enjoy at this hour a government and conſtitution nearly reſembling our own, which would have commanded the admiration and reſpect of the univerſe. The latter ſcenes of this bloody tragedy have unfortunately confirmed my judgment, and I believe changed thoſe of moſt others, who differed from me upon the ſubject of the French Revolution.'

The conſtituent aſſembly was freely choſen, and it fairly and fully repreſented every order or deſcription of the people; on what principle, then, does the author condemn that body? Its power in the ſtate was built on that which he calls the true baſis even of the Britiſh conſtitution; on the 'will and conſent of the people,' (page 6,) in whom, he contends (page 27) 'the ſovereignty of power ever did, and now does, unalienably reſide.' The conſtitution eſtabliſhed by that aſſembly was, therefore, an expreſſion of that will and conſent, an emanation from that ſovereign power; by what authority, then, does Dr. P. cenſure its acts? On what principle of conſiſtency does he reprobate a conſtitution ſo originated, ſo decreed? He ſays that the repreſentatives departed from the inſtructions of their conſtituents. Did the latter diſavow the acts of their agents? No, they almoſt unanimouſly ratified them. What right, then, has he to bring ſuch a charge?—But the conſtitution formed by that aſſembly was not, though it might have been, the Britiſh conſtitution. This we conceive to be an appeal to nationality, unworthy of a man of ſenſe. The Britiſh conſtitution we love and revere; it is ſuited to Engliſhmen, and Engliſhmen are ſuited to it: but let us not be ſo extremely national as to ſuppoſe that its practical excellence muſt be as obvious to foreign countries as to us: the contrary is the caſe; for, in the conſtituent aſſembly, thoſe who propoſed the Britiſh conſtitution as a model were few in number; and it was in effect, though not in form, determined that it was not calculated for the meridian of France.

From page 21 to page 43 incluſively, the author is employed in drawing a parallel between himſelf and Mr. Burke, founded on quotations from the "Reflections" and "Appeal" of the latter, and the "Jura Anglorum" of the former, arrayed againſt each other in columns. The great difference between them is perhaps, after all, more in words than in things, more in ſound than in ſubſtance.

Mr. Burke aſſerts that the doctrine, which declares "that the ſovereignty, whether exerciſed by one or many, conſtantly and unalienably reſides in the people," is calculated, in his opinion, utterly to ſubvert not only all government in all its modes, and all ſtable ſecurities of rational freedom, but even all the rules and principles of morality itſelf. What does the preſent author aſſert in oppoſition to this? In our opinion *nothing*. He aſſerts that all power, civil or political, originated in *compact*. This will not be diſputed: but as little will it be diſputed that, ſo long as the terms of the compact are completely fulfilled, in *ſpirit* as well as *letter*, it is equally binding on *all* the parties to it, for all parties have taken a ſolemn oath to ſtand to it. Hence it is evident that, though the ſovereignty of the people is not extinguiſhed by the compact, the *exerciſe* of it, except in the terms of the agreement, is ſuſpended, and ought to remain ſuſpended, until it is reſtored to full activity by a breach of the engagements contracted by thoſe to whom the adminiſtration of the ſovereignty was entruſted by the people. This explanation will go a great way to reconcile the ſeemingly jarring opinions of theſe two gentlemen. As to the acts of the 4th and 6th Anne, to which our author refers, we think that they make againſt himſelf and in favour of his adverſary; for they do not declare it to be treaſon to expreſs a thought againſt the ſovereign power of the *people*, but of the *legiſlature*, or king, lords, and commons. Mr. Burke has committed no crime againſt theſe ſtatutes, by aſſerting that the *people*, as diſtinct from their parliamentary capacity as repreſented by the houſe of commons, cannot legiſlate; and he never attempted to deny the power of the legiſlature to do whatever it was competent to the ſovereign power to enact.

It would lead us too far to follow the author through his parallel, and to point out the paſſages in which he contends for differences between himſelf and Mr. Burke; which, in ſeveral inſtances, were ſo minute as to eſcape our eye; we ſhall now, therefore, proceed to his ſecond chapter, which begins at page 57, and which ought, in juſtice, to be called the firſt; as that which precedes it has really nothing to do with the *hiſtory*.

On the ſubject of the *ſlave-trade*, the author has beſtowed much attention; we have carefully peruſed his remarks on this much agitated queſtion, and yet we are at times at a loſs to aſcertain his own opinion on it. He admits that the injunctions of the 'chriſtian code militate againſt the ſtate of ſlavery,' and that 'no legiſlature can ſanction the means of attaining an iniquitous end.' In this we read, by inference, the condemnation of the ſlave-trade, as the means of attaining an iniquitous end, *viz.*—the eſtabliſhment and perpetuation of ſlavery. On the other hand, he contends that this queſtion, 'taken up on the pure abſtract rights of humanity, evidently hazards the property of individuals, deeply affects the navigation and commerce of the nation, and immediately involves the diſmemberment of the Britiſh empire.' Here is the condemnation of thoſe who were aiming at the abolition. On one ſide he places chriſtianity, humanity, and juſtice, execrating both the means and the end, both ſlavery and the means by which it is ſupported. Againſt them, he arrays the intereſts of individuals, and of the Britiſh empire; and he calls in the aid of Mammon to ſteel the hearts of Engliſhmen againſt that rule engraven by the hand of God himſelf on the human mind, "do as you would be done by." After having ſo long heſitated between chriſtianity and ſelf intereſt, that we were at a loſs for ſome time to determine to which ſide he leaned, he at laſt takes a decided part, exhibiting the triumph of trade over humanity and juſtice, and preſſing into his ſervice all the narrow, ſelfiſh paſſions of the human heart, to decide on this momentous queſtion,—Whether a trade ſhall be continued which dooms to ſlavery millions of our fellow-creatures? We confeſs that, for our part, we never could bring ourſelves to ſit down coolly to calculate the profits of injuſtice; nor the loſs that might be ſuſtained by giving to every human being his due: we adore, as an emanation from the divinity, that ſacred principle—*fiat juſtitia, ruat cœlum!* and we never can think that the man truly underſtands the term, JUSTICE, who contends that, when a perſon has purchaſed that which the ſeller had no right to convey to him, he is intitled to compenſation before he makes reſtitution to the right owner. On the other hand, we admit that the public, having ſanctioned an abominable traffic, ought, as a *puniſhment*, to bear the burden of an indemnification to thoſe who would not have embarked in it if the legiſlature had ſet its face againſt it from the beginning. We will cloſe this ſubject with the following quotation from the author; juſt remarking, by the way, that we think (for we ſpeak only from memory,) that he is hiſtorically wrong when he ſays that, on the 1ſt of May, Mr. Pitt preſented to the houſe of commons a ſtring of reſolutions for the *gradual* abolition of the ſlave-trade: the reſolutions preſented on that day were for the unqualified abolition; the word gradual was inſerted in the firſt reſolution, and was carried, on the motion of Mr. Sec. *Dundas:*

'Before this important queſtion receives its final deciſion, it ſhould be completely diveſted of the ſtern compulſion of conſcientious morality, that ſhuts out the ſympathy of human nature, and forbids the exerciſe of diſcretion and election. If the ſubject be once brought

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to a matter of mere civil inveſtigation, the miſt of enthuſiaſm will be removed, that magnifies the ſize of all reaſons and miſrepreſents the ſhape of every objection. Then and not till then will the advocates for the abolition of the ſlave-trade ſee the full force of the reaſons of their opponents for its continuance, viz. the impoſſibility of keeping up the culture of their plantations without it; the advantages of navigation, opulence, and induſtry, ariſing from it to their mother country; the improvement of the ſituation of the ſlaves by being removed from a more unhealthy climate, ſecured from cruel and deſpotic tyranny, and reſcued from the horrors of barbariſm and idolatry; the injuſtice of invading private property without indemnification; the danger of calumniating the acts of the proprietors, their anceſtors, and the governors and legiſlators of the country by ſupporting the ſyſtem of ſlavery: and above all, the conſequences which the ſlaves muſt draw (for they have thought) from our open declaration of the criminality of the practice of enſlaving them.

'If at a future day the ſlave-trade ſhall be aboliſhed, as an unchriſtian traffic, and the emancipation of all our colonial ſlaves ſhall follow that abolition as a juſt and neceſſary conſequence of the principle that produced it; the indemnification and ſatisfaction of the injured proprietors will become a ſerious conſideration to the miniſter of finance. On one hand will be eſtabliſhed claims for the loſs of property reſumed by the ſtate, after the moſt unequivocal confirmation of it to the individual poſſeſſors; and on the other will be heard proteſtations againſt a contribution towards reimburſing the expences of enſlaving and bartering for their fellow-creatures, in defiance of the ordinances of God; as if a ſeducer, forced by the laws from the object of his criminality, ſhould demand of the ſtate a reimburſement for the price of her ruin. If upon the abolition of the ſlave-trade a conſequent emancipation ſhould follow, cordial muſt be the prayers of our Weſt India Planters for the continuance of the preſent Miniſter. For he, who has ſo warmly eſpouſed the claims of theſe Africans to their natural rights, and who in the year 1786 propoſed to ſaddle this nation with the ſum of one million to buy up a right of nomination to parliament from individuals, which the conſtitution preſumed impoſſible to exiſt, would not without full indemnification invade the property of individuals confirmed to them by the ſtanding laws of the land, and the expreſs acts of the legiſlature.'

On the ſubject of the petition from the *Unitarians*, to be relieved from the penalties of the 9th and 10th William III. our author diſplays great liberality, inaſmuch as that he argues ſtrongly in favour of thoſe who reject a dogma which he himſelf receives as an article of his faith; and we muſt ſay that, on this occaſion, he makes a thruſt at Mr. Burke, which that gentleman's armour, we think, is not ſtrong enough to prevent from ruſhing *capulo tenus*. His words on that point are as follow:

'The future annaliſt of the moſt credulous age would be diſcredited in reporting, that Mr. Burke had in a full debate excited the horror and indignation of the houſe of commons againſt the French revolutioniſts, for having completed the meaſure of their iniquities by ſuperadding to the reſt the crime of *religious perſecution*, in order to convince a Britiſh Senate of the neceſſity of keeping upon their ſtatute books acts of the moſt penal rigour againſt purely ſpeculative opinions of religion *. The leading ſpeakers, who followed him, oppoſed the motion, to avoid the ſcandal which the repeal of ſuch an act might create in the church: and in order to ſecure the Unitarians from the guilt of ſedition and treaſon, againſt which the conſtitution and laws have provided a full remedy, they found the neceſſity of holding over them *in terrorem* diſabilities, penalties, and pains for denying revealed dogmas and myſteries of religion above the natural graſp of man's limited comprehenſion, to which no *human* authority can therefore demand ſubmiſſion.'

In the third chapter, the buſineſs of the Roman Catholics is taken up, not as a religious but as a political queſtion, and a queſtion alſo of parliamentary reform. A phenomenon had appeared in Ireland at the period to which the author alludes: the proteſtant diſſenters and the Roman Catholics, than whom no two bodies of men ever had maintained leſs intercourſe with each other, after long hatreds and antipathies, began at laſt to ſee that they were fellow-ſufferers; that their animoſities were the foundation of the power which oppreſſed them; and they had the good ſenſe to perceive that a firm union between them would put an end to their oppreſſion. They weighed the remarkable aſſertion made by Mr. Grattan ſome years before, "that it was, as it were, written in the book of fate, that the Iriſh proteſtant never could be free, till the Iriſh catholic ceaſed to be a ſlave." In conſequence of this, ſome ſerious efforts were made by the moſt liberal on both ſides, to form a political union between the two bodies. The author has the following remarks on this ſubject:

'In the preſent ſituation of the Britiſh empire, and under the exiſting circumſtances of the Iriſh nation, the diſcontent and conſequent irritation of three out of four millions of its inhabitants, became an object of ſerious alarm to government, eſpecially when there was a proſpect of the body of the diſſenters coaleſcing with this bulk of the nation. Such a coalition could not fail to give regular, preconcerted, and perhaps deep-planned movements to a body of men rouſed into action merely by the ſoreneſs of their preſent ſufferings. There were not wanting men of ſolid thought, ſtrong reaſoning, and

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'* The effect of this act (9 and 10 William III.) is more extenſive than it is generally thought: for it not only applies to all thoſe who do not believe the myſtery of the bleſſed Trinity, according to the Athanaſian expoſition or explanation of it, but againſt all thoſe who do not admit of the *divine authority* of the Old and New Teſtaments, &c.'

unſhaken determination to inſtill into this vaſt maſs of people, awaking from a long lethargy of inaction and wretchedneſs, the pleaſing and ſelf-convincing verities, that a free nation cannot be taxed that is not repreſented, nor bounden by laws in the framing of which they do not concur.

‘ By what particular manœuvre the coalition was for the preſent warded off, I cannot trace. Government was certainly very anxious to prevent it, though nothing I believe contributed ſo much toward it, as the very warm part which the diſſenters openly took in the ſucceſſes of the French Revolutioniſts, and the undiſguiſed predilection that ſome of their leſs conſiderate aſſociates profeſſed for a republican form of government. Theſe ſentiments ſtaggered the generality of the Roman Catholics, the extent of whoſe views went only to be admitted to an equal ſhare of the exiſting conſtitution of government, from which they were excluded; but in no ſhape to lend their aſſiſtance to change or demoliſh it, much leſs to frame a new one upon any other foundation.’

[*To be concluded in the next Number.*]

Art. VII. *The Widow,* or a Picture of Modern Times. A Novel. In a Series of Letters. By Mrs. Mary Robinſon. 12mo. 2 Vols. 6s. Boards. Hookham. 1794.

THOUGH poems and novels are both works of fancy, the tranſition from the former ſpecies of writing to the latter is not eaſy. The conſtant effort, which the poet commonly thinks it neceſſary to make in order to enrich his language, forms a habit of elevated diction little ſuited to familiar narrative; and thoſe flights of imagination, which are the ſoul of poetry, can ſeldom be properly introduced in ſtories which are ſuppoſed to be copied from real life. Mrs. Robinſon, to whoſe poetical merit we have often had occaſion to bear teſtimony, appears to have found ſome difficulty in paſſing from the fictions of verſe to thoſe of proſe. In the preſent novel, however, ſhe has ſucceeded better than in her former proſe productions, in attempting to throw off the pomp of poetical diction, and to reduce her ſtyle to the tone of polite epiſtolary correſpondence:—but the principal merit of theſe volumes is their exhibiting a *picture of modern times*, in which the features of faſhionable folly and depravity are drawn with a ſkilful hand, and with ſuch ſtrokes of deformity as are well adapted to excite contempt and indignation. The incidents are well contrived and arranged; the characters are agreeably diverſified and ſtrongly marked; and the ſentiments, throughout, are ſuch as ought to leave a due impreſſion on the mind of the reader in favour of virtue. We ſhall not except, from the latter part of this commendation, the following delicate plea in behalf of the unfortunate and contrite female wanderer:

'We are all (ſays Mrs. St. Lawrence) ſubject to error, and the feeling, conſiderate mind readily embraces every occaſion to commend, rather than depreciate. Let thoſe who cenſure, examine their own hearts; let them, before they condemn, prove themſelves immaculate. The frailty of our ſex depends on a thouſand circumſtances, and ought to claim the tendereſt indulgence. A woman may be weak without being vicious; a variety of events may conſpire to undermine the moſt powerful rectitude; and the ſeverity frequently exerciſed by relations in the education of youth, gives an habitual diſcontent, which renders every ſcene of life dull and inſipid. The mind, ſo tinged with peeviſh indifference, ſhrinks from the energies of virtue, and eaſily becomes a prey to the deſigning. There *are* women who have no opportunities to wander from the paths of propriety; peculiar deficiency in perſonal attractions will often ſhield the weakeſt heart from the attacks of the ſeducer; *others* are placed on ſuch an eminence of delight, ſo ſurrounded by all the comforts, the luxuries of life, bleſſed with the attentions of amiable kindred (while every wiſh is anticipated by the affections of a worthy huſband) that to deviate from virtue would be unpardonable. But let the unprejudiced obſerver turn to that woman, who, perhaps, tenderly educated in the boſom of affluence, with a mind exquiſitely ſenſible, driven upon the mercy of an unfeeling world; young, beautiful, ſtricken with poverty, ſhrinking under oppreſſion, aſſailed by flattery, and allured by ſplendor; ſurely the moſt obdurate heart muſt ſigh for *ſuch* a wanderer, and confeſs that, if any thing can palliate indiſcretion, it is the combination of ſuch circumſtances. But, alas! how few will examine with candour, or judge with lenity! How few will look back upon paſt provocation, in order to extenuate preſent culpability! For my own part, I confeſs I never beheld the bluſh of contrition, without feeling an involuntary impulſe to bathe it with a tear of pity! The *happy* do not want the aids of compaſſion, and I truſt I ſhall ceaſe to exiſt when I withhold a ſigh from the *unfortunate.*

'You know, my amiable friend, I was always a melancholy being; and the ſolitude that ſurrounds me tends to cheriſh every mournful propenſity. *Guilt* only flies from the ſtillneſs of ſecluſion, where it dares not ſcrutinize its own heart; for my own choice,

I love the labyrinth, the ſilent glade,
For ſoft repoſe, and conſcious rapture made;
The melancholy murmurs of the rill,
The moaning zephyrs and the breezy hill,
The torrent roaring from the flinty ſteep,
The morning gales that o'er the landſcape ſweep,
The ſhade that duſky twilight meekly draws,
O'er the calm interval of nature's pauſe;
'Till the chaſte MOON ſlow ſtealing o'er the plain,
Wraps the dark mountain in her ſilv'ry train,
Soothing with ſympathetic tears the breaſt
That ſeeks for SOLITUDE, and ſighs for REST.

'You ſee, my dear Madam, I am ſtill an humble handmaid of the MUSES; they are my beſt companions, for to them I owe many a tranquil hour, which perverſe fortune cannot darken, or even the envy of the world wreſt from me.'

It would be eaſy to make other pleaſing extracts from this novel, but we will not foreſtall the pleaſure which our readers will derive from the peruſal of the whole.

A ſecond volume of Mrs. R.'s poems is under peruſal.

ART. VIII. *Experiments on Animal Electricity*, with their Application to Phyſiology, and ſome Pathological and Medical Obſervations. By Euſebius Valli, M.D. correſponding Member of the Royal Academy of Sciences of Turin. 8vo. pp. 323. 6s. Boards. Johnſon. 1793.

OUR readers are already acquainted with the common method of performing theſe ſanguinary experiments, and with their uſual reſult. We ſhall therefore paſs over what Dr. V. ſays in common with his brother experimenters on animal electricity, and ſhall ſelect a few of the moſt curious peculiarities which he remarked during his long and laborious reſearches; hazarding, in concluſion, an opinion on his general theory.

He informs us that he repeatedly produced a renewal of the convulſive motions by removing the coating lower down on the nerve, after they had entirely ceaſed in the former ſituation of things:

> 'It is very evident, ſaid he, from theſe facts, that the nerves poſſeſs at every part a vital principle, which periſhes in proportion to the repetition and intenſity of the ſhocks, which may be conſidered as ſo many electrical diſcharges.
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> 'This principle alſo gradually periſhes of itſelf, and it is always from the higheſt part that it firſt begins to diſappear. One might ſuſpect, that the nerve dries, during the experiment, and that to this cauſe its inertneſs, or want of power to conduct the electricity might be owing. This, however, is not the caſe. It cannot be denied, that a nerve, which has long been ſubjected to experiment becomes flat, and loſes its white colour, which, perhaps, may be owing to part of it being carried off along with the electric fluid, but it ſtill does not ceaſe to conduct; for if we touch the coated nerve and the muſcles with the metal conductor, the movements are excited, notwithſtanding the alteration in its conſtitution. Beſides, in the limbs of frogs, which have been either thrown into water, or expoſed to the action of the atmoſphere for a certain time, I have found the nerves apparently in their natural ſtate. Yet, notwithſtanding this appearance, it is by no means a matter of indifference for the experiment, what part of the nerve is prepared and communicated with.
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> 'A great number of frogs have been ſacrificed to my experiments; and I have conſtantly obſerved, that when there was any reſiduum of vitality, by lowering the coating, and trying it at the diſtance of every line, that is to ſay, making the communication between the

citing and the nerve, I reached the point which anſwered to the experiment.

'From this it appears, that this condition of the nerves, by which they poſſeſs the power of exciting muſcular motion—this life, if I may be allowed the expreſſion, continues longer in their extremities than at their origin.

'But is not their origin that which I call their extremities? Let us leave this to be decided by future phyſiologiſts.'

In the latter part of the firſt ſection, many obſervations, on what Dr. V. calls the conducting power of different ſubſtances, are related; of which the following is one of the moſt remarkable:

'Amongſt men, there are ſome individuals who are good conductors, others who are leſs ſo, and ſome again who appear to be almoſt non-conductors.

'I was one day carrying on, with three of my friends, ſome experiments upon frogs. A frog was put in water, and we each by turn eſſayed its power. Two of us excited ſtrong convulſions, the third only feeble ones, and the fourth none at all. This experiment was repeated frequently with the ſame reſult. This is not the only example I could adduce of the reality of this fact, but I do not think it neceſſary to dwell any longer upon it.'

In ſection 2. various experiments are detailed to ſhew that, when a ligature is applied to the nerves cloſe to the muſcles, the movements do not appear; and when, in two limbs of the ſame animal, one ligature is cloſe to the muſcles and the other is at a diſtance, the quantity of artificial electricity, neceſſary to excite the former into action, is enormouſly great in compariſon with the latter.—Opium applied to the nerves appeared, on ſome occaſions, to deſtroy, and on others not to impair, the excitability of the limb. 'Why opium, (ſays Dr. V.) ſhould under certain circumſtances act upon the nerves, and not in others, is what I am altogether ignorant of.' All, however, that is neceſſary to ſolve this difficulty, is to aſcertain the *circumſtances*;—which perhaps a perſon may do by fewer experiments than thoſe of the preſent author, but more happily imagined and better directed to the point. The age and ſtate of health of the animal, and the time of application of the drug, muſt make a material difference.—Some poiſons, as corroſive ſublimate, given to the animal, deſtroy the excitability. In ſpeaking of the difference in the ſtate of the muſcular fibre, according to the difference in the manner of death, Dr. V. tells us, that 'in the plague at Smyrna in 1784, the bodies of thoſe who died were in general ſo ſtiff, that one could not bend their arms or legs in any way. Theſe bodies were a long time before they became putrid.'

Deſtroying an animal by immerſion in water or azotic air does not, in general, deſtroy the excitability: but the contrary ſeems to hold pretty much with regard to other mephitic airs.

In the 3d ſection, the author advances that muſcular motion is an electrical phenomenon, though his opinion does not coincide with that of M. Galvani. Hence, in the above experiment, the metals are ſuppoſed to act as conductors merely. The muſcular fibres compoſe an electrical battery; 'the nerves, (ſays he,) diſtributed upon all the ſurfaces of the cylinders, or ſmall jars of muſcle, are the threads which conduct the fluid in queſtion. They are diſpoſed in ſuch a way as to communicate with each other. The ſprings, or means by which this communication exiſts, have as yet evaded our obſervation. Theſe ſprings are ſubordinate to the direction of the intellectual faculty, which by means of them is capable of producing any diſcharge and motion it will.' In this, and in the attempt to eſtabliſh an analogy between the ſtructure of muſcles and that of the electrical apparatus of certain fiſhes, ſome degree of ingenuity is diſplayed: but we can ſay nothing farther. We peruſed the whole ſection with great diſſatisfaction; and ſo remote are the author's analogies, that we will venture to aſſert that no reader will be perſuaded by him that muſcular action takes place in conſequence of any affection of the electric fluid accumulated in the fibres [*]. We entertain ſentiments equally unfavourable reſpecting the 4th ſection, which treats of the influence of this ſuppoſed nervous fluid (electricity,) on the animal œconomy. It is a farrago of long irrelevant quotations and trifling unconnected reflections [†].

It gives us much concern to treat an enterprizing foreigner with ſuch ſeverity, and to diſmiſs him ſo ſhortly:—but the moſt ſuperficial reader will find internal evidence of an ill-adviſed deſign to manufacture an 8vo book out of materials not more than ſufficient to make a very ſmall pamphlet; and againſt ſuch deſigns we conſider it as a duty to proteſt in the moſt poſitive terms. Had Dr. V. given a ſuccinct and perſpicuous account of his experiments, and expreſſed his conjectures clearly and conciſely, he might have filled up the remaining ſpace with his obſervations on the plague at Smyrna, which we underſtand to be genuine and valuable; for it appears that he expoſed himſelf, with almoſt unprecedented boldneſs, to the contagion. However, indeed, we diſapprove the preſent publication, we are extremely deſirous of doing juſtice to Dr. V.'s merits; and, for this purpoſe, we ſhall conclude with a quotation from his preface; which, we believe, contains not the ſmalleſt exaggeration:

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[*] 'The attraction of the (muſcular) fibrils is owing to the different ſtate or condition of the electricity in the muſcles; that is, in a ſtate of contraction, the ſurfaces of the fibrils are differently electrified from what they are in a ſtate of relaxation. Agreeably to this hypotheſis, the equilibrium never takes place.'

[†] *Ecce Signum*—'The brain is the chef-d'œuvre of the divine Architect. It is here that we combine, imagine, and create, and from hence have emanated ſo many works which have been ſtamped with the ſeal of immortality.' An hundred other quotations of the ſame *force* might be produced.

> 'I ſhall, I doubt not, be charged with cruelty by many of my readers; but thoſe who are thoroughly acquainted with my character, and know that I have ſacrificed every comfort and convenience of life, with all the pleaſures of ſociety, for the purpoſe of viſiting different countries in ſearch of information, that I have experienced every poſſible hardſhip and fatigue, and ſolely with a view of offering the fruits of my labour to the public, they, I ſay, will not do me this injuſtice, but rather ſtand forwards in my defence.'

ART. IX. Mr. Cartwright's *Journal of Tranſactions and Events at Labrador.*

[*Article concluded from our laſt Number,* p. 379.]

On his return to England in the latter end of the year 1773, Mr. Cartwright entered into a partnerſhip with Captain Robert Scott, late commander of the Speaker, Eaſt Indiaman, and Mr. John Scott, his younger brother. They were jointly to have one half of the trade, and Mr. C. the other. Mr. C.'s veſſel and ſtock were to be received at a valuation of two thouſand pounds, and they agreed to furniſh an equal ſum in caſh. Having embarked at Plymouth, they ſet ſail April 13 for Ireland: but, on their paſſage, the ſhip received ſo much damage by running on the Rundleſtone, which lies about four miles ſouthward of the Land's end, that, on examination at Cork, ſhe was found not *ſea worthy*, and was conſequently condemned as unfit for the voyage. A new brig of one hundred and thirty tons burden was purchaſed, which, after encountering a heavy ſea, arrived at the place of deſtination about the end of June 1774.

To the lovers of natural hiſtory, Mr. C.'s account of the Porcupine cannot but prove acceptable:

> 'I do not know how many theſe creatures have at a birth; but imagine they are not very prolific: for if they were, they would deſtroy all the trees in the country, as they feed on nothing but rinds the whole winter, and by ſo doing kill a prodigious number of trees of all ſorts; though they prefer the ſilver-fir to all others. In ſpring, they are very fond of the leaves of the larch, and in the autumn, they

eat a bad ſpecies of muſhrooms, which grow here in tolerable plenty. This creature is a good deal like the beaver, in ſize and ſhape; the only difference is in the tail and feet. They both ſit up, and make uſe of their fore feet to feed themſelves with. The porcupine readily climbs trees, for which purpoſe he is furniſhed with very long claws; and, in winter, when he mounts into a tree, I believe he does not come down till he has eaten the bark from the top to the bottom. He generally makes his courſe though a wood, in a ſtraight direction; ſeldom miſſing a tree, unleſs ſuch as are old. He loves the young ones beſt, and devours ſo much, eating only the inner part of the rind, that I have frequently known one porcupine ruin near a hundred trees in a winter. A man who is acquainted with the nature of theſe animals, will ſeldom miſs finding them when the ſnow is on the ground, if he can but hit upon the rinding of that winter; by making a circuit round the barked trees, he will ſoon come upon his track, unleſs a very deep ſnow ſhould chance to fall after his laſt aſcent. Having once diſcovered that, he will not be long, ere he find the animal. The belly of a porcupine is covered with coarſe fur, but all the reſt of him, with ſharp prickles; the longeſt and ſtrongeſt of which are on his rump and tail. It is a received opinion, that a porcupine can dart his quills at pleaſure into a diſtant object; but, I venture to affirm that this ſpecies cannot, (whatever any other may do,) for I have taken much pains to aſcertain the fact. On the approach of danger, he retreats into a hole, if poſſible; but where he cannot find one, he ſeizes upon the beſt ſhelter that offers, ſinks his noſe between his fore legs, and defends himſelf by a ſharp ſtroke of his tail, or a ſudden jerk of his back. As the quills are bearded at their points, and not deeply rooted in the ſkin, they ſtick firmly into whatever they penetrate. Great care ſhould be taken to extract them immediately; otherwiſe, by the muſcular motion of the animal into which they are ſtuck, enforced by the beards of the quills, they ſoon work themſelves quite through the part; but I never perceived the puncture to be attended with worſe ſymptoms, than that of a chirurgical inſtrument.

'A porcupine one day chanced to be upon the ground; and my greyhound, which always attends me and never had ſeen one before, no ſooner ſet eyes on him, than he ſtruck at him with the ſame reſolution that he would have done at a fox. I thought he would inſtantly have gone mad. His tongue, the whole inſide of his mouth, his noſe and face were ſtuck as full of quills, as it was poſſible for them to be; inſomuch, that his mouth was gagged wide open, and he was in ſuch agony, that he would have bit me, when I attempted to give him relief, could he have cloſed his mouth. Upon returning to the houſe, I made Jack hold him down, and then, with the aſſiſtance of a pair of bullet-moulds, in about three hours time, I extracted moſt of them. Some were broken too ſhort to take hold of, and I drew out ſeveral by their points, which had penetrated quite through the roof of his mouth and the cartillage of his noſe.'

Mr. C. returned to London about the end of Nov. 1776; and, on the 29th of April in the following year, proceeded down the Channel for Waterford, on his fourth voyage;

which terminated on the 21ſt of June, without any remarkable occurrence.

In the former part of this work, we noticed Mr. C.'s deſire to 'be amongſt the bears;' nor does he, in this reſpect, ſeem to have been diſappointed:

'I came to a very ſtrong ſhoot of water, occaſioned by the river being pent in between two high points; from thence I ſaw ſeveral white-bears fiſhing in the ſtream above. I waited for them, and in a ſhort time, a bitch with a ſmall cub ſwam down cloſe to the other ſhore, and landed a little below. The bitch immediately went into the woods, but the cub ſat down upon a rock, when I ſent a ball through it, at the diſtance of a hundred and twenty yards at the leaſt, and knocked it over; but getting up again it crawled into the woods, where I heard it crying mournfully, and concluded that it could not long ſurvive.

'The report of my gun brought ſome others down, and it was no ſooner re-loaded, than another ſhe bear, with a cub of eighteen months old, came ſwimming cloſe under me. I ſhot the bitch through the head and *killed* her *dead*. The cub perceiving this and getting ſight of me, as I was ſtanding cloſe to the edge of the bank, which was near eight feet above the level of the water, made at me with great ferocity; but juſt as the creature was about to revenge the death of his dam, I ſaluted him with a load of large ſhot in his right eye, which not only knocked that out, but alſo made him cloſe the other; during which time, he turned round ſeveral times, pawed his face, and roared moſt hideouſly. He no ſooner was able to keep his left eye open, than he made at me again, quite mad with rage and pain; but when he came to the foot of the bank, I gave him a ſecond ſalute with the other barrel, and blinded him moſt completely; his whole head was then entirely covered with blood. The ſecond ſhot made him act in the ſame manner as the firſt, until he ſtruck the ground with his feet, when he landed a little below me, and blundered into the woods, knocking his head againſt every rock and tree that he met with.

'I now perceived that two others had juſt landed about ſixty yards above me, and were fiercely looking round them. As both my guns were diſcharged, the ram-rod of my rifle broken by loading in too great haſte the laſt time, and as I had left my ſhot and ball-bag belonging to the other in the boat, I freely confeſs, that I felt myſelf in a very unpleaſant ſituation. But as no time was to be loſt, I darted into the woods, and inſtantly loaded my double barrel with powder only; that I might ſinge their whiſkers at leaſt, if I were attacked; for the rifle balls were too large. Having loaded my rifle alſo with as much expedition as a broken rod would permit, I returned to my former poſt. The bears having advanced a few yards, were at the edge of the woods, and the old one was looking ſternly at me. The danger of firing at her I knew was great, as ſhe was ſeconded by a cub of eighteen months; but I could not reſiſt the temptation. She preſenting a fair broadſide to me, I fortunately ſent my ball through her heart, and dropped her; but getting up again, ſhe ran ſome yards into the woods; where I ſoon found her dead, without her cub.'——

'I had not ſat long, ere my attention was diverted, from the variety of objects, which at firſt preſented themſelves, to an enormous, old, dog bear, which came out of ſome alder buſhes on my right, and was walking ſlowly towards me, with his eyes fixed on the ground, and his noſe not far from it; at the ſame time he preſented a fair forehead to me: I turned myſelf round to front him, drew up my feet to elevate my knees, on which I reſted my elbows, and in that poſition ſuffered him to come within five yards of me before I drew the trigger; when I placed my ball in the centre of his ſkull, and killed him dead: but as the ſhore was a flat, reclining rock, he rolled round till he fell into the river; from the edge of which, he dropped at leaſt four yards.

'On caſting my eyes around, I perceived another beaſt of equal ſize, raiſed half out of the water. He no ſooner diſcovered me, than he made towards me as faſt as he could ſwim. As I was not then prepared to receive him, I ran into the woods to make ready my unerring rifle. Whilſt I was employed in that operation, he dived and brought up a ſalmon; which he repeatedly toſſed up a yard or two in the air, and, letting it fall into the water, would dive and bring it up again. In this manner he diverted himſelf for ſome time, falling ſlowly down with the ſtream until he was ſhut out from my ſight, by ſome buſhes, which grew a little lower down. Being now ready, I advanced to the attack, and preſently perceived him, ſtanding in the water with his fore paws upon a rock, devouring the ſalmon. I crept through the buſhes until I came oppoſite to him, and finding myſelf then within fifty yards, I interrupted his repaſt, by ſending a ball through his head; it entered a little above his left eye, went out at the root of his right ear, and knocked him over; he then appeared to me in the agonies of death for ſome time; but at laſt recovered ſufficiently to land on my ſide of the river, and to ſtagger into the woods; where I found he bled ſo copious a ſtream, that it was impoſſible he could go far. Captain Kettle and his aſſiſtants had now finiſhed their work, and joined me a ſecond time; and as I wiſhed them to ſkin the other bear, I ſent them to him for that purpoſe.

'Never in my life did I regret the want of ammunition ſo much as on this day; as I was by the failure interrupted in the fineſt ſport that man ever had. I uſually carried fourteen balls in the box which is in the butt of my rifle, excluſive of the load; beſides a couple of bags, tied to my bandoleer, for the uſe of my double barrel; one containing ſix balls, and the other ſhot. But this morning, I had inadvertently neglected to replenish the box, which had only ſeven balls in it, and had left my bandoleer with the bags in the boat, as I mentioned before; otherwiſe I am certain, that I could with great eaſe have killed four or five brace more. They were in ſuch plenty, that I counted thirty-two white-bears, and three black ones: but there were certainly many more, as they generally retire into the woods to ſleep after making an hearty meal; and they could not be long in doing that here, for the river was quite full of ſalmon.

'Having now only two balls left beſide that in my rifle, and fearing I might be tempted to fire them, and afterwards have my retreat diſputed, or be attacked by one or more enraged bears immediately after I had fired a ſhot, when I ſhould have nothing to defend myſelf with but the powder only, which was in my other gun, I thought it was moſt prudent to return to the boat and get a freſh ſupply of ammunition. When I got down, I not only found myſelf very much fatigued, but the day was far ſpent, and we had as much other work to do, as the remainder of it was competent to. The Shalloway likewiſe was left in ſo expoſed a ſituation, that ſhe might eaſily be driven from her anchors, if it came on to blow ſtrong; I therefore altered my intention, and waited the return of the other three people. It was not long before they came down; for they were not able to ſkin the bear. Although his body was afloat in water, which was about four feet deep, and nothing but his head reſted upon a flat rock, yet they could not lift even that up. It was with the utmoſt exertion of their united ſtrength, that they could heave him off the rock with the aſſiſtance of leavers; nor could they cant him on his back, after he was wholly afloat, in order to ſkin him in the water; much leſs were they able to drag him on ſhore. We judged him to be as much as twelve hundred weight; nor could he well be leſs than that, as he ſtood ſix feet high, and his carcaſs was as big as that of the largeſt ox I ever ſaw. Finding themſelves foiled in every other attempt, at length they tied ſome dry wind-falls to him and launched him into the ſtream, in hopes that we might pick him up with the boat; but the trees came down without the bear, which made us conclude, that he had grounded ſomewhere above. Thus ended in diſappointment, the nobleſt day's ſport I ever ſaw: for we got only one ſkin, although we had killed ſix bears, and not one morſel of fleſh; which at this time would have been particularly acceptable, as we had eaten nothing for fourteen hours.'

The Journal for Feb. 1779 contains an hiſtorical account of theſe tremendous animals. They are prodigious travellers, and are able to ſubſiſt a long time without food. Great numbers, Mr. C. believes, are deſtroyed every ſpring by being carried out to ſea on the ice. They bring forth their young about March, and drop them on the ice; where they lie for ſome days before they are able to follow their dams, who, however, frequently carry them on their back, when they are firſt able to travel. They breed only once in two years, and have generally but one at a time. When their cubs are very young, it is dangerous to meet them and their dams, as the latter have then been known to act offenſively; at other times, they will always make off:—but, when wounded, they will attack their enemy with the greateſt fury. They are amazingly ſtrong, and are moſt excellent boxers. Dogs, that are properly trained, will endeavour to ſeize them behind; to avoid which, the bear will 'ſit down on his buttocks, and ſpin round like a top,' in order to get hold of the dog. 'This is the time, (ſays Mr. C.) when you may approach and *kill him dead* at one ſhot, if you are but cool;

but if the dog is not well uſed to the ſport he will attack him forwards; in which caſe he is ſure to be either killed, lamed, or cowed immediately, and the bear will then attack you.'

Mr. C. makes many remarks on the food and diſpoſition of the rein deer. Though naturally wild and timorous, no creature is ſo ſoon nor ſo effectually tamed, if taken young. They not only grow bold, but diſcover a degree of affection for thoſe to whom they are habituated. A young deer, whoſe mother Mr. C. had ſhot, had its full liberty on the fourth day after it was caught. It diſcovered no ſymptoms of fear at the report of a gun fired cloſe to it, but appeared much terrified if any dog ran near it.

'I believe, (ſays Mr. C.) they ſcarce ever ſleep; for as much as I have watched this, I never could obſerve that it was ever aſleep, or kept its eyes cloſed for more than two ſeconds at a time, and, if I moved ever ſo little, it would ſtart up. When I have lain down on the bed at a time it was lying on the floor, it would ſtart up every five or ſix minutes, and come to ſee that I was not gone, and having licked my face, or ſucked my neck-handkerchief a little, it would quietly lie down again. When at any time it loſt me, it would run about grunting ſomewhat like a hog, and never reſt until it had found me, when it would run up to me in full ſpeed. Sometimes I have diverted myſelf with ſtooping and running, both after and from it, which pleaſed it much.'

They are fond of great variety in their food while it is in a growing ſtate, preferring what is youngeſt and moſt juicy. They will ſwim with extraordinary ſwiftneſs and to a prodigious diſtance. From the obſervations which Mr. C. has been enabled to make, he is fully of opinion that there are many parts in England where they would live and thrive well: but he does not think that they would exiſt in ſuch parks as produce nothing but fine graſs.

At the latter end of the year 1779, Mr. C. returned to London; and, notwithſtanding his great exertions, his affairs were far from being in a flouriſhing condition: he reſolved, therefore, on a fifth voyage to the coaſt of Labrador. We obſerve in the journals of this voyage many curious obſervations relating to the natural hiſtory of the beaver. Mr. C. ſuppoſes that none of the writers, who have mentioned them, ever ſaw a beaver houſe, and that they related only the tales of illiterate furriers. He feels himſelf concerned at being under the neceſſity of contradicting the celebrated Buffon, who aſſerts, as Mr. C. obſerves, that a beaver has a ſcaly tail becauſe he eats fiſh*. 'I wonder much, (ſays Mr. C.) that Monſieur Buffon had not one himſelf, for the ſame reaſon, for I am ſure he has eaten a great deal more fiſh than all the beavers of the world put together. Beavers will neither eat fiſh nor any animal food, but live upon the leaves and bark of ſuch trees and ſhrubs as have a reſinous juice, and the root of the water-lilly.'

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* We are ſorry that we have not M. de Buffon's work at hand; that we might have examined the paſſage in the original: for it ſeems incredible that ſo great a naturaliſt ſhould have hazarded a conjecture ſo extremely unphiloſophical.

The mode of conſtructing their houſes, and their choice of a ſituation, are extremely curious; for the account of which we muſt refer the reader to the Journal itſelf, as the length of it precludes us from tranſcribing it. Mr. C. ſeems to diſbelieve the relation of their uſing their tails as trowels in plaiſtering their houſes, for he thinks the tail too heavy and the tendons of it too weak for ſuch a purpoſe. When neceſſity obliges them, they will cut down, we are told, the largeſt tree that ever grew; and they perform their work quickly and diligently. A ſtick of the thickneſs of a ſtout walking cane they will cut off at one ſtroke, and as cleanly as if it were done by a pruning knife. Mr. C. alſo oppoſes the opinion of Buffon and others with regard to their drawing ſtones or earth on their tails; and the form of the tail, according to his account, ſeems to render it impoſſible. 'Thoſe who compare this account, (ſays our author,) with the writings of Buffon and others, will find a great difference, but it muſt be remembered that they wrote entirely from hearſay, and I from experience, chiefly.'

In April 1785, Mr. C. undertook his ſixth and laſt voyage to the coaſt of Labrador; and at the end of his Journal he has given a ſhort account of the natural hiſtory of that country *. The face of the whole, at leaſt of thoſe parts at preſent known, is very hilly and mountainous. The ſouth coaſt has great appearance of fertility from the ſea, but a cloſe inſpection diſcovers the ſoil to be poor, and the verdure to conſiſt of coarſe plants. As ſome compenſation for the poverty of the ſoil, the ſea, rivers, and lakes, abound in fiſh and amphibious creatures. No country is better furniſhed with convenient harbours, nor ſupplied with better water.

In coaſting Labrador, 'the aſtoniſhed mariner, (ſays Mr. C.) is inſenſibly drawn into a concluſion that this country was the laſt which God made, and that he had no other view than to throw together, there, the refuſe of his materials, as of no uſe to mankind:—but he no ſooner penetrates a few miles into a bay, than the great change both of climate and proſpects alters his

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'* Labrador is a large peninſula, joined at the Iſthmus to Canada, which, together with Hudſon's bay, bounds it on the weſt; on the north are Hudſon's Straits; the Atlantic ocean on the eaſt; and the Straits of Belle-Iſle, and the Gulph of St. Laurence, on the ſouth.'

opinion. The air then becomes ſoft and warm, bare rocks no longer appear, the land is thickly cloathed with timber, and generally edged with graſs.'

The climate is remarkably healthy. The winters are long and ſevere, but the cold is of a pleaſing kind, never cauſing a perſon to ſhiver, as it does in England; nor do the great and ſudden tranſitions there ſo frequently experienced produce any bad effect on the conſtitution.

During the ſummer, travelling by land is not only very unpleaſant, but almoſt impracticable. It muſt be performed on foot; the traveller muſt carry his proviſions, hatchet, and any other things for which he has occaſion, on his back; he will be continually interrupted by rivers, lakes, or large ponds; he will find the woods intolerably hot, the ground ſpongy, and he will be inceſſantly tormented by millions of flies. In winter, however, it is very pleaſant to walk with a pair of rackets, or ſnow ſhoes. The Eſquimaux make uſe of a long ſledge, to which they yoke a number of ſtout dogs, and travel at the rate of ſix or ſeven miles in an hour.

The trade carried on by the Engliſh is the ſame as that on the iſland of Newfoundland. The exports are cod-fiſh, ſalmon, oil, whalebone, and furs, and, if we be not miſtaken, the ſkins of ſeals now form a conſiderable branch of trade.

'Notwithſtanding the many diſadvantages, (ſays Mr. C.) which that country labours under from poverty of ſoil, ſhort ſummers, long winters and ſevere froſts, yet I am clear, that art and good management are capable of making great improvements; and if the obſervations which I have made on the effects of certain manures, in that country and Newfoundland, can be of any uſe in England, I ſhall think my time well beſtowed in communicating them.'

It is now time for us to conclude this article; and we muſt ſincerely expreſs the pleaſure which we have derived from the peruſal of the volumes before us: though we may be allowed to remark that we have been occaſionally fatigued with the minuteneſs obſerved in the Journals.—We lament that a man of ſuch integrity and induſtry ſhould fail in ſecuring that independance and eaſe which he ſo amply merits: but we feel ſome conſolation in the inference from Mr. C.'s Journal, particularly that part of it which relates to his being viſited and plundered by an American privateer, that he poſſeſſes a ſpirit which diſdains to repine at misfortunes, and riſes ſuperior to every ſtroke of adverſity.

Three large and well executed maps accompany the volumes, beſide a portrait of the author, in his fur dreſs, &c. viſiting his traps.—A poem [containing about 14 pages,] entitled LABRADOR, brings up the rear of Mr. C.'s publication; in which, (unqualified as he profeſſes himſelf to be, having never *read* ſo many verſes as he has *written*, and here printed,) he copies the moſt ſtriking particulars and ſcenery of the deſcriptive parts of his Journals. This taſk he has accompliſhed in numbers which remind us of Cotton's celebrated *Wonders of the Peake*; nor is Mr. Cartwright's performance, on the whole, inferior to that of the Derbyſhire Bard, in regard to poetic merit. Cotton was a man of wit and humour; though inſufferably coarſe, with reſpect to the latter of theſe qualities.

ART. X. *An Attempt to eſtabliſh the Baſis of Freedom on ſimple and unerring Principles*; in a Series of Letters. By Charles Patton. 8vo. pp. 75. 1s. 6d. Printed at Edinburgh for Peter Hill;—ſold by Debrett, London. 1793.

THE French revolution has given birth to a queſtion of very great importance to mankind in general, viz. "Is it *property* or is it *population* that ought to form the baſis of a free government?" The diſcuſſion has divided this country in particular into parties; and the moſt able and the moſt virtuous of our citizens have ranged themſelves on different ſides; ſome contending that, if government be placed excluſively in the hands of *property*, the neceſſary conſequence muſt be that the rich will become tyrants, and the poor ſink into abject ſlavery; while others as ſtrenuouſly maintain that, if *population* be made the groundwork of political power, (by which, as well as by government, legiſlative power is underſtood,) there cannot poſſibly exiſt any ſecurity for the enjoyment of property; and thoſe who poſſeſs it muſt be ſubject to a tyranny that will ultimately deprive them of it. Mr. Patton ſupports both opinions; for he aſſerts that, if *property* prevail, perſonal freedom and ſmall poſſeſſions muſt be in danger; and that, if *perſons* prevail, great property could not be ſecure from their encroachments. Inſtead, therefore, of laying the foundation of a free government on either of them excluſively, he lays it on both conjointly; and maintains that the freedom and ſtability of a government muſt depend on a juſt equipoize of the power to be exerciſed by thoſe who have property, and thoſe who have none; for, as true liberty conſiſts in the equal ſecurity afforded to *perſons* and to *property*, ſo it cannot exiſt where the two parties are not equally balanced.

His plan of government, formed on this principle, is, firſt, that it ſhould be exerciſed or adminiſtered by repreſentatives, one half of whom ſhould be choſen by the *property* of the country, the other half by *perſons* independent of the property. Here he is aware of two objections to his ſyſtem: one, that, as there are very few individuals in a ſtate who have not *ſome* property, it muſt be a difficult taſk to mark clearly the line of ſeparation that is to divide the nation into two diſtinct bodies of electors, ſuch as he deſcribes: the other, that, in an aſſembly of repreſentatives elected according to his plan, it might be thought impoſſible to preſerve an exact equality; for ſuch a body, conſiſting of men, muſt of courſe be ſubject to human paſſions and infirmities, liable to be convulſed by intrigue or miſled by eloquence; bribed perhaps by the rich, or overawed by the mob.—Theſe two objections he conſiders as by no means inſuperable. He endeavours to remove the former by a more diſtinct explanation of the terms which he uſes. By '*property* independent of perſons' he means 'poſſeſſors of the great, viſible, and permanent property, which, in all ſtates, poſſeſſing extended and valuable territory, muſt conſiſt in a majority of the proprietors of the lands.'—By the term '*perſons* independent of property,' he means the great bulk of the people, who in general depend more for their ſubſiſtence on perſonal labour and exertions, than on any permanent property.'—It is evident, however, to every man of obſervation, that there is in ſociety a very numerous body of men, who, though poſſeſſing no permanent nor landed eſtate, are ſufficiently wealthy to be able to live without labour, and conſequently cannot, ſtrictly ſpeaking, be claſſed with either of the two bodies into which Mr. P. divides the electors. We admit that this is not a poſitive objection to his principle, for ſomething like it is to be found in our two univerſities; where the electors do not vote in conſequence of any pecuniary qualification, and their repreſentatives are exempted from the operation of the law which enacts that all members of parliament ſhall, to be capable of ſitting as ſuch, be poſſeſſed of landed property to a certain amount; and in ſome of our cities and boroughs, where the freedom of the corporation, independently of property, gives the right of voting: but it may fairly be conſidered as tending to raiſe doubts about the practicability of carrying it into execution, to the extent and in the manner propoſed by him. We are far, however, from meaning to ſay that the plan is impracticable becauſe it is attended with difficulties; we may nevertheleſs be allowed to obſerve that they appear to us not to be inconſiderable; and that they are entitled to the greater conſideration, as the whole merit of Mr. P.'s ſyſtem depends on a nice balance of the two parties.

The ſecond objection, which points out the difficulty of preſerving equality in the aſſembly of repreſentatives ſo elected, he obviates by ſaying that he would have the executive power ſo modelled and conſtituted, that it ſhould be able to act as moderator between the two parties, and hold the balance even between both. For this purpoſe, he would ſeparate the executive from the legiſlative authority, and would place it in the hands, not of a council named by the repreſentatives, for that would in effect re-unite the two powers, but in thoſe of a ſingle perſon, to be permanently exerciſed by him.

It has been obſerved that influence is incidental to power; and that, when the latter is given, it is ſcarcely poſſible to with-hold the former. On this principle, our anceſtors have proceeded in their endeavours, not to extinguiſh influence, for that was not practicable, but to confine it within as narrow limits as poſſible, and to blunt the edge by which it might deſtroy the conſtitution:—but Mr. P. takes a very different ground; for, ſo far from diſcountenancing the influence of the executive power in a ſingle perſon, he makes it an eſſential and integral part of his plan, the very keyſtone that is to bind the arch of his conſtitution. In the moſt unequivocal terms, he lays it down as a principle 'that, in a government, under the repreſentative ſyſtem, the chief magiſtrate ſhould either elect one third of the deputies, or poſſeſs an influence in that body equal to ſuch a proportion of the repreſentation.' The latter expedient he prefers, for this reaſon: 'that the chief magiſtrate could not chuſe any repreſentatives for himſelf, who *would* not belong either to *perſons* or to *property*.' This influence, he propoſes, ſhould ariſe from the miniſters and other officers of government; whom Mr. Patton would entitle to ſit and vote in the repreſentative aſſembly.

A legiſlature, conſiſting only of a houſe of repreſentatives and a chief magiſtrate, influencing one third of the former, might, Mr. P. thinks, balance the two great parties of *property* and *perſons*, if its ſittings were to be holden at ſo great a diſtance from large towns or populous neighbourhoods, that it ſhould be free from the danger of being over-awed by the mob:—but, if the ſeat of the government and legiſlature were in a large city, the freedom of debate might be invaded, and the perſon of the chief magiſtrate endangered, unleſs one of two expedients were adopted,—the eſtabliſhment of an army, or the inſtitution of a third branch to be added to the legiſlature. As an army might be debauched by either the houſe of repreſentatives or the chief magiſtrate, and be employed for the deſtruction of that which it had been raiſed to maintain, Mr. P. very wiſely gives up the idea of a military force as part of the means by which the two great claſſes of *property* and *perſons* might be balanced, and, in its ſtead, approves the inſtitution of a houſe of peers to be created by the executive power, and not poſſeſſing too great a ſhare of the national property.

Such is the outline of the conſtitution which Mr. P. recommends; and, though there may be parts of it which will ſhock thoſe who think, as we do, that influence and corruption are in general, though not always, ſynonimous terms, we muſt confeſs that he ſupports his plan by arguments extremely plauſible, and in moſt inſtances convincing. To ſhew that he proceeds not on mere ſpeculation, but on theory tried by practice, he obſerves that, in France, as ſoon as *perſons* were made of more account than *property*, the government was overturned, property became inſecure, and its owners were the objects of perſecution—That, in Poland, where *property* was *every thing*, and *perſons nothing*, the great land-owners were the only individuals who could be ſaid to be free, while the people were in a ſtate of the moſt abject ſlavery, their lives in the power of their tyrants, who could exerciſe ſupreme juriſdiction over them, and their perſons ſold with eſtates, as if, like cattle, they were part of the ſtock. He elucidates his ſyſtem by the conſtitutions of Athens, Sparta, Macedon, Carthage, and Rome; the various revolutions in which he adduces, to prove the neceſſity of ſuch a form of government as would oppoſe an effectual barrier to the encroachments which the two great parties, conſiſting of people with property and of thoſe who have none, are but too naturally diſpoſed to make on each other.

From this production, it evidently appears that Mr. P. has extenſive views; that his mind, inſtead of ſtooping to little expedients contrived for the moment, and propoſed on the ſpur of the occaſion, is capable of looking forward to, and legiſlating for, ages yet unborn, and of providing for them ſuch a conſtitution as might remove all temptations to revolutions, by affording every rational ſecurity for the enjoyment of liberty and property, and by putting it, as much as inſtitutions can put it, out of the power of any claſs or deſcription of men to encroach on or violate either. It is not to be expected that his plan will pleaſe every one: but it is certainly deſerving of the moſt ſerious attention of the public. The article reſpecting influence will be the leaſt favourably received: but it would be unfair to reject even this, till the arguments advanced by Mr. P. to prove the neceſſity of ſuch a principle in government, have been thoroughly weighed.

ART. XI. *Tranſactions of the Society inſtituted at London for the Encouragement of Arts, Manufactures, and Commerce*; with the Premiums offered in the Year 1793; Vol. XI. 8vo. pp. 420. 5s. Boards. Dodſley, &c. 1793.

THE communications in this volume occupy 223 pages; 144 of which appear under the title *Agriculture*; and the remaining 79 contain papers which are claſſed under *Manufactures*, *Mechanics*, and *Colonies and Trade*.

The claſs *Agriculture* contains, as uſual, a portion of grain mixed with ſome chaff; in that of *Mechanics*, we obſerve a variety of valuable communications. We will go through the whole progreſſively, noticing ſuch particulars as appear beſt entitled to the reader's attention.

AGRICULTURE.

Mr. Pattenſon, of Kent, recommends a mixture of tar and greaſe (in the proportion of one of the former to ſix or ſeven of the latter,) as a preſervative of *young trees* from hares and rabbits, (Mr. P. likewiſe mentions rats!) by bruſhing the ſtems with it as high as hares, &c. can reach. This practice is not new: but the more uſual mixture is much ſtronger of tar than that which Mr. P. recommends.

Mr. Bucknall, of Conduit-ſtreet, obtained the ſilver medal, with the Society's thanks, for his obſervations relative to the pruning of *orchards*: but we think that there is little that can be deemed new or extraordinary in this article. The pruning of orchard trees in the neighbourhood of Maidſtone enters into the common duty of this branch of huſbandry, and is more or leſs practiſed in almoſt every county of the kingdom; and well would it be for orchard-men if the practice were univerſal. So far, therefore, the public are obliged to Mr. B. and to the Society, for having thus brought forward the ſubject. Slightly, however, as we regard Mr. B.'s going down to Sittingbourne to prune an orchard, or his directions for performing the operation, (as better methods have long been familiar to us,) we give this gentleman every praiſe for ſmearing over the wounds with medicated tar, to prevent lodgments being made by inſects between the wood and the bark.

We take the liberty of copying his recipe:

> 'The medicated tar above mentioned, as uſed in the foregoing experiments, was compoſed of one quarter of an ounce of corroſive ſublimate, reduced to fine powder, by beating with a wooden hammer, and then put into a three-pint earthen pipkin, with about a glaſs full of gin, or other ſpirit, ſtirred well together, and the ſublimate thus diſſolved. The pipkin was then filled, by degrees, with vegetable or common tar, and conſtantly ſtirred, till the mixture was blended together as intimately as poſſible; and this quantity will, at any time, be ſufficient for two hundred trees.'

Mr. Hollins, of Montgomeryſhire, ſeems to have conceived a new idea reſpecting the prevention of the diſeaſe of curled-top in *potatoes*: namely, that of detecting the latent diſeaſe in the ſubſtance of the parent root: or, in other words, of aſcertaining whether a given potatoe will or will not produce a diſeaſed plant; and if Mr. H.'s teſt or criterion ſhould prove erroneous, it is highly probable that a leſs fallible one may be found. His proof is this:

'In cutting potatoes for ſets, care ſhould be taken not to cut them entirely through; but when the knife has penetrated to about the half, the other half ſhould be ſlived or broken off. By this operation, you may underſtand whether the potatoe has proper vegetative power or not; if the knife enters eaſily, and the patatoe breaks off ſoft, then it is fit for ſeed; but if, on the contrary, the knife enters with ſome difficulty, and the potatoe breaks off harſh and rough, though it may not appear to want ſap, yet it is void of proper vegetative power, and unfit for ſeed; for if planted, it will either remain whole in the ground till dug, or produce a complete curled crop. However, if made uſe of as food, it will boil ſome minutes ſooner, and eat dryer and mealier, than a ſound potatoe.'

If truth be in Mr. John Bullock, however, Mr. Hollins's teſt is ſufficiently accurate: for his certificate runs thus:

'This is to certify; that I, John Bullock, aſſiſted Mr. Hollins to plant his laſt crop of potatoes, and was eye-witneſs to the cutting of the ſets, when he ſhewed me the difference between the ſound and unſound plant. The potatoes were taken promiſcuouſly from the heap; and thoſe that proved in the cutting, to be unſound, were thrown on one ſide, and planted by themſelves, in the end of a row, and a ſtake driven into the ground for a particular mark. I aſſiſted Mr. Hollins alſo to dig up his potatoes, and ſaw that the unſound plants, quite to the mark, were completely curled, and not one kind amongſt them: but the whole crop, except the above-mentioned part, were kind, and produced a good crop; as witneſs my hand, this 9th day of November, 1792.

JOHN BULLOCK.'

Mr. Jones, of Fiſhſtreet-hill, obtained the gold medal for cultivating *rhubarb*, and has written an ingenious paper on the ſubject.—Mr. Halley, of Pontefract, is alſo a cultivator of this valuable root. The ſample, which he ſent to the Society, is the beſt, we are told, that has been produced in this country.—The Society has great merit in promoting the growth of this excellent drug; a culture which is perfectly conſiſtent with the views of a metropolitan aſſociation.

Mr. Haſſall, of Pembrokeſhire, has been honoured with the gold medal for improving *waſte moor*: but, on referring to Mr. H.'s table, we find the ſoils improved to conſiſt of light loam, mixed loam, and ſtrong loam, over-run with buſhes, brambles, and ant hills: a ſort of land widely different indeed from waſte moor.

Mr. Browne, of Derby, has had the thanks of the Society for a preſervative of *ſeeds* from vermin, after ſowing: 'It is nothing more (Mr. B. modeſtly ſays,) than ſteeping the grain or ſeed, three or four hours, or a ſufficient time for it to penetrate the ſkin or huſk, in a ſtrong ſolution of liver of ſulphur.' The fœtidneſs of this mineral preparation renders it moſt likely to be effective.

MECHANICS.

Mr. Quayle, of London, received the ſilver medal for his propoſed method of equalizing the water falling on *water wheels* (of mills uſed in manufactures,) by taking the ſupply from the ſurface, inſtead of drawing it from the bottom of the pen-trough. The thought is ingenious: but whether Mr. Q.'s apparatus be likely to produce the deſired effect, we are prevented from forming an adequate judgment; owing either to a defect in the engraving, or to ſome deficiency in the deſcription of it. Surely, a leſs complex contrivance might anſwer the purpoſe.

Mr. Johnſon, of Scarborough, has been preſented with twenty guineas for the model of *a crane* for delivering the weight in any given ſituation, within the compaſs of the gib, or ſuſpending beam; as large ſtones into their deſtined beds, in building piers, &c. which is propoſed to be effected by a block moving on friction wheels, on a double gib or ſuſpending beam, (inſtead of being fixed to the outer end of a ſingle one,) ſo as to bring the weight, when ſuſpended, toward the center: thereby preventing much labour of removal from the place where it might have been dropped from the end of the crane.

Captain Pakenham's name we are happy to ſee again in the annals of mechaniſm. His ideas are great, ſimple, and uſeful. His preſent invention tends to the ſaving of a *ſhip's rudder* when it has been unſhipped, or torn from its irons; in a way moſt pleaſingly ſimple and eaſy. If, in all caſes, or in moſt caſes, it be found effectual, Captain P. will be entitled to more than *thanks* from the higher powers. What adds to the beauty and utility of the idea is, that, with a little addition, the ſame contrivance, which ſuſpends the rudder when looſened from the ſtern poſt, may be made to quiet its motion when the tiller is broken; and even to confine the helm in any given poſition. We cannot convey theſe *thoughts* without a model or plate; and can only expreſs our aſtoniſhment at their not having occurred to ſea-faring men ſome centuries ago.

Serjeant Bell we alſo recogniſe with pleaſure. The ſociety preſented him with twenty guineas for his model of a *gun harpoon*, on a new conſtruction; and, in one particular at leaſt, the alteration appears to be an improvement. We are happy in being able to mention, from good authority, (we believe,) that one of the Davis Streights ſhips would have returned clean in 1793, had ſhe not been furniſhed with a gun harpoon; with which ſhe took three fiſh, after they were become ſo wild as not to be approached near enough to be ſtricken by the hand. Additional praiſe is due to the Society for having promoted the uſe of this valuable engine.

Mr. Dixon, of London, has been preſented with fifteen guineas for a model of *a preſervative wheel*, to be fixed to *a walking-wheel crane*. The thought is ſimple, and promiſes to be uſeful; provided that thoſe, for whoſe benefit it is intended, have preſence of mind and activity enough to profit by it in the moment of danger.

COLONIES AND TRADE.

We are happy in finding a freſh import of valuable information from Dr. Dancer of Jamaica; whoſe letters we ever read with more than ordinary ſatisfaction. They are always full of *intelligence*, conveyed in the plain language of modern ſcience.

The culture of *cinnamon* in the Britiſh Weſt-Indies is likely to bring more advantage to the nation, and to give more importance to the Society of Arts, than all their equally laudable efforts to promote the cultivation of the parent iſle.

To manifeſt the rapid extenſion of cinnamon walks in Jamaica, we copy one of the Doctor's letters:

‘SIR,

‘I wrote to you ſome time ago to acknowledge the receipt of your favour. The Ché, or Ordenlandia Umbellata, with which you obliged me, ſucceeds wonderfully well, and I have ſent a ſmall parcel of the root for trial. I have not Dr. Anderſon's proceſs by me; but I find that, in decoction with an alkali, it yields a deep red colour.

‘The *baſilla rubra* likewiſe, another Eaſt-India dye, flouriſhes; but I am not yet acquainted with the mode of fixing the beautiful colour it gives. In the courſe of my different journeys, whilſt collecting plants for Kew garden, I collected a great many Lichens; but, on trial, I found none of them to be compared with the *Lichen Roſella*, from the Canary iſlands, which you ſent me.

‘The *Betis Maritima*, which grows in the greateſt abundance in all the ſalinas of this iſland, has been long employed by the Spaniards in South America, in the making of glaſs, (vide Jacquin, Stirpes Americanæ.) I will endeavour to ſend you home ſome ſpecimens of kelp, prepared from this and ſome other marine plants. I now come to ſay a word or two more on the ſubject of cinnamon. The Jamaica cinnamon exceeds, in the opinion of every one, the ſpecimens of Ceylon cinnamon, ſent me by Mr. Travers; but many perſons think thoſe ſpecimens very bad. I am happy, however, to inform you, that the attention paid by the Society to this intereſting ſubject has had the deſired effect, of awakening the public of this iſland to a ſenſe of its importance. It is probable that a bill will be brought in, during the next ſeſſion of Aſſembly, to encourage, by offer of liberal premiums, the cultivation of this and the other ſpices; but the intention of the legiſlative gentlemen is already, in ſome degree, anticipated; for ſeveral gentlemen are going largely into the planting of cinnamon: I have it on good authority, that one gentleman has already ſet out fifty thouſand trees.

'I have lately, by order of the Houſe of Aſſembly, publiſhed the catalogue of our garden, a copy of which I beg very reſpectfully to preſent to the Society, and ſend another copy for your own acceptance. Knowing our ſtock, you will be at no loſs to underſtand what will be acceptable; and I ſhall always be grateful for any contributions you can procure for this infant eſtabliſhment, which I have found ſo much difficulty in ſupporting.

'The Ché roots, with the catalogues, you will receive by the ſhip Beckford, Captain Ayton, addreſſed to the care of Mr. Vaughan.

'I remain, Sir, with ſentiments of eſteem,

'Your very humble ſervant,

'To Mr. More.' THOMAS DANCER.'

The papers of this volume conclude with letters from Mrs. Anſtey of Madras; who, having fled during one of the wars with Hyder Ally into the iſland of Ceylon, brought with her, on her return, two young cinnamon trees; from which, large plantations are now forming near Madras, under the direction of that government.

To ſhew the progreſs and preſent ſtate of this important buſineſs, we copy Mrs. Anſtey's letter to the ſecretary, and one from Mr. Torin to Mrs. A.

'SIR,

'I little thought to have been the firſt to have conveyed you thoſe ſamples of cinnamon you required, which I had written for from England; and my directions, as you will ſee, have been punctually obſerved. The accompanying ſpecimens, my friend, Mr. Torin, has lately ſent to me, at this place, in order that they might be forwarded to me in England, without an idea of my being on the ſpot to receive them *.

'I had the ſatisfaction of hearing, immediately on my arrival at Madras, the very ſucceſsful progreſs of my cinnamon plantation, which Mr. Torin's and Mr. Marten's letters will more fully aſcertain, as will alſo Dr. Anderſon's publication, which I likewiſe encloſe to you, not only on account of my name being mentioned, but alſo to ſhew you there are people in the eaſt, who are eager to promote, in different forms, what might enrich our eaſtern poſſeſſions in particular, and ſociety in general; and who neither ſpare expence nor labour of body or mind, for the encouragement of Arts.

'Beſides the ſpecimens I have lately received from the ſouthward, I ſend you ſeveral little branches of a tree, growing in Dr. Anderſon's garden, under the care of Dr. Berry, at Marmalong, about ſeven miles from Fort St. George, which I have viſited, and found

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* Theſe ſpecimens are reſerved in the Society's collection.

in a very flouriſhing ſtate, about four years old, grown from ſeed of the parent tree I brought myſelf from Columbo, and has been upwards of two years at Madras. The bark, when I taſted it a few days ago, had a very ſtrong and fine flavour; it has not yet bloſſomed, nor is it at preſent in a ſtate to yield any bark as ſamples.

‘ I had a very fortunate paſſage, being only three months and ten days, from the time of our loſing ſight of Old England, which was on the 6th of May: I embarked the 1ſt, at eleven at night, and was in the roads of Madras the 15th of Auguſt at noon.

‘ You will find, by the encloſed letters, there is little doubt but that our ſettlement on the Coromandel coaſt will prove as great a mart to the Engliſh Company, for the cinnamon trade, in a few years, as ever Ceylon has proved to the Dutch.

‘ I am, Sir, your much obliged, and obedient ſervant,
‘ *Madras, Sept.* 17, 1791.’ L. ANSTEY.’

‘ DEAR MADAM,

‘ Previous to the receipt of your favour of the 30th of March, I had the honour to addreſs you relative to the cinnamon; and, in conſequence of a letter from Mr. Kinderſley, I have now the pleaſure to ſend you ſpecimens of the trees, of which the paymaſter has at leaſt five thouſand young plants in his garden; theſe are ſent to you, to guard againſt accident that may happen to thoſe publicly tranſmitted to the Court of Directors.

‘ We have not yet acquired the art of taking off the bark, and ſeparating it from the outer rind. In a few weeks we hope to accompliſh this; and you ſhall then receive further ſamples of it. There can be no manner of doubt, I think, of the increaſing proſperity of the plantation, now the government have given it their countenance.

‘ I lately viſited my plantation under the hills, and found it thriving ſurpriſingly well. You need be under no apprehenſion whatever with reſpect to the quality of the parent tree, as I have received the opinion even of ſome Dutch gentlemen upon it; nor do I apprehend that the plant will degenerate: they grow from ſeed, and from layers, and only require the ſhade of other trees for the firſt twelvemonth. The few experiments from cuttings did not ſucceed: but we will try again.

‘ I muſt not forget to remark, that theſe ſamples are ſeen under a great diſadvantage, as we have learnt that the fineſt cinnamon is produced from the young ſcions which ſhoot up from the root after the tree has been cut down: this is a part of the proceſs we have not yet arrived at; but it will be attempted this ſeaſon.

‘ Mr. Marten beſtows every poſſible care on the culture, and will think his labours very well rewarded, if it ſhould prove beneficial to you; to whom, we all allow, the company and the public will be ſolely indebted for whatever advantages may reſult from the plantations.

I remain, dear madam, your very obedient ſervant,
‘ *Tinnevelly, Aug.* 24, 1791.’ B. TORIN.’

Beſide the papers which we have thus noticed, the volume contains the following, which we only think it neceſſary to enumerate: four papers, by Mr. Arthur Tabrum, Mr. Montague Burgoyne, Mr. Edward Trelawney, and Mr. James Rodney, relative to the comparative advantage of cultivating wheat by broad-caſt or drilling: Joſ. Sibley, Eſq. on tranſplanting and dividing the roots of corn: Mr. Peter Smith, on ſtall-feeding horſes with green vegetables: William Barber, Eſq. and Mr. James Bucknell, on feeding cattle and ſheep with potatoes: Mr. Peter Smith on the comparative advantages of cultivating turnips by the drill or the broad-caſt method: account of a hoeing machine invented by Mr. James M'Dowgale: Mr. Robert Bunt, and Mr. John Antis, on ſome improvements in the ſpinning wheel; and Mr. Thomas Colley on a contrivance for locking carts in deſcending ſteep hills.

A liſt of contributing members, &c. concludes the volume.

Art. XII. *A Treatiſe on the Plague:* Containing an Hiſtorical Journal and Medical Account of the Plague at Aleppo, in the Years 1760, 1761, and 1762. Alſo, Remarks on Quarantines, Lazarettos, and the Adminiſtration of Police in Times of Peſtilence. To which is added, an Appendix, containing Caſes of the Plague; and an Account of the Weather during the Peſtilential Seaſon. By Patrick Ruſſell, M. D. F. R. S. formerly Phyſician to the Britiſh Factory at Aleppo. 4to. pp. 742. 1l. 7s. Boards. Robinſons. 1791.

Though, in this country, the terrible diſeaſe here treated has been long an object only of diſtant alarm or curioſity, yet the poſſibility of its recurrence, and the conſtant neceſſity of employing means to guard againſt it, as well as its connexion with contagious diſeaſes in general, will ever render new and authentic information reſpecting it a matter of importance.

The author of the preſent work is well known to have enjoyed opportunities of gaining a knowlege of the plague, which have fallen to the lot of few Engliſh practitioners; whence the pains which he has taken of laying before the world ſuch a body of fact on the ſubject may juſtly demand the return of reſpectful attention. On few topics could the power of inſtructing the public be acquired at ſuch hazard.

The firſt book gives an hiſtorical journal of the plague at Aleppo for three years. It is preceded by a brief account of its prevalence in Egypt, Cyprus, and various parts of Syria. All this book being narrative, and incapable of abridgment, we ſhall paſs it over, only mentioning that the latter of the years, that of 1762, was the moſt fatal in Aleppo.

Book 2d contains the medical account of the plague. After ſome remarks on the variations and claſſes of the diſeaſe, and on the peculiar difficulties in procuring a good medical hiſtory of it, the author proceeds to its ſymptoms, as he himſelf obſerved them. He begins with fever, a conſtant attendant on one ſtage or other of the plague. This varied greatly in different patients, and had nothing diſtinguiſhing in it. It uſually had remiſſions and exacerbations, but they were irregular in period and degree. The *delirium* was ſeldom ſo high as in other fevers. *Coma* often alternated with it, and *loſs of ſpeech* was not infrequent. *Muddineſs of the eyes* was a more peculiar ſymptom, and often enabled Dr. R. to pronounce on the exiſtence of the plague. It was attended with a ſingular luſtre, and was uſually a mortal ſign. The *tongue* had nothing remarkable. The pulſe was low and quick, ſometimes intermittent, commonly riſing ſomewhat in the exacerbations. The *reſpiration* was nearly natural. *Anxiety*, or oppreſſion about the præcordia, was almoſt a conſtant and very troubleſome attendant, often joined with *pain at the heart*, or near the orifice of the ſtomach. *Debility* came on very ſpeedily, and in a high degree, in bad caſes; ſometimes denoting almoſt a ſudden extinction of the vital powers. *Faintneſs* was frequent; *convulſions* were rare. The *urine* had nothing remarkable. A natural tendency to *ſweat* was perceived in a majority of caſes, and the ſweats were ſometimes critical. *Vomiting* was not very common: but it generally was a bad omen. Rejection of bile was leſs frequent than in autumnal fevers. *Looſeneſs* ſometimes came on at firſt, but more frequently in the latter ſtages; and it was generally hurtful. *Coſtiveneſs* often took place during the whole diſeaſe, and with little inconvenience. *Hæmorrhages*, if late, were dangerous ſymptoms. Pregnant women almoſt always ſuffered abortion, and often died. Women who were near their time ſurvived delivery only a ſhort while.

A deſcription of the plague is next given, arranged under ſix claſſes. Theſe being formed by the concurrence of certain ſets of ſymptoms, and by the progreſs and event of the diſorder, cannot be made intelligible in an abbreviated deſcription. Under the firſt are placed the caſes which were moſt ſpeedily fatal, and which deſtroyed by an immediate attack of the vital pi nciple, without much fever, and before the eruption of buboes. The reſt are a kind of ſucceſſive ſhades, tending to more powerful action of the ſyſtem, and to a more favourable criſis of the diſorder.

The *peſtilential eruptions* are next treated in a ſeparate chapter. Of theſe, buboes and carbuncles, either ſeparately or in conjunction, are conſidered as certain diagnoſtics of the true plague; though a few caſes of plague happen without thoſe appearances, eſpecially at the beginning of an infection,—whence the difficulty of recognizing the diſorder at its firſt approach. *Buboes* are well known to be glandular ſwellings, the ſeats of which are the inguinal, axillary, parotid, maxillary, and cervical glands, the former more frequently than the latter. In a large proportion of caſes, they made their appearance as early as the firſt day, and ſerved at once to characterize the diſeaſe. Though their maturation was always deſirable, yet they often diſperſed at the ceſſation of the diſorder. The author gives an account of the variations in their appearance, progreſs, and event, comparing his own obſervations with thoſe of other writers. Beſide the above-mentioned, which may be termed genuine, a kind of tumour, which he calls the ſpurious buboe, ſometimes appeared, being a ſmall hard glandular ſwelling under the ſkin, leſs painful than the former, and confined to no particular ſituation. The *carbuncle* is the next important peſtilential eruption. This is found with ſeveral varieties, which are here minutely deſcribed, with their terminations. The carbuncle is well known to be a kind of gangrenous puſtule, forming an eſcar, which, in favourable caſes, is thrown off by ſuppuration. Carbuncles ſeldom appeared earlier than the month of May. They broke out at uncertain periods of the diſeaſe, generally later than the buboes, with which they were frequently complicated. *Petechiæ* were not uncommon, and uſually predicted a fatal termination. *Livid ſtreaks* or *weals*, and large *blue* or *purple ſpots*, were ſometimes ſeen a ſhort time before death.—This chapter is cloſed by tables of the proportionate appearance of the different eruptions, ſimple and complicated. By theſe, the inguinal buboes appear to be much the moſt frequent, being found in two thirds of the peſtilential caſes noted by the author, amounting to 2700

The *method of cure* is the ſubject of the next chapter. The firſt remedy diſcuſſed is bleeding, a practice very frequent in the beginning of the diſeaſe among the natives, and imitated by Dr. R. except under circumſtances of manifeſt debility. In his miſcellaneous obſervations on this topic, he brings ſufficient proof that this practice is ſometimes ſafe, but we diſcern no reaſon to ſuppoſe that it ever did real ſervice. The decided character of debility attending this diſeaſe would ſeem totally to exclude bleeding from the method of cure, unleſs there were manifeſt proofs, from experience, in its favour. We believe, indeed, that in this, as in many other fevers, it often does little in any way to the deciſion of the event. Emetics are never uſed by the native practitioners. Dr. R. only gave them when they were indicated by nauſea or retching. The dread of diarrhœa generally prevented the exhibition of laxatives in the beginning, nor did this ſeem of much conſequence. Spontaneous looſeneſs was generally checked by diaſcordium; and in 1762 Dr. R. uſed opiates more freely for this purpoſe than formerly, and with good effect. He had no opportunity of puſhing ſudorifics to the extent recommended by ſome writers, and few medicines of this claſs were tried, except the milder diaphoretics, the effects of which were ſmall. The practice of bliſtering, introduced by the author's brother, he had not influence enough to promote, but ſinapiſms were readily admitted, ſometimes with remarkable ſucceſs: ſimple cordials, compoſed of diſtilled waters and dulcified ſpirit of nitre, or other ſimilar ingredients, were uſeful in relieving lowneſs and anxiety. The uſual drinks were commonly acidulated with the vegetable or mineral acids. Wine was diſapproved, even among the Jews and Chriſtians. The external applications to the buboes and other eruptions were mild and ſimple, conſiſting of emollient cataplaſms or ſuppurative plaſters. Suppuration ſeemed rather to depend on the ſtate of the diſeaſe than on any particular treatment; and buboes were generally left to open of themſelves. On the whole, from this account of the medical practice, it would appear, as the author himſelf hints, that the phyſician was for the moſt part only a ſpectator of the operations of nature; and that little of benefit or of injury, (except, perhaps, in the caſe of bleeding,) could be attributed to his interference.

The ſubſequent chapter relates to *re-infection* and *relapſe.* It has always been a popular opinion that thoſe who have recovered from the plague are not liable to a ſecond infection, at leaſt in the ſame ſeaſon. This notion is a vulgar error; yet it is certain that inſtances of re-infection in the ſame year or viſitation are uncommon. Out of 4400 peſtilential caſes, Dr. R. met with only 28 of re-infection, well aſcertained. Relapſe, though diſtinguiſhed in definition from re-infection, as proceeding from a revival of the firſt morbid cauſe, and not from a new one, was not always eaſy to be diſtinguiſhed from it in practice. Proper relapſes are not exacerbations, but the breaking out of new ſymptoms after a convaleſcent ſtate has continued ſome days. Theſe were always attended with freſh eruptions, and never, in the writer's experience, proved fatal. With reſpect to the time in which the infection ſhews itſelf, this is a point difficult to aſcertain. Dr. R. met with no inſtances in which perſons, who ſhut themſelves up, fell ill later than the 9th or 10th day afterward. How long the bodies of convaleſcents, or the matter diſcharged from plague-ſores, retain the power of infecting, he thinks, is yet abſolutely undetermined.

Book 3, treats of *peſtilential contagion.* They who are converſant in medical hiſtory know that, little as mankind in general have doubted of the communication of the plague by means of the contact or effluvia of the deceaſed, certain phyſicians have abſolutely denied the poſſibility of ſuch a mode of infection, and have attributed the diſeaſe entirely to conſtitutional cauſes. A celebrated controverſy on this ſubject aroſe after the plague at Marſeilles in 1720, between the phyſicians who were ſent from Paris and Montpellier to give their aſſiſtance, and thoſe who practiſed on the ſpot. Notwithſtanding the plauſible reaſonings and diſtorted facts of thoſe who oppoſed the notion of contagion, we conceive that the world is in general now fully ſatisfied of the reality of this mode of communicating the plague; on which conviction, indeed, the whole ſyſtem of precautions againſt it is founded. We cannot therefore but think that Dr. R. has taken unneceſſary pains in again going over the particulars of the Marſeilles controverſy; and we ſhould have been fully ſatisfied with his own opinion on the ſubject, derived from his perſonal experience. This alone we ſhall lay before our readers.

Dr. R. recognizes the three modes of infection,—that by immediate contact of the deceaſed—that through the medium of the air—and that from a *fomes*, or ſubſtance which has imbibed the peſtiferous miaſms. With reſpect to the firſt, it is found that the aſſiſtants moſt frequently eſcaped unhurt in the early period of a peſtilence, when the moſt fatal forms of the diſeaſe prevail. Every period or ſtage of the diſeaſe, however, is capable of communicating infection. As to the ſecond, or medium of the air, it is certain that perſons are infected by coming into ſick chambers, without any actual contact. The infectious effluvia, when once tranſmitted into the air, ſeem to be ſoon diſperſed, and rendered harmleſs. The infection by a fomes is more frequent than either of the others, and is the uſual method by which the diſeaſe is carried from one quarter of a town to another, and from country to country. The plague is not equally contagious in every period of the ſeaſon. In general it is leſs ſo early than later. Some perſons reſiſt contagion for a long time, and perhaps fall under it at laſt: but this diſpoſition is not diſcoverable by any external ſigns. Perſons are not ſenſible of their reception of the plague at the moment of infection; and the effluvia riſing from the diſeaſed, if he be kept neat and clean, are leſs perceptible than in many other eruptive fevers: infection probably ſoon exerts its effects on the body ; ſometimes within a few hours, at other times in 2, 3, 4 or more days. Terror ſeems to have ſome influence in haſtening the attack. The progreſs of the diſeaſe, when once begun, is always rapid, never hanging in doubt about the patient more than 2 or 3 days. It is not decided either how ſoon a perſon becomes contagious, or how long he continues ſo. As long as the buboes continue open, it is prudent to ſuſpect them. Convaleſcents are leſs prone to relapſe in the plague than in other malignant fevers. Experience proves that, in a certain ſtate of the air, communication with infected places may ſubſiſt without giving riſe to the diſeaſe ; hence Dr. R., with Sydenham and others, appears to acknowlege a *peſtilential conſtitution* of the atmoſphere : but in what this conſiſts, or how it is to be aſcertained, he does not pronounce. The plague terminates nearly in the ſame manner in all towns, by a gradual decline ; and a general expurgation, though certainly adviſeable, is not always neceſſary to its extinction.

The 4th book relates to *quarantines*. The author here thinks it neceſſary to begin with the refutation of certain errors maintained by writers ; ſuch as that Europeans in Turkey are exempt from infection, and that the plague is incapable of being conveyed in merchandice. This laſt opinion is certainly fundamental in the preſent ſubject : but we apprehend that it has been ſo ſufficiently deſtroyed by the general conviction of men not enſlaved to hypotheſis, that its formal refutation is not a neceſſary preliminary. The whole of this book, indeed, though it well deſerves the attention of thoſe who may be deſirous of framing new regulations in the matter, appears to us not enough intereſting to readers in general to require our particular notice. The ſubject, too, has been partly anticipated by the late Mr. Howard's work on lazarettos, on which Dr. R. beſtows very liberal commendations.—Our obſervation holds ſtill more with reſpect to the next book, the title of which is on *Lazarettos and Quarantines.* The Doctor's opinion on the very defective mode of performing quarantine in England, and of the advantage that would reſult from eſtabliſhing proper lazarettos here, is agreeable to that of Mr. Howard and his correſpondents.

Book 6. treats of *the police in times of plague.* It contains much hiſtorical matter reſpecting the regulations eſtabliſhed at different times in this and other countries, with a variety of remarks and new propoſals. The infection is divided into four periods ; and rules of police, accommodated to each, are laid down. Preſervatives, internal and external, are enumerated, with the authorities on which they have been employed ; and the writer gives a ſhort account of the ſimple methods which he himſelf uſed during his hazardous attendance on the infected.

The *Appendix* contains 120 caſes of plague, ſelected for the purpoſe of illuſtrating all the different claſſes of that diſeaſe, and the varieties of event, mentioned in its medical hiſtory. They will doubtleſs be regarded by the faculty as a valuable collection of facts relative to a diſorder which, happily, few of us have an opportunity of ſeeing. It were to be wiſhed that ſome examples of the effect of vigorous medical treatment had been to be found among them: but there is ſcarcely one in which any material alteration can confidently be attributed to the remedies employed. To truſt ſuch a diſeaſe to ſpirit of Mindereri, and compound powder of Contrayerva, is, in fact, to leave it to nature.—The added meteorological regiſters appear to throw no light on the nature of peſtilential conſtitutions of the air, if ſuch exiſt.

This elaborate work may certainly be conſidered as a very valuable addition to our medical and political information on the ſubject in queſtion. We think, however, that much of the diſcuſſions relative to preceding authors might have been omitted; and that, if various other ſuperfluities and repetitions had alſo been judiciouſly retrenched, the volume would have gained in point of accommodation to readers, while it loſt only what it well might ſpare.

Art. XIII. *Philoſophical Tranſactions of the Royal Society of London,* for the Year 1793. Part II. 4to. 8s. ſewed. Elmſley. 1793.

ASTRONOMICAL PAPERS.

A Deſcription of a Tranſit Circle, for determining the Place of Celeſtial Objects as they paſs the Meridian. By the Rev. Francis Wollaſton, LL. B. and F. R. S.

The inſtrument here deſcribed was conſtructed with a view of determining, by one obſervation, the right aſcenſion and declination of celeſtial objects. Mr. W. was led to the accompliſhment of this very important deſideratum in aſtronomy by an accidental converſation with Mr. Ramſden: whoſe idea of reading off the diviſions of an inſtrument by a microſcope, having a micrometer in the field of view, which, being detached from the limb, could examine with accuracy the diſtance of the neareſt diviſion from a fixed point, ſuggeſted to Mr. W. the firſt hint of the mode of conſtructing this inſtrument, which he afterward adopted. It immediately occurred to him that a circle, attached to the teleſcope of a tranſit inſtrument, and paſſing in review before ſuch a microſcope, or a pair of ſuch microſcopes, would anſwer the purpoſe. Fully apprized of the advantages of ſuch an inſtrument, he made ſeveral attempts to engage others, accuſtomed to buſineſs of this kind, in the execution of it: but, after ſeveral unſucceſsful applications, he determined to employ Mr. Cary, an ingenious artiſt, to execute his own plan, and to make an inſtrument of ſuch a ſize and form as he thought would be moſt convenient for himſelf. The buſineſs was conducted under his direction, and was completed very much to his ſatisfaction. For a particular deſcription of this inſtrument, we muſt refer to the author's own account of it: for without the annexed drawings it would not be eaſy to explain, to the reader's apprehenſion, the various parts of which it conſiſts, with the mode of combining and applying them to the practical purpoſes to which they are adapted.

To thoſe who may inquire how this inſtrument has performed, and whether it has anſwered the expectations of the author, he replies that he has found it, by actual obſervation, to be a very uſeful inſtrument, and the beſt adapted of any that he knows to the perfecting of our catalogues. He alſo recommends an inſtrument of this kind, with farther improvements, as a valuable addition to the apparatus of every aſtronomical obſervatory:

‘ I mean, (ſays Mr. W.) a tranſit inſtrument, on ſtone piers, with a ſuitable circle and microſcopes; that, whenever you obſerve a meridian paſſage, you may, at the ſame time, meaſure the exact altitude, or zenith diſtance of every object ſeen. The being obliged, in the common way, to have recourſe to two different inſtruments, occaſions the zenith diſtances to be much leſs frequently obſerved than it is to be wiſhed they were. It is true the Britiſh catalogue was, for the moſt part, deduced from obſervations with a quadrant alone; and ſo was MAYER's. But, though labour and patient perſeverance may enable an obſerver to allow for any deviations in the limb, a quadrant is at the beſt but an imperfect inſtrument for right aſcenſions.’

‘ I believe, in the beſt obſervatory, I ſhould confine myſelf to a teleſcope of 45 inches, with a circle of about 3 feet 6 inches. Such a teleſcope would have great power; and the whole would not be encumbered with too great weight. If the teleſcope be of 5 feet, the circle muſt be of 4 feet 6 inches. But I ſhould certainly diſſuade the ever going beyond that: and I doubt whether the great additional weight of metal, and the diſparities there will be in ſuch a maſs, would not counteract the advantage of a longer teleſcope. Beſides, it may deſerve conſideration, that in a larger inſtrument ſome parts may be out of the extent of the obſerver's arms, which he could wiſh to reach. Our late friend, Mr. SMEATON, was againſt a circle of above 3 feet diameter. Between ſtone piers, there muſt be a double apparatus of microſcopes, &c. to uſe when the inſtrument is reverſed.’

The object of this paper is certainly of great importance; and every attempt to effect it is very meritorious. We are happy to find that, in the conſtruction of a new inſtrument, Mr. W. has ſucceeded ſo much to his own ſatisfaction; and we hope that his ſucceſs will induce others to direct their attention to this ſubject, and to make thoſe farther improvements in this uſeful inſtrument of which it is capable.

Obſervations on the Planet Venus. By William Herſchel, LL.D. F.R.S.

Dr. Herſchel has purſued, from April 1777 to the preſent time, a ſeries of obſervations on the planet Venus. His firſt view, in theſe obſervations, was to aſcertain the diurnal rotation of this planet; the duration of which, after the contradictory accounts of Caſſini and Bianchini, (one of whom ſtates it at 23 hours and the latter at 24 days,) remains unknown. Another object was the atmoſphere of this planet, of the exiſtence of which he does not entertain the leaſt doubt. The inveſtigation of its real diameter was the third object; and the conſtruction of the planet, with regard to ſuch permanent appearances as might be occaſioned by ſeas, continents, or mountains, was a fourth object of his attention.

The reſult of his obſervations would long ago have been communicated to the public, if he had not waited in expectation of being able to determine the period and direction of the diurnal motion of Venus; and he ſhould even now have heſitated to tranſcribe the extracts of his journal contained in this paper, if it did not ſeem incumbent on him to examine by what accident he had overlooked mountains in this planet, which are ſaid to be 'of ſuch enormous height, as to exceed four, five, and even ſix times the perpendicular elevation of Chimboraco, the higheſt of our mountains:' *i.e.* aſſuming the higheſt number, 23 miles. Theſe and other phenomena, equally wonderful, recited by Mr. Schroeter in the Phil. Tranſ. for 1792, Part II. (See Rev. N. S. vol. ii. p. 85.) have eſcaped the notice of Dr. Herſchel; and he is now induced to communicate his obſervations, in order to convince the public that neither want of attention nor a deficiency of inſtruments could occaſion his not perceiving theſe mountains of more than 23 miles in height, the jagged border of Venus, and the flat ſpherical forms on Saturn, which Mr. S. imagined that he had diſcovered.

Dr. H. after having recited a variety of obſervations, the accuracy of which none will be diſpoſed to queſtion, deduces from them the following general inferences. With regard to the rotation of Venus on its axis, he concludes that, though it has undoubtedly a diurnal motion, the time of it is uncertain. He apprehends, however, that it cannot be ſo ſlow as 24 days. The poſition of its axis is ſtill more uncertain. The atmoſphere of Venus is probably very conſiderable; as he infers from the changes that have been obſerved in the faint ſpots on its ſurface, and alſo from the illumination of the cuſps, when this planet is near its inferior conjunction; in which caſe, the enlightened ends of the horns reach far beyond a ſemicircle. Dr. H. acknowleges that the meaſures, on which he founded his calculations of the extent of the twilight of Venus, were neither ſo numerous nor ſo ſatisfactory as he wiſhed: but his computations, compared with thoſe that occur in the paper to which we have referred, ſhew with ſufficient evidence that it is of much greater extent, or refractive power, than the writer of it has allowed.

As to the mountains of Venus, no eye, he ſays, which is not conſiderably better than his, or aſſiſted by much better inſtruments, will ever get a ſight of them. Arguing, however, from the analogy that obtains between the only two planetary globes, which we can compare, viz. the moon and the earth, he thinks that there is little doubt that this planet has inequalities on its ſurface, which may be very conſiderable.

The apparent diameter of Venus, at the mean diſtance from the earth, he ſtates to be 18″,79. Hence we may infer that this planet is ſomewhat larger than the earth, inſtead of being leſs, as aſtronomers have imagined. On the niceſt ſcrutiny, he cannot find fault with the meaſures whence this concluſion was drawn: but theſe meaſures ſhould be repeated, in order to our being able to ſpeak confidently on this ſubject. Dr. H. had many opportunities of obſerving a luminous margin round the limb of Venus:

> ' With regard to the cauſe of this appearance, (ſays the Doctor,) I believe that I may venture to aſcribe it to the atmoſphere of Venus, which, like our own, is probably replete with matter that reflects and refracts light copiouſly in all directions. Therefore on the border, where we have an oblique view of it, there will of conſequence be an increaſe of this luminous appearance. I ſuppoſe the bright belts and polar regions of Jupiter, for inſtance, which have a greater light than the faint ſtreaks, or yellow belts, on that planet, to be the parts where its atmoſphere is moſt filled with clouds; while the latter are probably thoſe regions which are free from them, and admit the ſun to ſhine on the planet; by which means we have the reflection of the real ſurface, which I take to be generally leſs luminous. If this conjecture be well founded, we ſee the reaſon, why ſpots on Venus are ſo ſeldom to be perceived. For this planet having a denſe atmoſphere, its real ſurface will commonly be enveloped by it, ſo as not to preſent us with any variety of appearances. This alſo points

out the reaſon, why the ſpots, when any ſuch there are, appear generally of a darker colour than the reſt of the body.'

PHILOSOPHICAL PAPERS, &c.

Deſcription of an Inſtrument for aſcertaining the ſpecific Gravities of Fluids. By John Godfrey Schmeiſſer.

This inſtrument conſiſts of a flat-bottomed glaſs veſſel, to which is adapted a glaſs ſtopper with a thermometer paſſing through it; the bore of the ſtopper is conical; and the thermometer has a glaſs collar, which is ground into the bore of the ſtopper, ſo as to be perfectly tight. When the tube of the thermometer and the collar are not of the ſame metal, a very thin piece of elaſtic gum may be wound about the tube, and by this method it may be fixed in the ſtopper. This gum will exclude air and liquids; and, in the uſual temperature of the atmoſphere, no liquor will diſſolve it, except vitriolic æther particularly prepared for the purpoſe. The cavity at the upper part of the ſtopper, which does not come in contact with the liquors that are to be weighed, may be filled up with ſealing-wax, or any other cement. The ſeveral parts of this inſtrument are exhibited in a drawing annexed to this paper; and the inventor has particularly deſcribed the method of uſing it. He contrives to adjuſt the temperature of the various fluids, the ſpecific gravities of which are to be determined, to the common ſtandard of 60°, by ſetting the bottle, containing the fluid, in a glaſs veſſel with cold water, and adding as much warm water as is neceſſary to bring the fluid to this ſtandard.

Extract of a Letter from Sir Charles Blagden, Sec. R. S. *giving ſome Account of the Tides at Naples.*

The riſe and fall of the tides at Naples are ſo inconſiderable, that it is difficult to aſcertain them. From the beſt obſervation which Sir C. Blagden had an opportunity of making, as well as from ſome others leſs accurate, he infers that the time of high water at full and change in the bay of Naples is between nine and ten o'clock A. M.

Obſervations on Viſion. By Thomas Young.

Experience teaches us that the eye is capable of viewing objects at a certain diſtance, without any mental exertion. Beyond this diſtance, no mental exertion can be of any avail: but, within it, the eye poſſeſſes a power of adapting itſelf to the various occaſions that occur, the exerciſe of which depends on the volition of the mind. How this is effected, is a problem that has very much engaged the attention of optical writers: but it has not yet been ſatisfactorily explained. The firſt theory for the ſolution of this problem is that of Kepler. He ſuppoſes that the ciliary proceſſes contract the diameter of the eye, and lengthen its axis by a muſcular power: but the preſent ingenious author obſerves that theſe proceſſes neither appear to contain any muſcular fibres, nor have any attachment by which they can be capable of performing this action. Deſcartes aſcribed this contraction and elongation to a muſcularity of the cryſtalline, of which he ſuppoſed the ciliary proceſſes to be the tendons: but he neither demonſtrated this muſcularity, nor ſufficiently conſidered the connection with the ciliary proceſſes. De la Hire allows of no change in the eye, except the contraction and dilatation of the pupil. This opinion he founds on an experiment which Dr. Smith has ſhewn to be fallacious. Haller adopted his hypotheſis, notwithſtanding its inconſiſtency with the principles of optics and conſtant experience. Dr. Pemberton ſuppoſes that the cryſtalline contains muſcular fibres, by which one of its ſurfaces is flattened, while the other is made convex: but he has not demonſtrated the exiſtence of theſe fibres; and Dr. Jurin has proved that ſuch a change as this is inadequate to the effect. Dr Porterfield conceives that the ciliary proceſſes draw the cryſtalline forward, and make the cornea more convex: but the ciliary proceſſes are incapable of this action; and it appears, from Dr. Jurin's calculations, that a ſufficient motion of this kind requires a very viſible increaſe in the length of the axis of the eye; yet this increaſe is not obſerved. Dr. Jurin maintains that the uvea, at its attachment to the cornea, is muſcular; and the contraction of this ring makes the cornea more convex: but this hypotheſis is not ſufficiently confirmed by obſervation. Muſchenbroek conjectures that the relaxation of his ciliary zone, which is nothing but the capſule of the vitreous humour where it receives the impreſſion of the ciliary proceſſes, permits the coats of the eye to puſh forward the cryſtalline and cornea. Such a voluntary relaxation, our author obſerves, is wholly without example in the animal œconomy; and, if it actually occurred, the coats of the eye could not act as he conceives; nor could they act in this manner without being obſerved. He adds that the contraction of the ciliary zone is equally inadequate and unneceſſary.

Mr. Young, having examined theſe theories, and ſome others of leſs moment, and ſuggeſted the objections to which they are liable, proceeds to inveſtigate a more probable ſolution of this optical difficulty.

Adverting to the obſervation of Dr. Porterfield that thoſe who have been couched have not the power of accommodating the eye to different diſtances; and to the reflections of other writers on this ſubject; he was led to conclude that the rays of light, emitted by objects at a ſmall diſtance, could only be brought to foci on the retina by a nearer approach of the cryſtalline to a ſpherical form; and he imagined that no other power was capable of producing this change, beſide a muſcularity of part or of the whole of its capſule:—but, on cloſely examining, firſt with the naked eye and then with a magnifier, the cryſtalline of an ox's eye turned out of its capſule, he diſcovered a ſtructure which ſeemed to remove the difficulties that have long embarraſſed this branch of optics.

'The cryſtalline of the ox is compoſed of various ſimilar coats, each of which conſiſts of ſix inches, intermixed with a gelatinous ſubſtance, and attached to ſix membranous tendons. Three of the tendons are anterior, three poſterior; their length is about two-thirds of the ſemi-diameter of the coat; their arrangement is that of three equal and equidiſtant rays, meeting in the axis of the cryſtalline: one of the anterior is directed towards the outer angle of the eye, and one of the poſterior towards the inner angle, ſo that the poſterior are placed oppoſite to the middle of the interſtices of the anterior: and planes paſſing through each of the ſix, and through the axis, would mark on either ſurface ſix regular equidiſtant rays. The muſcular fibres ariſe from both ſides of each tendon; they diverge till they reach the greateſt circumference of the coat; and, having paſſed it, they again converge, till they are attached reſpectively to the ſides of the neareſt tendons of the oppoſite ſurface. The anterior or poſterior portion of the ſix, viewed together, exhibits the appearance of three penniform-radiated muſcles. The anterior tendons of all the coats are ſituated in the ſame planes, and the poſterior ones in the continuations of theſe planes beyond the axis. Such an arrangement of fibres can be accounted for on no other ſuppoſition than that of muſcularity. This maſs is incloſed in a ſtrong membranous capſule, to which it is looſely connected by minute veſſels and nerves; and the connection is more obſervable near its greateſt circumference. Between the maſs and its capſule is found a conſiderable quantity of an aqueous fluid, the liquid of the cryſtalline.

'When the will is exerted to view an object at a ſmall diſtance, the influence of the mind is conveyed through the lenticular ganglion, formed from branches of the third and fifth pairs of nerves, by the filaments perforating the ſclerotica, to the orbiculus ciliaris, which may be conſidered as an annular plexus of nerves and veſſels; and thence by the ciliary proceſſes to the muſcle of the cryſtalline, which, by the contraction of its fibres, becomes more convex, and collects the diverging rays to a focus on the retina. The diſpoſition of fibres in each coat is admirably adapted to produce this change; for, ſince the leaſt ſurface that can contain a given bulk is that of a ſphere (SIMPSON's Fluxions, p. 486.) the contraction of any ſurface muſt bring its contents nearer to a ſpherical form. The liquid of the cryſtalline ſeems to ſerve as a ſynovia in facilitating the motion, and to admit a ſufficient change of the muſcular part, with a ſmaller motion of the capſule.'

The author proceeds to inquire 'whether theſe fibres can produce an alteration in the form of the lens ſufficiently great to account for the known effects;' and he finds, by calculation, that, 'ſuppoſing the cryſtalline to aſſume a ſpherical form, its diameter will be 642 thouſandths' of an inch, 'and its focal diſtance in the eye 926. Then, diſregarding the thickneſs of the cornea, we find (by SMITH, Art.370.) that ſuch an eye will collect thoſe rays on the retina, which diverge from a point at the diſtance of of 12 inches and 8 tenths. This is a greater change than is neceſſary for an ox's eye; for if it be ſuppoſed capable of diſtinct viſion at a diſtance ſomewhat leſs than 12 inches, yet it probably is far ſhort of being able to collect parallel rays. The human cryſtalline is ſuſceptible of a much greater change of form. The ciliary zone may admit of as much extenſion as this diminution of the diameter of the cryſtalline will require; and its elaſticity will aſſiſt the cellular texture of the vitreous humour, and perhaps the gelatinous part of the cryſtalline, in reſtoring the indolent form.'

Mr. Y. apprehends that the ſole office of the optic nerve is to convey ſenſation to the brain; and that the retina does not contribute to ſupply the lens with nerves.

As the human cryſtalline reſembles that of the ox, we may reaſonably imagine that the action of both organs depends on the ſame general principles.

Mr. Young appears, from this ſpecimen of his application and ingenuity, to be well qualified for the farther inveſtigation of the ſubject; and, when he has had a proper opportunity of examining the human eye, we have no doubt of obtaining complete ſatisfaction. The paper now before us concludes with an attempt to reſolve ſome optical queries, which have not been much conſidered. The annexed plate exhibits a magnified ſection of the ox's eye, and the ſtructure of the cryſtalline, in two different views of it.

This part of the Tranſactions alſo includes Mr. Rennell's valuable paper on a current that often prevails to the weſt of Scilly; endangering the ſhips that approach the Britiſh Channel. Of this paper we have already given an account, from a ſeparate impreſſion of the Memoir, in our Review for the month of October laſt.

We have here alſo a paper, by Dr. John Clarke, which belongs to the claſs of anatomy; and on which we ſhall not enlarge.

The volume concludes with Mr. Barker's Meteorological Regiſter, for the year 1792.

ART. XIV. *Ellen, Counteſs of Caſtle-Howel*; a Novel, by Mrs. Bennet. 12mo. 4 Vols. 12s. ſewed. Lane. 1794.

THE novel is a ſpecies of writing which was introduced into this kingdom toward the end of the laſt century, by Mrs. Behn, and other Lady-writers; and ſince that time they have obtained a conſiderable rank in the world of *Belles Lettres*: they have not only amuſed the idle, but, as we are aſſured, they are now admitted into our ſeminaries of inſtruction, eſpecially thoſe which are filled by the higher orders of youth of both ſexes.—It is therefore incumbent on the cenſors of literary amuſement, and the guardians of education, carefully to examine the *latent* tendency of theſe alluring compoſitions, as they relate to ethics, morality, and prudence.

Manners, good and evil, have long been ſucceſsfully pourtrayed in theſe writings; vanity, folly, and affectation, have been ridiculed with poignant ſatire; duplicity, fraud, envy, and malice, have been exhibited to deſerved abhorrence; filial piety has been rewarded, and its *contraſt* diſgraced: indeed almoſt every ſocial virtue has been recommended and enforced. All this the many excellent novelliſts, of late years, have performed; while flowing and correct language, poliſhed wit, ſportive humour, the pathos of ſenſibility, and the charms of elegant ſimplicy, have introduced novels into the cloſets of the ſtateſman, of the grave divine, and of the careful father of a family, who beſt know how to appreciate their merits and defects:—but the young and gay require ſome aſſiſtance, and the *ſanction* of theſe performances, in the ſchools, demands attention.

We have formerly acknowleged the pleaſure which we received in peruſing the works of Mrs. Bennet; and we have been much entertained with the firſt three volumes of the preſent production, as they abound in many of the excellencies which we have enumerated:—but, as the *time is come* for us to graſp the wand of the cenſor more forcibly than we have hitherto attempted on ſimilar occaſions, we ſelect this performance for the expreſs purpoſe of pointing out a growing error in modern novels; viz. the giving too much weight to the *Paſſion of Love.* Start not, young friends! grey beards as the Reviewers are, "*the power of Beauty they remember yet* *:" but, ſuffer us to aſk, are gratitude, honour, friendſhip, and propriety, to be ſacrificed at the altar of this faſcinating divinity?

As we mean not to enter into a minute critique of this work, we ſhall give a brief ſketch of its plan, in juſtification of the ſtricture that has occurred to us on the preſent occaſion.

Ellen, the heroine of this novel, is introduced as the grand-daughter of Sir Arthur Meredith, an old Welſh baronet. Her diſpoſition and form are equally angelic. Lord Caſtle-Howel, a neighbouring Earl, is charmed with both, and prevails on her family, who are reduced, to permit him to ſend her to a boarding-ſchool at Bath.—After two years have been ſpent in faſhionable education, ſhe returns at the age of ſeventeen, accompliſhed and truly amiable. She viſits at Caſtle-Howel; and the good Earl, though in his 50th year, being newly releaſed from an unhappy connection, makes propoſals of marriage, in the moſt delicate manner, to the young Ellen; which, in playful innocence, ſhe rejects.

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* Dryden.

An unknown youth, Percival Evelyn, three years older than Ellen, had been from his infancy educated and protected by her uncle Meredith, a worthy clergyman. During childhood, Percival and Ellen were playmates, and loved each other as brother and ſiſter, till ſhe was 15 years old, when her companion became her lover, and obtained a promiſe that ſhe would not marry without his conſent.

Great diſtreſs in the Baronet's family was relieved by the moſt liberal and unſolicited exertions of Lord Caſtle-Howel; when gratitude, paternal affection, and a ſenſe of right, induced the young Ellen voluntarily to accept the propoſal of the reſpectable Earl; having firſt procured the reluctant conſent of Percival, then at college.

The Earl's kind and indulgent treatment, after marriage, obtained her eſteem, gratitude, and affection. She is introduced, however, into the gay world, becomes fond of pleaſure, diſſipation, and play, and thus induces ſome profligate nobles to aſſail her: they meet, however, only anger and contempt; till one, who had long meditated her ruin, watched the moment when ſhe was embarraſſed, and offered her his *pocket-book*, to enable her to pay her debts to a more open villain. This ſhe accepted, meaning to return on the next day the full ſum to the lender: when, by a well-concerted train of incidents, the pocket-book, like Othello's handkerchief, deprives her of home, friends, character, and ſupport, at a time when ſhe was in a ſtate of pregnancy: in this ſituation, the birth of a ſon, (though among ſtrangers,) is her only conſolation.

Under the moſt diſtreſſed circumſtances, ſhe meets with Percival, who ſaves her life; yet, with exemplary virtue, ſhe refuſes to encourage his former paſſion. At length, her huſband, after being convinced of her innocence, diſcovers her, with the infant; and their mutual happineſs is even increaſed by paſt evils.

The Earl rewards Percival, who is a neighbouring curate; and a living is given to him, worth 400l. a year. A beautiful girl is introduced to his pity, and made worthy of his love. Ellen joins their hands, and Percival is the contracted huſband of the lovely Jane; with whom he goes to Ireland to ſolicit the conſent of Sir C. Sibley, her relation. With the acquiſition of this boon we wiſh the work had ended: as *praiſe*, beſtowed with no ſparing hand, had then been our only taſk:

but, when the Earl's ſudden and dreadful death, and Percival's frantic joy on the occaſion, are brought forward, we muſt *blame*, and ſeverely, what is not *new* in this ſpecies of literary invention, but what will ever be reprehended by us, when all ſituations, however rationally and even affectionately happy, are overſet to make way for *former love*.

Mrs. Bennet has tried to ſupport her heroine on very *weak crutches:* as, after her widowhood, ſhe aſſures her friends, and believes herſelf, that ſhe will not *marry*, however worthy may be the enamoured divine; yet, when, by a train of extraordinary manœuvres, Percival is diſcovered to be the ſon of a profligate Lord,—who by concealing his marriage ſhortened an amiable wife's exiſtence,—and the grandſon of an atrocious villain,—who had nearly ruined the Meredith family,—thus deſcended, and thus circumſtanced, he is thought a fit huſband for the widowed Counteſs of Caſtle-Howel!—Is this a proper leſſon for youth of either ſex?—Indeed we think there is an honorable delicacy in forbidding SUCH BANNS! We are inclined to imagine that our heroine might have expected the enjoyment of the ſuperior felicity of this world by remaining the wife of the worthy and affectionate Earl, and the happy mother of a charming boy,—in full poſſeſſion of the power of diſpenſing happineſs around her, eſteemed and beloved by his family, and idolized by her own;—and that Percival, by ſubduing an early paſſion, or rather by converting it into *friendſhip* for Ellen, and by cultivating the diſpoſition of the innocent Jane, naturally docile, would have had his attentions repaid by rivetting the affection *already formed* in her inexperienced heart:—happy likewiſe in the neighbourhood and ſociety of the Caſtle-Howels, he might have obtained

——— "that joy,
Which nothing earthly gives, nor can deſtroy:"

inſtead of which, he abruptly quits the woman to whom he ſeems to have been ſolemnly betrothed, in order to claim a hand which he ſhould ever have ſhunned.

An excellent leſſon may be found in *Le fil Naturel* of Diderot, where Dorval ſhews Roſalie the ſuperiority of friendſhip when founded on an early paſſion of love. It is too long for us to quote at length, and to ſhorten it would injure its value. We recommend it to the peruſal of our modern noveliſts.—Then may we hope more frequently to enjoy the pleaſure, which we have ſometimes experienced, of recommending, as Moral Eſſays and Didactic Precepts, the principal among our modern *Romances*, in all the faſcination of their preſent ſtyle and language.

Art. XV. *The Landſcape*, a Didactic Poem, in Three Books. By R. P. Knight. 4to. pp. 77. 7s. 6d. ſewed. Nicol. 1794.

We have hitherto regarded Mr. KNIGHT as a learned PHILOLOGIST*;—he now appears in the more popular and more pleaſing character of a POET; and in this character, as in the former, viewing him with no malignant eye, we find

> “ Something to blame, and ſomething to commend.”

By the title of Mr. K.'s poem, we were led to expect ſome practical ideas on the ſubject of *pictureſque beauty*, either as it ariſes from the magic colours of the landſcape-painter, or from the more ſubſtantial materials of landſcape itſelf; and ſorry were we to find it little more than a ſatire pointed at the modern ſtyle of Engliſh gardening. Part of the poet's intention appears to be an ill-timed, and therefore, we conceive, an unwarrantable, attack on a work which is *not yet publiſhed*,—the work, too, of a profeſſional man; and while ſubſcriptions for it, we underſtand, are ſtill depending. This, however, is a matter which Mr. Knight and Mr. Repton, or their ſeconds, of whatever profeſſion, muſt ſettle. All that we ſhall attempt will be to guard our readers againſt the faſcinating charms which otherwiſe might chance to flow from the triple refulgence of poetry, fine paper, and faſhionable printing, and to ſave them from being hurried away, by a *wild* poet, into the *dear ſequeſtered ſhades* of *Siberia*; or (ſtrange incongruity!) decoyed into the labyrinth of a Dutchman's garden: either extreme being, in this gentleman's opinion, more tolerable than the grounds at Blenheim, at Stowe, or at Burleigh.

We have peruſed this poem with a mixture of pleaſure, diſguſt, and ſurprize; and we will endeavour to communicate to our readers ſome of the ſenſations which, on this occaſion, we have experienced.

How often have we repeated—“ if the wildneſs of nature be in all caſes moſt deſirable, why ſhould Mr. K. publiſh a didactic poem on rural *embelliſhment*?”

> ‘ Curſe on the pedant jargon, that defines
> Beauty's unbounded forms to given lines!
> With ſcorn eternal mark the cautious fool,
> Who dares not judge till he conſults his rule!’

This, we are ſorry to ſay, is the common cant of thoſe who think themſelves bleſſed with an extraordinary portion of taſte, ſenſibility, and that exquiſite reliſh for the more delicate beauties of art and nature, the *quod nequeo monſtrare et ſentio tantum*. It is, in fact, much eaſier to affect rapture at a fine picture, ſtatue, or landſcape, than to explain why it is beautiful and why it excites our admiration. Mr. K. ſeems to have borrowed his idea from Sterne's Triſtram Shandy, who purſues the ſame thought with equal injuſtice, but with more vivacity. (Vol. iii. chap. 12.) " And how did Garrick ſpeak the ſoliloquy laſt night? Oh! againſt all rule, my Lord, moſt ungrammatically! &c."

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* See Review, January and April 1794, Article, *Eſſay on the Greek Alphabet*.

To give us a fuller idea of what he means, the author has inſerted two plates, facing each other, and exhibiting different views of the *ſame place.* One of them repreſents the ſcenery in a rough undreſſed ſtate, conformably to his own taſte; the other, " ſhaven and ſhorn," according to Mr. Repton.—Who, reviewing theſe etchings, can believe them to have been given with any other intention than that of burleſquing Mr. Repton's unpubliſhed drawings? Indeed, who would not conceive them to be etched from Mr. R's deſigns? Either the one, or the other, or both of theſe gentlemen, muſt be wrong; or the whole buſineſs of rural embelliſhment is void of principle:—but it is not *our* practice to publiſh a critique on any intended work, before the work itſelf appears. We are ſure that Mr. K. is widely wrong on the one hand; and, for any thing that we can ſay at preſent, Mr. R. may be as far wrong on the other. When his work comes fairly before us, we may be able to give a decided opinion.

The following lines lead us to ſuſpect ſome intervals of poetic derangement:—the phantoms which they ſtrive to cenſure have ſurely no other exiſtence than in the poet's wild imagination!

' Hence, hence! thou haggard fiend, however call'd,
Thin, meagre genius of the bare and bald;
Thy ſpade and mattock here at length lay down,
And follow to the tomb thy fav'rite Brown:
Thy fav'rite Brown, whoſe innovating hand
Firſt dealt thy curſes o'er this fertile land:
Firſt taught the walk in formal ſpires to move,
And from their haunts the ſecret Dryads drove.'

Again,

' Tir'd with th' extenſive ſcene, ſo dull and bare,
To Heav'n, devoutly, I've addreſs'd my pray'r;—
Again the *moſs-grown* terraces to *raiſe*,
And ſpread the labyrinth's perplexing maze;
Replace in even lines the ductile yew,
And plant again the ancient avenue.
Some features then, at leaſt, we ſhould obtain,
To mark this flat, inſipid, waving plain;
Some vary'd tints and forms would intervene,
To break this uniform, eternal green.'

Where, where, where? Is it in England that we have ſuch ſcenery? O, yes! on Dorcheſter Downs, on Saliſbury

Plain, on Newmarket Heath, and in many other parts of the kingdom, there are 'extenſive ſcenes,' with 'bare and bald,'—yet perfectly *natural*—and frequently *beautiful*—ſurfaces:—but we cannot bring to our recollection a ſingle inſtance of an *improved place*, which bears the ſmalleſt reſemblance to Mr. Knight's deſcription. Indeed, what he exactly means by a '*flat*, inſipid, *wavy* plain,' is not eaſy to comprehend. Yet, on the returns of reaſon, the Salopian Muſe gives us good poetry, and good ſenſe; as will preſently be ſhewn. Her numbers, however, have often more ſtrength than juſtneſs. For inſtance,

> 'With urns and cenotaphs our vallies fill,
> And briſtle o'er with obeliſks the hill!'

This, in *real* burleſque, might paſs as a good ſtroke: but, in a didactic poem, in which there ought to be ſome congruity of ideas, it is abſurd. Who ever ſaw more than one obeliſk on the ſame hill? or who a hog's back with only one briſtle on it? When the poet 'briſtles o'er' a ſtag-headed tree, the imagery is ſomewhat happier:

> 'For trees, unleſs in vig'rous health they riſe,
> Can ne'er be grateful objects to the eyes;
> 'Midſt ſummer's heats, diſguſted we behold
> Their branches numb'd with the paſt winter's cold;
> Or their thin ſhiv'ring heads all briſtled o'er
> With the dead ſhoots that the laſt autumn bore.'

Yet, even here, the ſubject of deſcription gives us the idea of a porcupine rather than of a pig.

At length we arrive at the more ſedate part of Mr. Knight's performance; in which he produces, in a manner ſufficiently cool and collected to command our attention, *his* STANDARD OF TASTE,—in the ſhape of a jug. Not, however, a jug from the clay of honeſt old Toby:—our poet's pitcher is of braſs; aye, and of Grecian workmanſhip! Yet we differ from him much in reſpect of the workman's *taſte*. It is an *uſeful* veſſel, no doubt: but we cannot believe that its maker intended it to be *graceful*. In a note, however, we have a plain proſe explanation of the grace and elegance of this Grecian pitcher. We are told that,

> 'In the little ſpecimen of ancient manufacture here given, all is in harmony and uniſon: the oblique line of the bottom correſponds with that of the top; and the handle bends forward in the ſame direction with the ſpout; and all the intermediate parts are moulded ſo as to have the ſame tendency, and an appearance of co-operating with each other.'

We admire the principle much, and are therefore the more aſtoniſhed at the author's *taſte* in the choice of the medium by which he conveys to us thoſe favourite ideas of harmony and grace. How badly do the ſtarchneſs and ſpruceneſs of a modern type, of which the book before us affords a faſhionable ſpecimen, accord with the figure of the veſſel which Mr. K. has thought fit to hold up as the Standard of Taſte? Surely, that ‘ harmony and uniſon,’ with which he ſeems ſo enthuſiaſtically enamoured, would have been more happily diſplayed in a mellow, well-worn Italic type, where ‘ the oblique lines correſpond with each other,’—‘ bend forward in the ſame direction,’—‘ and all the intermediate parts are moulded ſo as to have the ſame tendency, and an appearance of co-operating with each other.’

Had the poet modeſtly confeſſed that the ſubject of which he had made choice was new to him, we could have excuſed a few miſconceptions:—but when a mere novice in an art pours forth his precepts, and deals about his cenſure, with the authority and tone of a maſter, and with the rudeneſs of an under uſher, we almoſt loſe our patience; and we can hardly bear, with temper, thoſe unbridled ſallies with which our ears are frequently aſſailed. For example:

> ‘ Curſe on the ſhrubbery's inſipid ſcenes!
> ‘ Of tawdry fringe encircling vapid greens;
> Where incongruities ſo well unite,
> That nothing can by accident be right;
> Thickets that neither ſhade nor ſhelter yield;
> Yet from the cooling breeze the ſenſes ſhield:
> Prim gravel walks, through which we winding go,
> In endleſs ſerpentines that nothing ſhew;
> Till tir'd, I aſk, Why this eternal round?
> And the pert gard'ner ſays, 'Tis pleaſure ground.
> This pleaſure ground! aſtoniſh'd, I exclaim,
> To me Moorfields as well deſerve the name:
> Nay, better; for in buſy ſcenes, at leaſt,
> Some odd varieties the eye may feaſt,
> Something more entertaining ſtill be ſeen,
> Than red-hot gravel, fringed with tawdry green.
> ‘ O waft me hence to ſome neglected vale;
> Where, ſhelter'd, I may court the weſtern gale;
> And 'midſt the gloom which native thickets ſhed,
> Hide from the noontide beams my aching head.’

Now, be it known to all who ſet up for *connoiſſeurs*, without being acquainted with the ſubject on which they undertake to give didactic rules, that gravel-walks are formed for *uſe*;—chiefly for the convenience and comfort of the more tender ſex, in this our cool and humid climate; and are not intended as matters of *ornament*, abſtractedly; much leſs, we believe, were they ever framed for the uſe or abuſe of ‘ red-hot’ poets, ranting under the *fancied* beams of a *Grecian* ſun.

Enough, however, of our author's immaturity of taſte, and of his want of practical ideas on the ſubject of landſcape gardening.

dening. Let us now place him in the more reſpectable light of a poet, in his cooler moments.

Some of the more common of our foreſt trees having been characterized with tolerable ſucceſs, the majeſty of the Cedar of Lebanon is thus happily drawn:

> ' But, lord ſupreme o'er all this formal race,
> The cedar claims pre-eminence of place;
> Like ſome great eaſtern king, it ſtands alone,
> Nor lets th' ignoble crowd approach its throne,
> Spreads out its haughty boughs that ſcorn to bend,
> And bids its ſhade o'er ſpacious fields extend;
> While, in the compaſs of its wide domain,
> Heav'n ſheds it's ſoft prolific ſhow'rs in vain:
> Secure and ſhelter'd, every ſubject lies;
> But, robb'd of moiſture, ſickens, droops, and dies.
> ' O image apt of man's deſpotic power!
> Which guards and ſhelters only to devour,
> Lifts high in air the ſplendours of its head,
> And bids its radiance o'er the nations ſpread;
> While round its feet in ſilent anguiſh lie
> Hunger, deſpair, and meagre miſery.'

Again, we have a ſublime picture of the cauſe, operation, and effects of REVOLUTION; ſingularly applicable to the preſent diſaſtrous times:

> ' As the dull, ſtagnant pool, that's mantled o'er
> With the green weeds of its own muddy ſhore,
> No bright reflections on its ſurface ſhows,
> Nor murm'ring ſurge, nor *foaming ripple* knows;
> But ever peaceful, motionleſs, and dead,
> In one ſmooth ſheet its torpid waters ſpread:
> So by oppreſſion's iron hand confin'd,
> In calm and peaceful torpor ſleep mankind;
> Unfelt the rays of genius, that inflame
> The free-born ſoul, and bid it pant for fame.
> ' But break the mound, and let the waters flow;
> Headlong and fierce their turbid currents go;
> Sweep down the fences, and tear up the ſoil;
> And roar along, 'midſt havock, waſte, and ſpoil;
> 'Till ſpent their fury:—then their moiſture feeds
> The deep'ning verdure of the fertile meads;
> Bids vernal flow'rs the fragrant turf adorn,
> And riſing juices ſwell the wavy corn:
> So when rebellion breaks the deſpot's chain,
> Firſt waſteful ruin marks the rabble's reign;
> Till tir'd their fury, and their vengeance ſpent,
> One common int'reſt bids their hearts relent;
> Then temp'rate order from confuſion ſprings,
> And, fann'd by freedom, genius ſpreads its wings.'

From theſe extracts, the reader will perceive that Mr. K. is in poſſeſſion of no mean *poetic* talents.

MONTHLY CATALOGUE,

For MAY, 1794.

POLITICAL *and* COMMERCIAL.

Art. 16. *The Retroſpect*; or Reflections on the State of Religion and Politics in France and Great Britain, by the Rev. John Owen, A. M. Fellow of Corpus Chriſti College, Cambridge. 8vo. pp. 88. 2s. 6d. Cadell. 1794.

MR. OWEN declares, in his prefatory advertiſement, that he was of the number of thoſe who admired with enthuſiaſm the reformation of the French monarchy by the events of the firſt revolution: but that, having had opportunities of obſerving the country (France,) at the very diſſimilar periods of 1790, and Sept. 1793, he received impreſſions of a very oppoſite nature, and now finds motives for abhorrence of the *later* revolutions, in the principles that led him to applaud the *firſt*. Should he be aſked to what *party* he belongs, he ſays his only reply can be, 'that the ſpirit of his ſyſtem is to fear God, to honour the king, and to love the brotherhood; and that, zealous to ſupport the *dignity* of his *profeſſion*, the authority of his ſovereign, and the rights of his fellow ſubjects, he acknowleges *no party*, where theſe principles are not revered.'

Theſe ſentiments are certainly loyal and patriotic, and ſhew the author to be on the whole extremely well ſatisfied with things as they are. We could have wiſhed, however, that he had been a little more chriſtian than clerical in his declarations; in that caſe we ſhould perhaps have heard more of the *humility* enjoined by the goſpel, and leſs of the *dignity* of his profeſſion; a profeſſion which was not leſs ſacred, nor leſs reſpectable, when it appeared in caves and catacombs, inſtructing the people in the doctrines of a Redeemer whoſe kingdom was not of this world, than when it was raiſed to thrones epiſcopal, and ſurrounded with the glare of earthly pomp and ſplendor.

Mr. Owen remarks, with truth, that, in all the former revolutions of the world, in all the viciſſitudes of Pagan empire, regard was had to eſtabliſhed religion, and protection was extended to the altars of the gods: but France, reſolving to ſtrike out a new line, had ventured to try the experiment whether government could not be founded on the deſtruction of all religious worſhip, and of every ſyſtem that taught man to believe in a future ſtate, or in the exiſtence of a Supreme Being.

'It was reſerved (ſays Mr. Owen) for a nation in the decline of her political greatneſs, and in the proſpect of gathering calamities, to exhibit enormities againſt Heaven and good faith, which the moſt extravagant legends of fabulous romance had never recorded;—it was reſerved for a nation whoſe dawning freedom aſtoniſhed the wiſe, captivated the generous, and conciliated the bigotted, to tarniſh the luſtre of her regenerated policy by acts of legiſlation, and events of private example, which kindle reſentment in the breaſt of freedom, and ſhock the ſenſibilities of the *patriot* and the *chriſtian*.'

Having expreſſed, in terms the moſt energetic, a dignified indignation againſt the authors of the late exceſſes in France, he goes back to the period of the conſtituent aſſembly, and reviews ſome of its principal acts. The firſt, in point of importance, is the decree for aboliſhing nobility, which Mr. Owen condemns as highly impolitic, and conſiders as, in a great meaſure, the ſource of the evils which have ſince overwhelmed France. In treating this ſubject, he contends for the neceſſity of a middle claſs of citizens to ſtand between the people and the throne, and thus to connect two extremes, while they ſeem to keep them aſunder. His thoughts on this head are ſo ably expreſſed, that we cannot avoid recommending them to the peculiar attention of his readers. See p. 16, &c.

This, he ſays, is no time for diſcuſſing which form of government is preferable, the monarchical or the republican: the diſcuſſion, he thinks, is now too late; and, without heſitation, he declares againſt republicaniſm.

Taking into conſideration how the principles maintained by France might be brought to bear on the conſtitution of England, he decides, at laſt, that this is not the period for reforming its abuſes. There are moments, he ſays, in which the magnitude of the evil is diminiſhed by the dangers attending its removal; moments in which the violence of the remedy may ſurpaſs the virulence of the diſeaſe, and its continuance be judged leſs formidable than the cure: he thinks that the preſent is one of thoſe moments; and that the unparalleled criſis of public ferment offers no ſecurity for the wiſdom of reforms. Our readers muſt not conclude from this, that Mr. Owen holds that there are no abuſes in our government to be corrected, nor that his objection is in reality againſt reform itſelf, though he reſts his oppoſition to it on the *expediency* of the meaſure at *this period.*

We will here give a ſhort extract from this work, on which we intend to make ſome remarks; the ſentiments contained in it being, in our opinion, ſuch as ought not to be paſſed over unnoticed:

'In the rage that faſtens upon the inſtitutions of religion, and the zeal that diſſeminates infidelity and atheiſm, are diſcovered the remote effects of that ancient policy which ſubjugated the conſciences of men to the tyranny of prieſts, and excluded the bulk of mankind from the ſtudy of their religious faith. Taught to regard their eſtabliſhed confeſſors as the ſole depoſitaries of the Chriſtian oracles, they, at length, penetrated the ſhallow deceit, and with a conſequence drawn from their authorized ſyſtems, have madly deemed, that in aboliſhing the yoke of an imperious prieſthood, they are abſolved from the obligations of religious authority. The ignorance once cheriſhed by a deſigning clergy is now operating the eſtabliſhment of national infidelity; and the blood of martyred Huguenots has fallen upon the heads of thoſe whom the convulſions of an empire have torn from the ſanctuaries of their guilty authority.'

Here indeed is a heavy charge brought againſt the clergy of the moſt extenſive national church in Europe; a charge which, if well founded, would have juſtified England and every other humane country in refuſing to grant an aſylum to men who had made it a ſyſtem to cheriſh ignorance. If the French clergy were the authors of that ignorance, of which they are now become the victims, inſtead of pitying them, we ought to view them as beings doomed by divine juſtice to find, in their own deteſtable policy, the engine of their deſtruction. We ſhould ſay with the poet,

——— Neque enim lex juſtior ulla eſt,
Quam necis artifices arte perire ſuâ.

Is it true that the French clergy did really cheriſh ignorance? It is neither our duty nor our intention to become the apologiſts of that ſuffering body of men; they have no claim on us for defence: but *juſtice* is a debt which we owe to all mankind; and to diſcharge it, when thoſe to whom it is due ſtand moſt in need of it, is a ſacred obligation.

We think, then, that the French clergy did not cheriſh ignorance, becauſe the ſyſtem which they purſued was calculated to counteract their own views, if it were their object to keep the people ignorant. It has not entered into the head of any one to call them *fools*, whatever elſe they might be; yet fools they muſt have been, if they thought that they could maintain the empire of *ignorance* by diffuſing *knowlege*. That they diffuſed knowlege is atteſted by the immenſity of their own publications of every kind, and particularly on thoſe ſubjects in which men are taught to take nothing on truſt, but to look for mathematical preciſion and demonſtration in all their proofs. It is atteſted by the number of univerſities in France, which before the revolution were eighteen, and by colleges and ſeminaries, ſuch as Weſtminſter, Eton, and Wincheſter, almoſt without number; by the libraries belonging to the abbies, monaſteries, convents, and collegiate churches, which were not confined to the uſe of the clergy, but were acceſſible on ſtated days to the public; and by the diſputations, or, as they were called, the *Theſes*, which were publicly ſuſtained by all candidates for academical degrees; on which occaſions, every man, whether layman or clergyman, whether a native or a foreigner, who could diſpute in Latin, was at liberty to attend, to argue with, and, if he could, to poſe, the candidate.

In no country in the world was learning ſo cheap as in France; there was not a town throughout the extent of that vaſt kingdom, in which there were not public ſchools of arts and ſciences endowed by the crown, which all might frequent; and where inſtruction was given without expence to the pupils.—We muſt alſo recollect the ſyſtem which was eſtabliſhed for exciting emulation, premiums being given to the moſt deſerving on the college theatre every year, (for every college had its theatre,) in the preſence of the magiſtrates and every claſs of citizens: on theſe occaſions, the triumph of learning was conſpicuous; the ſon of the peaſant often took rank of the ſon of a duke, when precedence was decreed, not to blood, but to ſuperior genius or to more ſettled attention to ſtudy. The conſequence of all this was that claſſical knowlege was very frequently found among the common ſoldiers and huſbandmen of France; and that, while the former were able to read the hiſtory of Cæſar's campaigns in his own language, the latter could point out, in the Georgics of Virgil, the many errors which their own practice enabled them to diſcover in that poet's theory of farming.

It may be ſaid that, notwithſtanding all this, it was not the intention of the French clergy that men ſhould make the full uſe of their learning for the diſcovery of truth:—but, if they were hoſtile to the end, why did they furniſh the means of attaining it? The way of rendering the end unattainable would be by withholding, not by ſupplying, the means.—That body had too much ſenſe not to know that the human mind, once imbued with a reliſh for learning, would not bear to be told—"thus far ſhalt thou go, and no farther." It may be objected that they did not allow laymen to interpret the ſcriptures according to their own judgment. This leads to a merely theological queſtion, with which we will have nothing to do, not chuſing, at this time, to launch into polemic controverſy: but this much we will venture to ſay, that it ill becomes a clergyman of the church of England to find fault with another church for requiring that her children ſhould bend their heads to authority. Does not Mr. Owen very well know that his church requires ſubmiſſion to her 39 articles; and that ſhe will not commiſſion any clerk to preach the goſpel, until he ſhall have ſubſcribed them?—and that the man, who refuſes to do ſo, though he plead conſcience as the cauſe of his refuſal, is thrown into the heterodox and perſecuted body of diſſenters?

Mr. O. talks of the blood of martyred Huguenots. For ever odious be the memory of thoſe who ſhed it; and for ever infamous be thoſe who perſecute men for religious opinions:—but were the French clergy the only perſecutors? Would that, for the honour of the chriſtian name, France were the only country in which blood has been ſpilt for ſpeculative opinions in religion. The blood of proteſtants, as ſuch, is not now ſhed in England: but are not their perſons ſtill expoſed, even in this free country, to the operation of penal ſtatutes? Preſbyterians are not, here, put to death on account of their religion: but are they not ſubject to the Teſt and Corporation acts? Why? Becauſe their interpretations of ſcripture and their diſcipline are not conformable to thoſe of the church of England. Of the French clergy we will ſay this, that, when the late unfortunate king, Louis XVI. repealed the laws againſt proteſtants, not a ſingle biſhop or clergyman in all France raiſed his voice, nor entered a proteſt, againſt this glorious act of toleration; and yet it was ſo broad that it extended not to this or that particular ſect of men, but to every poſſible deſcription of diſſenters from the then national faith, comprehended under the general name of *non-catholiques*.

Had we found Mr. Owen more liberal and more juſt, (and, from a man of his education, we had a right to expect the moſt extenſive liberality and juſtice,) we ſhould not have known how to ſet bounds to our praiſe of his performance. As it is, with this ſingle exception, we muſt pronounce it one of the ableſt that we have yet read on the ſubject which he treats. If his name were not prefixed to it, no one could have thought that it was the work of an inmate of a ſeminary; it is not covered with the duſt of the ſchools, nor does it ſmell of the lamp; on the contrary, it might paſs for the production of a man of the world, of a conſummate politician well verſed in ſtate affairs, capable of framing conſtitutions for mankind, and of ſecuring at once their happineſs and tranquillity: the elegance, the energy, and, in many parts, the ſublimity, of its ſtyle, muſt ſtrongly recommend it to the public.

Art. 17. *A Letter to the Duke of Grafton, with Notes.* To which is annexed, a Complete Exculpation of M. de la Fayette from the Charges indecently urged againſt him by Mr. Burke in the Houſe of Commons on the 17th of March 1794. 8vo. 2s. 6d. Owen.

In our opinion, the author of this letter, which, if we rightly recollect, was firſt inſerted in the morning paper entitled The *True Briton*, has either miſtaken, or over-rated, his talents. It ſeems as if he thought to acquire reputation from an attack on a character that had attracted the notice of the celebrated Junius:—but what a difference between the aſſailants! The one, even in the heat of his indignation againſt the miniſter, did not for a moment loſe ſight of the reſpect which he owed to himſelf as a gentleman, and to the public at whoſe bar he was arraigning the accuſed. He conducted the proceedings with decorum; and his language was ſuited to the dignity of the tribunal which was to try the cauſe, and to the importance of the cauſe itſelf. His ſatire, ſharpened by wit, and enforced by eloquence, was of the fineſt temper and of the keeneſt edge; it cut, but did not mangle; it pared to the quick, but did not butcher; in a word, "it ſpoke daggers, but uſed none."

The author of this pamphlet, though ſeemingly anxious to tread in the footſteps of ſo great a predeceſſor, ſoon loſes ſight of the language and ſentiment of Junius, and ſpeaks as if he meaned to form his ſtyle on the model of Shakſpeare's knight, whoſe great *forte* lay in ſaying the coarſeſt things in the coarſeſt way, and who was famous for that fruitful ingenuity which teemed with ſuch a variety of abuſive expreſſions, as confounded and ſtruck dumb the perſons againſt whom they were vented. The ſatire of the preſent writer reſembles a bludgeon; and he appears as expert in brandiſhing it, as any of the gentlemen uſually employed at elections to lay about them with that courtly weapon. If the uſe of hard names, and of harſh epithets, can give excellence to an author, this production might be accounted truly excellent.—When a man is charged with any delinquency, what a lack of proof muſt there be, when the accuſer is obliged to ranſack the aſhes of the dead, and to draw from the tomb of oblivion the character of an anceſtor, for the purpoſe of putting to ſhame her *great great* grandſon! That man muſt ſurely have few perſonal faults, againſt whom it is thus thought neceſſary to array thoſe of his relations long ſince repoſing in the grave.

In proceeding thus againſt the Duke of Grafton, it is evident that our author is putting Charles II. and the Ducheſs of Cleveland on their trial, inſtead of arraigning their deſcendent; for what have the vices of the two former to do with the conduct of his Grace during the preſent ſeſſion of parliament? Does the author mean to ſay that the part which the Duke of Grafton has taken with reſpect to the exiſting war, [and which appears to be the foundation of this invective performance,] was wrong, becauſe his great-great-grandmother bore ſeveral children to King Charles II. without having been his wife? If he does not mean this, his alluſion to the Duke's deſcent ſerves only to diſplay illiberality, which muſt recoil on himſelf.—To ſhew that we are not unjuſt in this judgment, we extract the following paſſage:

'Have a care, my lord, the game you propoſe to play is deeper than you ſuſpect. The people are not uninformed of the foul and polluted ſource from whence you derive your rank and income. They are not to be told, that with one or two exceptions, your pedigree can claim more infamy, and leſs antiquity, than that of any other peer in parliament, and, ſurely under ſuch circumſtances, and under ſuch an accumulation of hereditary and acquired odium, it ill becomes you to remind us of the impudent violation of the laws by which your anceſtor was advanced to honour and independence.'

Immediately following this paragraph, is a menace which, though thrown out againſt the Duke of Grafton, might alarm every man of property in the kingdom: 'Be adviſed, my lord, (ſays the author,) and do not add to the ill humour that prevails, leſt it ſhould extend to an enquiry that may terminate in depriving you of what, (by an unwarrantable and ſcandalous abuſe of power) has been ſettled on your family, and force you to obſerve that œconomy from neceſſity, which you have latterly practiſed from choice.' This menace is founded on a principle that would ſhake to its foundation all the freehold, and perhaps all the funded, property of the kingdom. The wiſdom of every legiſlature on earth has found it neceſſary, in order to quiet the minds of men, to fix a period beyond which an inquiry ſhall not be inſtituted, as to by what other title than poſſeſſion an eſtate is holden. In this country, a title originally bad is made good, if the land, tenable under it, has been in the peaceable poſſeſſion of an individual, or of thoſe from whom he derives, for the ſpace of ſixty years. Such a poſſeſſion becomes in itſelf a title which nothing can ſhake, until law be driven from the judgment ſeat, and oppreſſion be let looſe on ſociety in the name of public juſtice, and in the form of *reſumptions.* The Duke of Grafton's tenure is by a grant from the crown under the great ſeal; if there were any defect in the grant from want of legal power in the crown to make it, it has been ſupplied or cured by an act of parliament; and, ſuperadded to that, his Grace can plead the preſcription of poſſeſſion for ſixty years, nay for almoſt twice ſixty years, which would bar a *writ of right*,—the higheſt writ known to the law of England.—If all this ſhould not be able to bar an inquiry into the Duke of Grafton's title, what could prevent this inquiry from extending to all the grants made by the crown for centuries paſt? At the time of the reformation, the abbey lands, equal in extent to a fifth part of all England, were by act of parliament veſted in the crown for the *public* uſe. In a very ſhort ſpace of time, they were nearly all granted away to court favourites. On what principle ſhould theſe grants be viewed as ſacred, while thoſe made to the Duke of Grafton's anceſtors ſhould be reſumed? They ſtand on the ſame foundation: he who attacks one of them attacks all; and the man who even hints at a reſumption of any of them muſt, one would almoſt think, have made up his mind to a civil war.

The author appears to be aware of the alarming extent to which his principle of inquiry might lead; and he endeavours to draw out the ſting, by making a diſtinction between what he calls the fruits of honeſt induſtry, and the dilapidation of the public revenue. Notwithſtanding this diſtinction, the ſting yet remains. Parliament, in providing for the public ſervice, may grant a revenue ariſing from lands, rents, rent charges, or duties on imported articles: the accumulated maſs belongs to the public, and its deſtination is for public uſes. The alienation of any part of it, whether of cuſtom-houſe duties, rents, or lands out of which they ariſe, is equally a diverſion of the money from the end for which it was granted; and therefore no difference whatever, in point of principle, can be found between the grants of Charles II. to his natural children, and thoſe made by Henry VIII. to his favourites, of the abbey lands which were veſted in the crown for the ſpecific purpoſe of defraying the expences of the ſtate, and in conſequence of a promiſe that the king, being thus enriched, would apply no more to his people for ſubſidies. The titles, by which the original grantees held, might have been in their nature unjuſt, and, in equity at leaſt, might be deemed invalid: but they have all been ſince clothed with every ſanction that parliament or preſcription can give; they are therefore *now* as ſacred as any in the kingdom; and he muſt be a poor calculator indeed, who, ſetting aſide all conſideration of the blood which muſt infallibly be ſhed in an attempt to enforce a general reſumption of grants of this nature, cannot diſcover that the meaſure would cauſe infinitely more money to be expended than it ever could bring into the exchequer:—but, ſuppoſing the principle of reſumption to be juſt, is it reducible to practice? Should a man, with the fruits of his honeſt induſtry, have made a purchaſe of a grant, which, however invalid in its origin, had afterward received the ſanction of the whole legiſlature; would our author in that caſe, under the pretence that he had purchaſed a bad title, take from him what his honeſt earnings had enabled him to buy? The poſſeſſion of ſuch grants procured, no doubt, advantageous matches for the grantees: would it be juſt to rob the poſterity of innocent men of their ſettlements, who gave their daughters in marriage, and with them large fortunes, in conſideration of the eſtates which theſe grantees then appeared legally to poſſeſs? This was the caſe with the Earl of Arlington; who, finding that Charles II. had made an ample proviſion for his ſon, the firſt Duke of Grafton, gave him in marriage the Lady Eliſabeth Bennet, his only child, and with her all his eſtates. Would it be equitable to take from that Earl's heir, the preſent Duke of Grafton, the beneficial grant from the crown, which was, we may preſume, no ſmall inducement to Lord Arlington to conſent to receive the firſt Duke of that name for his ſon in law?'

Inquiries into the mode by which eſtates were acquired, being once ſet on foot, would certainly not be confined to lands; they would ſoon be extended to acquiſitions made by contractors, public officers, and perſons who had advanced money to government by way of loan, on terms advantageous to themſelves, but which the inquirers would call rapacious and uſurious; they might inſiſt that navy and ordnance bills ſhould be diſcharged at the price given for them by the laſt purchaſer, when the diſcount was the higheſt; and they might vote it to be no breach of public faith to reſolve that, on repayment of the price which any ſtockholder actually gave for ſtock, his claim to be paid off at *par* ſhould be extinguiſhed.

Such are the lengths to which, we think, the author's principle of inquiry might be carried; we therefore conſidered it to be in the higheſt degree dangerous to the peace of ſociety; and we hope that our readers will not think we have taken up too much of their time in animadverting on a paſſage in which we diſcovered the ſeeds of inexpreſſible calamities to our country.

The French clergy and nobility he places in a new point of view; the former he calls 'an itinerant diſſolute prieſthood,' and, in common with the clergy of other national churches of the ſame communion, 'vile and contemptible:'—the latter he repreſents as 'men who deſerted their acres on the firſt alarm,' 'a *cowardly* race of miſcreants, the ſtouteſt of whom would tremble to encounter, and ſhrink into nothing at the ſight of, M. de la Fayette;'—and both together he honours with the appellation of 'a beggarly crew of biſhops and nobles.' Who is it that thus brands with the epithets 'vile and contemptible' a body of men who poſſeſſed a great portion of the light and abilities of one of the moſt enlightened nations on earth: men diſtinguiſhed by birth, dignities, and education? Who is he who thus libels his own country for having received, cheriſhed, and fed as victims of principle, (whether well or ill founded is not the queſtion,) a ſet of unfortunate men in whom it had not penetration enough to diſcover that there was nothing but what was vile and contemptible? Who is this mighty hero that ſees nothing in theſe who, from generation to generation, have led the armies of France to battle, but a *cowardly* race of miſcreants? Who is he who blaſts the reputation of *Britons*, by ſaying that thoſe French nobles, to whom they have ſometimes been obliged to cede the hard fought field, and who of courſe were not afraid to look the bold legions of Britain in the face, were a ſet of poltroons, the ſtouteſt of whom would ſhrink into nothing at the ſight of one of their own body? Is it becauſe they are cowards that England boaſts that ſhe has ſometimes defeated them, or that ſhe is now putting arms into their hands?—The nobles of France have frequently been deſcribed as men of levity and diſſipation, remarkable in their youthful days for frivolity, and often for laxity of morals: but we never heard of that man who thought it *prudent*, unmaſked, and in the face of day, to call in queſtion their *courage*, much leſs to brand them with the name of *cowards*. We can ſay, from our own knowlege, that there are many of that body now in England, who, ſo far from rejoicing in the impriſonment of M. de la Fayette, (which, by the bye, might well be a ſource of joy to men who would tremble at the ſight of him,) lament it moſt ſincerely;—not becauſe they think him an injured man, but becauſe his confinement deprives them of an opportunity of calling him to account for what *they deem* his treachery to the beſt of ſovereigns.—We pretend not to ſay that they are right in charging him with having betrayed the king; nay we even think that our author exculpates him, fairly, from the charge: all that we mean is that, ſo far from trembling at the idea of meeting him, there are many of them who would travel over half the globe, to have the pleaſure of telling him to his beard what they think of his conduct:—but, whatever cauſe theſe gentlemen may have for being offended with M. De la Fayette, the King of Pruſſia can have no right, founded either in the laws of war or of nations, for the treatment which he has made his priſoner experience ſince his captivity.

We here cloſe our review of a work which, if it were not by its author brought in competition with the Letters of Junius, might in point of energetic diction be entitled to ſome praiſe,—but which the ſelf-ſufficiency and illiberality that run through it will not ſuffer us to paſs over without cenſure, notwithſtanding the abilities of the writer.

Art. 18. *Conſiderations on the Cauſes and Effects of the preſent War*, and on the Neceſſity of continuing it, till a regular Government is eſtabliſhed in France. By William Hunter, Eſq. 8vo. pp. 63. 2s. Stockdale.

Under this title, Mr. H. has thought himſelf at liberty to introduce a great variety of topics, ſome of which are very remotely, if at all, connected with the exiſting war. In a work of this kind, our readers may preſume that the author has not overlooked the atrocities of the Convention, the abſurdity of the doctrine of equality, taken in a ſenſe which, by the way, has conſtantly been diſavowed by that body, and the excellence of the Britiſh conſtitution. Had he confined himſelf to theſe points, we ſhould have ſpoken of his performance in terms of approbation: but he has brought forward others, in the diſcuſſion of which he betrays a want of information not pardonable in a writer who could have ſo eaſily procured it; and who now reſts on facts, which are erroneouſly ſtated, the juſtification of the war in which we are engaged. 'At the interview, (ſays he,) which the emperor and the king of Pruſſia had at Pilnitz, they only entered into an engagement to protect the royal family of France from perſonal danger.' Suppoſing this, for a moment, to be a correct ſtatement, we would aſk what right a foreign power has to interpoſe, otherwiſe than by good offices, between the reigning family and the people of another country; the latter, in reſolving to dethrone a dynaſty, might be wrong, and might alſo be right: but by what authority could a neighbouring nation conſtitute itſelf the judge between parties not amenable to its juriſdiction? Mediation, indeed, it might with propriety *offer* as a neighbour; though every thing beyond that would be inſult, and an invaſion of that people's ſovereignty:—but was the protection of the royal family of France, by mediation or otherwiſe, the ſole object of the meeting at Pilnitz? It might have been *one* of the objects, but certainly not the *primary* one, of that important interview; and we are not a little ſurpriſed that Mr. H. ſhould have been unacquainted with the fact that the diſmemberment of France was there concerted; as appears from the inſtrument now in every man's hand, deriving its name from the place at which the monarchs met, and thence called the *treaty of Pilnitz*, to which every other power in Europe was invited to accede. This ſurely muſt, in fairneſs, be deemed a flagrant act of aggreſſion, which might well warrant the French to declare war againſt every ſtate that was party to it. Mr. H. ſays, in the ſame page, 'they (the French) next menaced with deſtruction the electorate of Treves;

and when they thought this ſtrength ſufficiently increaſed, they declared war.' We know not in what terms to ſpeak of this paſſage; we will not call it a miſrepreſentation, becauſe we are diſpoſed to preſume, that a gentleman is incapable of a wilful departure from fact; we muſt therefore ſuppoſe that Mr. H. wrote merely from memory, and that it retained but an imperfect recollection of the tranſaction. The caſe of the electorate of Treves was this. The elector, who was maternal uncle to Louis XVI. had given an aſylum in his dominions to his nephews, the counts of Provence and Artois, (brothers to that monarch,) and to great numbers of French emigrants who had quitted France in order to raiſe up the different powers of Europe againſt the new order of things in their country, and to free the king from the reſtraints laid on the royal authority by the new conſtitution. Theſe emigrants were ſuffered to embody themſelves at Coblentz, and to appear in military array with cockades and colours exploded by the national aſſembly. It was propoſed, at laſt, by France, that an alternative ſhould be offered to the elector of Treves; either to diſarm and ſend away the emigrants, or to ſee a French army enter his territory in a hoſtile manner. The emperor, at that time, cauſed it to be ſignified to the French government, that he had given orders to Marſhal Bender to protect the electorate, ſhould it be invaded by France. However, to this notification was added another, that the Auſtrian forces were not to act in defence of the elector, unleſs he ſhould conſent to put the emigrants, in his dominions, on the ſame footing on which they were in the Netherlands, where they were not ſuffered to be embodied, and where they barely enjoyed an aſylum. The elector, however reluctantly, was obliged to comply; a miniſter was ſent from France to Coblentz, (we think his names was Sainte Croix,) who officially informed his court that the emigrants had been diſembodied or compelled to quit the electoral dominions; the national aſſembly was ſatisfied, the idea of hoſtilities againſt Treves was abandoned, and was never reſumed till the war actually broke out between France and the emperor, and till there was every reaſon to believe that the latter would be ſupported by the empire as a principal. We think, therefore, that Mr. H. has failed in attempting to fix on France the charge of aggreſſion in the caſe of the electorate of Treves:—but, on the other hand, we are of opinion that he is not wrong when he charges the conſtituent aſſembly with a breach of the treaty of Weſtphalia, which might have furniſhed him with arguments in juſtification of the hoſtile meaſures concerted at Pilnitz.

He tells us that 'it is plainly demonſtrated that the inclinations of the (French) nation are not conſulted; but that they are dragged out, like devoted victims, to fight for a cauſe which they are convinced is pregnant with miſery and deſtruction, and which they would willingly deſert.' That men ſo diſpoſed and ſo ſent to battle ſhould fight ſo obſtinately for their oppreſſors, and againſt their deliverers, is ſurely to the laſt degree aſtoniſhing. One might be tempted to think that the demonſtration lay quite on the other ſide, and that the French armies muſt be zealouſly attached to a cauſe in which they diſplay ſo much enterprize, activity, and valour.

In arguing againſt the expediency of a parliamentary reform, (for this is one of the topics which Mr. H. diſcuſſes,) he gives a picture of the lower orders of the people of England, which, we truſt, bears no reſemblance to them. ‘ Even at preſent, (ſays he,) amongſt the loweſt deſcription of electors, how few are there who value the privilege of voting beyond the price which they can obtain for their voice! It avails little, in their eyes, who is elected; but they regard him as the fitteſt man, who can afford to pay the beſt price.’ Were this charge of corruption as well founded as, for the honour of our country, we hope it is unfounded, ſtill we would inſiſt that it might fairly be urged rather in favour of than againſt reform; for, if the number of electors were made ſo great that no fortune whatever could be equal to the expence of purchaſing a majority of them, the effect would be preciſely the ſame as if every individual voter was above venality.

Of the ſpirit of Britiſh ſoldiers Mr. H. ſpeaks in terms of the ſtrongeſt panegyric: of that ſpirit we entertain as high an opinion as any ſet of men in England: but the leſs a nation ſtands in need of gaſconading, the more it would be unbecoming to reſort to it; we are therefore ſorry that Mr. H. ſhould have ſaid that it was by a handful of our men that the French were driven from their conqueſts. ‘ It muſt be remembered (ſays he, p. 40,) that it was the intrepid bravery and glorious example of our countrymen, which ſnatched Holland from the jaws of perdition, and gave the firſt turn to affairs.’ Surely a detachment of 1800 of the Britiſh guards could not have been equal to the taſk of driving the French from all their poſts from Aix-la-chapelle to Williamſtadt; ſtill leſs were they able to effect this by the bare terror of their name; for, in fact, they never came in contact with the French till after the latter had been driven out of the Dutch territory. Some of our gunboats, we believe, and a frigate or two, were engaged in the defence of Williamſtadt, and well maintained that character which the Britiſh navy deſervedly enjoys: but we think that no part of our land forces had any ſhare in driving the French out of Holland. The landing, indeed, of a detachment of our guards, who were conſidered as the harbingers of a ſtrong Britiſh army, muſt have inſpired the Dutch and the other allies with additional confidence, and have proportionably diminiſhed that of the enemy.

In his review of the events of the laſt campaign, Mr. H. does not heſitate to cenſure the boards of admiralty and ordnance; by each of which, he thinks, much more might have been done for the public ſervice than has actually been performed. In this opinion, we heartily concur with him; and we augur well of the principles of Mr. H. who, though in general an advocate for miniſters, is not diſpoſed to overlook their faults. The man who cenſures them, when their meaſures appear to him to call for cenſure, may be preſumed to ſupport them only in as much as he believes their proceedings to be founded in juſtice and wiſdom. Would that all the miniſterial writers adopted this manly line of conduct!

Art. 19. *A Letter to the greateſt Hypocrite in his Majeſty's Dominions.* 8vo. 1s. Eaton. 1794.

We expected to find hypocriſy pourtrayed in this letter, but we diſcovered not a ſyllable about ſuch a vice. Apoſtacy, indeed, venality, ambition, and verſatility, are aſcribed to the perſon in queſtion, who is repreſented as every thing bad except a *hypocrite;* though it is by that name that the author addreſſes him. The reader might be led, by the title page, to think that the individual, to whom it is directed, was the only one intended to be laſhed in this production: but this is by no means the caſe; for he is barely one of a groupe of characters here loaded with abuſe, diſtinguiſhed neither by wit, humour, nor argument, which might make even invective intereſting, but merely by black malignity, that ſeems to derive gratification from an attempt to repreſent ſomething elſe blacker than itſelf. From ſuch a production, even thoſe will turn with diſguſt who are politically hoſtile to the individuals who are thus aſperſed.

Art. 20. *Some Account of a very ſeditious Book*, lately found on Wimbledon Common, by one of his Majeſty's Secretaries of State, with a Commentary by the Right Hon. Gentleman, and Notes by the Editor. 8vo. pp. 38. 1s. Owen.

The following extract, accounting for the manner in which the *ſuppoſed* book, with the *ſuppoſed* commentary, came into the *ſuppoſed* editor's hands, will enable the ſagacious reader to diſcover at once the drift of this ingenious writer:

'As I was travelling a few days ago over Saliſbury Plain, full of ſerious reflections upon the enormous trade and population of Old Sarum, and thoſe decayed principles of our national repreſentation, by which this flouriſhing town is allowed to ſend no more than two repreſentatives to parliament, I was diſturbed in my reverie by the ſtumbling of my horſe, who had ſet his foot upon one of thoſe ſeditious pamphlets with which our enemies of late have ſowed the foreſts, wilds, and heaths of the kingdom. Having made my groom (for I am not an author) alight and deliver it to me, I was not a little delighted to ſee it was the identical treatiſe lately found by Mr. Dundas upon Wimbledon Common, enriched with annotations, in the hand-writing of the Right Hon. Secretary himſelf. Though I gueſſed, from ſome hints relating to the voluntary ſubſcription ſo ſtrongly recommended by miniſters to the governors of counties, that this extraordinary book had a ſecond time miſtaken or ſtopped ſhort in its way, I thought I ſhould defraud the public of its juſt right, and do an irreparable injury to the amiable commentator himſelf, were I from a mere ſcruple or conjecture to tranſmit his remarks to an individual, more eſpecially as it did not ſeem improbable that he had adopted the method of publication, from the ſucceſs which ſeems to have attended this invention of our mutinous reformers.'

Of the wit, the humour, the keenneſs of ſatire, and the general abilities, diſplayed by the author, we cannot ſpeak too highly. His political courage we would mention as an object of wonder rather than of imitation. He has drawn characters which ſome of the ableſt delineators of our day might pride themſelves in being capable of hitting off with equal ſucceſs, but which, we believe, they might at the ſame time deem it more prudent, under the preſent circumſtances, to diſown, than to acknowlege as their performances. One of them, in particular, we do not heſitate to pronounce a *Chef d'Oeuvre* in its kind.

Perhaps it would have been as wiſe in our author not to tell the name of the perſon for whom it was deſigned; he might have tried whether the public would be able to diſcover any likeneſs in it to any perſon in real life, or to gueſs for whom it was intended. Concerning the likeneſs we ſay nothing; whether it reſemble the individual whoſe name is put to it, or be a downright libel, is no concern of ours; we apply it not to any man; we ſpeak of it only as a *literary drawing*, of the higheſt merit, whether repreſenting a real or an imaginary being.

Art. 21. *A Supplement to the Conduct of the King of Pruſſia, &c. inveſtigated* *; containing Obſervations upon the preſent State of Engliſh Politics; and a Plan for altering the Mode of carrying on the War. Addreſſed to all Ranks of Britons. By Lady Wallace. 8vo. 2s. 6d. Bell. 1794.

Diſcard, ye unthinking miniſters, the ſchemes of Col. Mack, and cloſet Lady Wallace! who, by her own account, has a much ſuperior claim to your notice. She aſſumes the double capacity of propheteſs and political phyſician. All that has happened ſhe foreſaw; and, having *unqueſtionably herſelf* ſaved Holland, (theſe are her words,) ſhe applies to be employed in the nobler taſk of ſaving her own country. Cloſet her, then, we ſay, ye Miniſters of State! Let her preſcribe, and ſhe pledges her head on the ſucceſs of her plan to get rid of the war with France, and to make that nation our friend and ally. Hear her! but, as your time is precious, requeſt her Ladyſhip to keep to the point, and not to be ſo deſultory as ſhe is in her pamphlet, which ſhe writes *currente calamo*.

Art. 22. *The Speech of Sir Hercules Langriſhe*, Bart. on the Motion of the Right Hon. W. B. Ponſonby, in the Houſe of Commons of Ireland, March 4, 1794, for a *Parliamentary Reform*. 8vo. 6d. Stockdale.

The idea of a parliamentary reform is, we ſee, equally ſcouted by the miniſterial party in both kingdoms; and in both *that party* may be certain of victory, in every debate relative to this important queſtion. Sir H. L. is a champion of diſtinguiſhed abilities; and his talents, unlike thoſe of the leaders in oppoſition, have not been thrown away by taking the loſing ſide. As this celebrated ſpeech has been printed in moſt of the periodical papers, it is needleſs for *us* to beſtow on it a particular diſcuſſion.—The loyal editor gives it to the Britiſh public, as a pamphlet, under the perſuaſion that to extend its circulation 'may do an eſſential public ſervice.'

Art. 23. *Thoughts on the preſent War with France:* Addreſſed to all Ranks of People in Great Britain. 8vo. 6d. Faulder. 1794.

The object of the writer of this addreſs is to make the people cheerfully concur in the vigorous proſecution of the preſent war, the juſtice and neceſſity of which he maintains. He anſwers the various objections to it drawn from conſiderations of humanity, ſuſpenſion of trade, bankruptcies, and failures in commercial ſpeculations; and he ſays that ſuch objections are not peculiar to *this*, but lie againſt *every* war; for, however juſt the quarrel may be in which a nation is engaged,

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* See Review for Auguſt, p. 472.

gaged, it cannot be ſupported without bloodſhed; and humanity, in courſe, is wounded; nor can it be purſued without a temporary ſuſpenſion of trade, and its uſual attendants, failures and bankruptcies. The only queſtion, therefore, for the people to aſk, is, were we *neceſſarily* engaged in this war? He anſwers it in the affirmative, and brings a variety of proofs to ſhew that his aſſertion is well founded.

Art. 24. *Obſervations on the War, the projected Invaſion, and a Decree of the National Convention for the Emancipation of the Slaves in the French Colonies.* 12mo. 1s. Baldwin.

We ſhould be wanting in juſtice to the author of theſe obſervations, if we did not pay him the tribute of our commendation. He is not one of thoſe writers who think invective a good ſubſtitute for argument, and who have recourſe to abuſive language when they cannot foil their adverſaries with reaſoning: his ſtyle and his ſentiments ſhew that his talents have been well cultivated; and his heart is ſtored with the liberality that marks the Chriſtian and the Gentleman.

Art. 25. *A Letter on Parliamentary Reform*; containing a Sketch of a Plan. By John Horne Tooke, Eſq. 2d Edition. 8vo. 1s. Ridgway. 1794.

Of the firſt edition of this notable tract, an ample account was given in the 67th volume of our Review, p. 137. It was addreſſed, in 1782, to Lord Aſhburton, in conſequence of the debate on parliamentary reform in the Houſe of Commons, May 7th, in that year,—on Mr. Pitt's motion. The editor's motive for giving to the public the preſent edition is thus expreſſed: 'As the opinion [on this intereſting ſubject] of ſo able and celebrated a man as Mr. Horne Tooke*, muſt have great weight, and be eagerly ſought after, it is naturally concluded that republiſhing this letter will be highly acceptable at this time, when the ſame meaſure is again ſo agitated.'—Certainly, Mr. Editor:—the pamphlet is a good one.

☞ *Mr. Horne Tooke was taken into cuſtody about the middle of this month, by a warrant from the Secretary of State, and has ſince been committed to the Tower.* We have not heard on what account.

Art. 26. *Political Lectures.* No. 1. On the moral Tendency of a Syſtem of Spies and Informers, and the Conduct to be obſerved by the Friends of Liberty, &c. 8vo. 1s. Eaton.

Mr. Thelwall, a celebrated political partizan, is the perſon who preſided in a debating ſociety in the city, the proceedings of which gave ſo much alarm to the late Lord Mayor, that it occaſioned his prohibition of their meetings. This lecturer on the Rights of Man, [words of terrific import!] is a zealous and courageous opponent of the triumphant party, in contempt ſtyled *Alarmiſts*, by thoſe who, in their turn, are ridiculed under the name of *Patriots*; and he ſeems to court rather than to ſhun perſecution †.

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* This gentleman had not, in the year 1782, taken the additional name of *Tooke*.

† This article was written ſome time before Mr. Thelwall was taken into cuſtody. He is now a priſoner in the Tower.

27. *Obſervations and Reflections on the Origin of Jacobin Prin-* *les*; the Leading Diſſenters Politics; the Neceſſity of the preſent 'ar; the Cauſes and Effects of the late Bankruptcies; the Con- tution and Commerce of the Country; and on a Letter addreſſed the Right Honourable William Pitt, by Jaſper Wilſon, Eſq.— ddreſſed to the Britiſh Nation by a Sincere Friend of his Country. 'o. pp. 79. 2s. Debrett. 1794.

his author ſays, and we have heard the ſame aſſertion from a hun- other political writers, that the preſent circumſtances of Europe o out of the common courſe of human calculation, that they aſto- and alarm the moſt wiſe and prudent, by ſetting afloat the ſelfiſh ons and projects of the weak and the wicked. To us it appears one of the bad conſequences ariſing from the ſtate of public af- , ſince the abolition of monarchy in France, is, that every man ks himſelf called to legiſlate for Europe, and to publiſh his opi- reſpecting the meaſures which, in this awful criſis, ſuggeſt them- s to his mind as moſt fit to be adopted. Every loyal writer, in do- this, ſeems to have but two objects; one, to rail at the Jacobins— other, to beſtow unlimited praiſe on the Britiſh conſtitution; and, ng thus dealt out abuſe and panegyric with a moſt liberal hand, he the vanity to think that he has ſaved the world, though he has the public diſorder in preciſely the ſame ſtate in which he found it.

has been the opinion of many that "the progreſs of knowlege" been one of the chief cauſes of the moral and political revolutions rance, by making men better acquainted with the duties and ends governments, and the natural rights of the governed: but the pre- author will not allow the operation of any ſuch cauſe; and for the y beſt reaſon; viz. that, according to him, no ſuch cauſe exiſts. expreſſion, in his conception, is abſolutely without a meaning; he will have it that, for more than half a century, knowlege, ſo from having made any progreſs, has actually been at a ſtand. In porting this aſſertion, he makes a furious attack both on authors bookſellers.

Authorſhip (he ſays, p. 2 and 3) for more than fifty years paſt, been a hacknied trade, in which writers of all degrees retail their and wiſdom, through the medium of thoſe great dealers, the kſellers, for the laudable purpoſes of entertaining and inſtructing nkind. *With a few exceptions among ſuperior authors, and eminent ſellers,* this traffic of the brain has been carried on with very little ard to the truth or falſity, the moral or immoral tendency, of any duction; but merely as it might prove a marketable commodity. The progreſs of real knowlege, *in the moral and political department*, ſt certainly has not increaſed materially, if at all, ſince our Au- ſtan age in this country, nor even ſince the Pagan times of ancient eece and Rome.'

As it is not our province to defend authors, who are ſo well able defend themſelves, nor even our good friends the bookſellers, o ſtand not in need of our help, we will take no farther notice of s attack: but we muſt obſerve that the writer of this pamphlet ap- rs to have miſunderſtood, (as he has certainly miſuſed,) the phraſe the progreſs of knowlege." Thoſe who make uſe of it, and who think it one of the chief cauſes of the revolution in France, do not mean to ſay that there may not be particular ſubjects which were as thoroughly underſtood by the antients as by the moderns, and in the knowlege of which, little, if any, progreſs has been made ſince the days of the former: we conceive that the expreſſion was intended to mean that knowlege has of late been more generally diffuſed; and that, though the common ſtock might not have been increaſed, a much greater number of perſons had acquired a portion of it in the later times, than in thoſe of remote ages. To the expreſſion, taken in this ſenſe, the author's obſervation by no means applies, and conſequently does not anſwer the end for which it was made.

We are told, p. 4, that the Britiſh laws and conſtitution 'were the continual theme of all the wits and philoſophers of the continent.' This certainly was the caſe: but we believe that the author has miſconceived their writings on thoſe topics; their meaning muſt have been that, on compariſon, the Britiſh muſt be pronounced the beſt conſtitution *then* in Europe: for, when the moment came in which the French might have adopted it with the concurrence of their king and of a great body of the nobility, clergy, and people, they ſteadily rejected it, and thought it poſſible to frame another approaching nearer to perfection. When they praiſed it, they compared it with their old monarchy; when they voted againſt it, they drew the compariſon between it and another which, in theory, promiſed a greater degree of ſecurity to the people for the enjoyment of their liberty. We agreed with them when they praiſed our conſtitution, and when they thought it might be improved; we were ſorry when they refuſed to adopt it: but we felt that they were the beſt judges of what ſuited the genius and diſpoſition of the French people; and that what might be very fit for one country might be very improper for another.

In pages 10 and 11 the obſerver renews his attacks on authors, and extends it to the theatres. The latter, he ſays, 'may in ſome meaſure be excuſed, if they be conſidered as bound to comply with the *public taſte*, without regard to *its truth*.' This excuſe we cannot admit without countenancing a direct perverſion of the duties of the ſtage, which, inſtead of ſuch compliance with public taſte as the author deſcribes, ought to correct it when it appears to be vitiated, and ought to make virtue, inſtruction, and entertainment, go hand in hand.

We thought that, in attacking authors, bookſellers, and the theatres, this writer had reached the ſummit of his daring: but we were miſtaken, for we afterward found him opening batteries againſt 'the diurnal papers,' which may be conſidered as a corps of chaſſeurs or light armed troops, conſtantly in motion, ready to fall at once on the flank, front, and rear of an enemy. To the leaders of ſuch corps, we reviewers are nothing; thoſe who ſay that we can wound know that we do ſo at moſt only once in a month; while the others are able to keep up an inceſſant fire from morning till night, with the intermiſſion of only one day in the week. We may admire, but we would not adviſe any friend to emulate, the courage of the man who would provoke ſo formidable a hoſt.

In page 14 he ſhews that his ardor for battle makes him careleſs as to what may be the number of his enemies; for, as if he had not already a ſufficiently ſtrong phalanx arrayed againſt him, he here declares war againſt the Diſſenters: but we cannot ſay that, in conducting it, his judgment keeps pace with his zeal. Inſtead of ridiculing the right of this body of men to a ſhare of political power, would it not have become him to prove the right of the eſtabliſhment to the monopoly of that power which it now enjoys, to the excluſion of men who have not, by the breach of any law either moral or divine, barred their own juſt claims to a participation of it? 'A firm execution (ſays he, page 15) of the *juſt laws eſtabliſhed* is the only proper means of correcting ſuch petulant and malignant diſtempers of the brain, and ſuch anarchical invaſions of the eſtabliſhed conſtitutions and laws of every form of government that has ever exiſted, ancient or modern.'

What does the author mean by this? Does he contend that men guilty of treaſon or ſedition ought to be given up to the rigour of the law? If he does, we agree with him moſt heartily: but, ſhould we find that he means to brand with the name of anarchy, and of petulant and malignant diſtempers of the brain, the claims which innocent and meritorious men aſſert to the right of ſharing, in common with the reſt of their fellow-ſubjects, all the bleſſings and all the advantages of the conſtitution of their country, we ſhould moſt certainly feel ourſelves at a loſs for words ſufficiently ſtrong to expreſs our indignation.

'As to a promiſcuous right (ſays he,) of all deſcriptions of men, however incongruous or inimical their religion or their politics may be to what is eſtabliſhed in any country, to an equal right in the executive part of any government that has ever exiſted, in the world; it never has been, never can be admitted without rendering a nation ſubject to endleſs diſorders and revolutions.'

We do not heſitate to ſay that Fact ſtares this bold aſſertion in the face, and contradicts it. Before the death of Chriſt, Judea might be ſaid to be a Roman province; for, though it had a king in the perſon of Herod, it had alſo a Roman governor in the perſon of Pilate, who exerciſed, if not a paramount, at leaſt a concurrent juriſdiction: in that country, God's choſen people, and the Romans who knew not that God, but paid to Pagan deities the worſhip due only to him, differed ſurely in their religion; and yet both Jews and Romans were found in the magiſtracy, and enjoyed political power.

When the chriſtian religion became the eſtabliſhment of the Roman empire, were the Pagans declared, by any penal law, incapable of holding any office or place of truſt or honour in the ſtate? Very far from it indeed; for we find Pagan generals leading the armies of a Chriſtian empire, governing provinces, preſiding in the tribunals, and diſtributing law and juſtice to the people. Could any two things be more oppoſite in their nature than Judaiſm and Paganiſm, or than Paganiſm and Chriſtianity? Yet we find the profeſſors of each employed in political ſituations in the ſame ſtate; nay we behold, in the perſon of St. Paul, a man, who, whether taken as a Jew or a Chriſtian, was equally odious to the eyes of the Romans, ſuffered to enjoy the freedom of Rome, which he claimed as his birth-right, and of which he was not deprived on account of his religion.

In page 16 the author begins his reply to Jaſper Wilſon, whom he affects to deſpiſe; he charges him, page 21, with ignorance, and yet he takes as much pains to anſwer him as if he were an adverſary of FIRST RATE abilities. The truth is, he is very far from thinking Jaſper Wilſon a contemptible antagoniſt; for it is evident, from his manner, that he conſiders him as a writer of faſcinating powers, and capable of drawing the multitude over to his opinions. With the authority of a cabinet counſellor, he tells us, page 47, that ‘ the government of this country found no poſſible remedy againſt the practical introduction of the infernal Jacobinical tenets among ourſelves, but force and war.’ Will miniſters thank him for this aſſertion? If this were really the object of the war, they did not think proper to avow it, but told parliament and the public that their aim, in going to war, was to ſet bounds to the ambition and aggrandizement of France, and to repel the invaſion of Holland. If they told the whole truth on that occaſion, they ſurely cannot be very much indebted to a perſon who, by way of ſupporting their cauſe, oppoſes to their declaration the moſt direct and poſitive contradiction.

In the ſame page, he renews his attack on the Diſſenters, and ſneers at the ſuppoſed ‘ nicety of their conſciences.’—Does he mean to inſinuate that they are not truly conſcientious? What, then, is it that excludes them from honourable and lucrative offices in the ſtate? Surely it is nothing but conſcience, a conſcience which will not, even for intereſt, bend to that which it cannot approve. Is not this a ſufficient teſt of the reality and delicacy of their ſcruples?—He charges them with ‘ a tenacious partiality for the French amid all their horrid politics.’—It is true that they have ſympathized with Frenchmen ſtruggling for liberty, but not with Frenchmen exerciſing a horrible tyranny; they ſympathized with Frenchmen aſſerting the native rights of man, but not with thoſe who trampled thoſe rights under foot.

The author, no doubt, means to uphold the Church when he attacks the Diſſenters: but he proceeds in a bungling manner; for he introduces Lord Thurlow (page 51,) ſaying that he ſupported the eſtabliſhment, *becauſe it was the eſtabliſhment*; and that, were the religion of the Diſſenters eſtabliſhed by law, he would ſupport it for the ſame reaſon. Will the Church thank him for this? He is, on this principle, for maintaining it, not becauſe its morality is more conformable than any other ‘ to that of the goſpel, or its doctrine marked by unqueſtionable orthodoxy,’ but merely becauſe it is eſtabliſhed. On preciſely the ſame principle, under ſimilar circumſtances, would he be bound to ſupport Judaiſm, or the religion of Mohammed, or any other impoſture.

There is only one paſſage more in this work which we intend to notice. The author ſays, page 53, ‘ What a diſcordant and motley crew would our two houſes of parliament, our courts of juſtice, our corporations, our civil officers of every denomination, and our officers of the navy and army, preſent to our view, compoſed of a hundred different and contentious ſects of political chriſtians; of Jews, of Mahometans, of falſe philoſophers, and diſtracted atheiſts!' The author ſeems not to be aware that a part of what he here deſcribes as prepoſterous, or abſurd, exiſts at this very moment; for it is certain that an Engliſh Jew, or Mohammedan, or deiſt, or atheiſt, or, which appears to be a thouſand times worſe in the eyes of our author, a Diſſenter, may ſit in either houſe of parliament. The members are not required, as ſuch, (for obvious reaſons we except the Biſhops,) to declare to what ſect or religion they belong, nor whether they belong to any; all that they have to profeſs is, not what they are, but what they are *not*; and, provided they prove that they are not *papiſts*, which proof conſiſts in an oath, they may take their ſeats, though it ſhould ſo happen that they believe not in a God, nor an hereafter.

It is an outrage on decency, conſiſtency, and common ſenſe, when men, who attacked the pretenſions to infallibility in another church, as monſtrous and abſurd, ſhould nevertheleſs exact an implicit belief in the doctrines taught by their own, as if ſhe were veſted with that identical character which ſhe refuſed to recognize in her rival. Why did ſhe refuſe it? Becauſe ſhe ſaid, the church was compoſed of men who were by nature fallible, and infallibility belonged only to God:—but, at the moment of defeating her rival, ſhe ſet up the ſame claim, in effect, which ſhe herſelf had ſucceſsfully reſiſted, and called on every man in England to receive her 39 articles, though framed by mere men, and to join in her communion, under pain of being claſſed with thoſe againſt whom the moſt grievous penal ſtatutes have been enacted. We would wiſh to know by what authority a man who, in words, diſclaims infallibility, and ſays he is no more than man, preſumes to call another a heretic, merely becauſe the latter differs from him in the interpretation of the ſcriptures. Such an aſſumption of dictatorial importance may be traced to arrogance, but to no better ſource.

We have gone into much greater length in our review of this work than we intended when we firſt ſat down to it; we will not ſay that it was the intrinſic merit of the production which made us dwell ſo much on it, for it really diſguſted us by its ſelf-ſufficiency: but it embraced a great variety of ſubjects, on ſome of which we thought it due to the religious as well as to the temporal liberty of mankind to animadvert. To characteriſe, in few words, the pamphlet before us, we muſt ſay that it is ſarcaſtic, biting, dictatorial, and abounding much more in bold aſſertion than in argument.

Art. 28. *Thoughts on the Introduction and Employment of Foreign Troops, without the previous Conſent of Parliament.* 8vo. pp. 31. 1s. Debrett.

This author, with a coolneſs and a fairneſs which ſhew that he is under the influence of reaſon and not of party, proves that the doctrine lately laid down by the King's miniſter in the houſe of commons, reſpecting the right of the crown to introduce into the kingdom and to keep up within it a body of foreign troops in time of war, without the conſent of parliament, is perfectly ſubverſive of the rights and liberties of the people. He appears to be well acquainted with his ſubject, though he has fallen into two or three miſtakes; only one of which, however, may be conſidered as of any conſequence to his argument.

Speaking of the foreigners whoſe promotion in this country by King William III. excited jealouſy among the natives, he mentions the 'Albuquerques' he ſhould have ſaid "Auverquerques:" the former is a Spaniſh or Portugueſe name, the latter a Dutch one; the firſt gentleman who bore it in England was illegitimately deſcended from the houſe of Orange, took the denomination of Auverquerque from his eſtate, and accompanied William to this country, who appointed him maſter of the horſe, and created his ſon, Henry of Naſſau, Earl of Grantham.

Another of the author's miſtakes is found in page 26. He calls William a 'ſtranger to the blood of the Engliſh monarchs;' which was ſo far from being the caſe, that he was by *birth* next in remainder to the crown after the iſſue of James II. as ſon and heir of that monarch's eldeſt ſiſter Mary, princeſs of Orange, daughter of King Charles I.

The third miſtake bears much more on the queſtion which the author diſcuſſes. He mentions the period of the revolution as that in which foreign troops were *firſt* introduced into this kingdom. Had he conſulted hiſtory, he would have found few reigns, from the time of the conqueſt, in which foreign mercenaries were not occaſionally introduced to ſerve in England. King Stephen was ſupported by them; in the times of King John and his ſon Henry III. the country ſwarmed with them; Edward III. had many in his ſervice, as had Richard II. and Henry VI.—Edward IV. brought over a foreign force given to him by the duke of Burgundy to help him to recover his crown; as did Henry VII. a body of foreigners, who helped to place him on the throne of England; yet it does not appear that any ſtatute was enacted againſt the introduction and employment of foreigners, till after the revolution. The author, we preſume, did not think it neceſſary to go beyond this laſt period, as it was then that the conſtitution was moſt accurately defined and aſſerted. His arguments ſtrike us as perfectly concluſive, and ſhew that the introduction of foreign troops into this country, without the conſent of parliament, is contrary both to the letter and the ſpirit of our conſtitution. He ſtates, and he ſtates truly, 'that without the conſent of parliament foreign forces within this kingdom are only a rabble of ſtrangers, ſubject to the common law, under the execution of the peace officers of the county where they may make their appearance; and to the ſtatute law reſpecting riotous aſſemblies, if they collect together. That, if the parliament aſſent to their ſtay, they can neither be maintained, quartered, nor diſciplined by military puniſhment, without a ſpecial act for that purpoſe; and that neither can they be employed in their military capacity, occupy any poſt, or garriſon any town, without a previous repeal of the clauſe in the act of ſettlement touching aliens, holding offices under the crown.' In our opinion, the nation cannot be too jealous on this ſubject; if the royal prerogative really be ſuch as to juſtify or legalize the introduction of any number of foreigners, the conſequence might be that, in bad times, wicked miniſters might call in ſuch a military force as would be able to quarter and maintain itſelf without the authority of parliament, or in defiance of its acts; and then it would be too late to ſay that ſuch prerogative ought to be conſtitutionally reſtrained or abandoned by a clear and explicit declaration of the legiſlature on that head.

AMERICA.

Art. 29. *A Meſſage of the Preſident of the United States to Congreſs* relative to France and Great Britain, delivered December 5, 1793. With the Papers therein referred to. To which are added the French Originals. Publiſhed by Order of the Houſe of Repreſentatives. 8vo. pp. 103. 3s. Printed at Philadelphia; Butterworth, London.

This collection of ſtate papers reflects very great honour on the miniſters of the United States of North America. Placed by the war in a ſituation the moſt embarraſſing, preſſed on different ſides by memorials and remonſtrances from the agents of Great Britain and France, they appear to have conducted themſelves with conſummate prudence and the moſt ſcrupulous impartiality. In the perſon of M. Genet, the miniſter plenipotentiary from the French republic, they had to deal with a man who carried the ideas of the power annexed to his office to the moſt extravagant lengths; who pretended to exerciſe in ſome meaſure ſovereign authority within the limits of the American government; queſtioned in many reſpects the legality of the meaſures purſued by the Preſident of the United States; ventured to aſcertain the line drawn by the federal conſtitution between the ſupreme and the executive powers, and preſumed to charge the chief magiſtrate, General Waſhington, with having tranſgreſſed it; threatened to appeal from his deciſions to the people at large; and, finally, did not ſcruple to ſay, in a letter to the ſecretary of ſtate, Mr. Jefferſon, that the affected impartiality of the American government was, in truth, a partiality to the Engliſh. The miniſters of the United States, though ſuch proceedings were highly provoking, and would well have warranted meaſures of reſentment, perſevered in a line of conduct marked with the moſt dignified moderation, and at the ſame time with a firm and unſhaken adherence to what they conceived to be their duty.

Various accounts, during the laſt winter, led us to apprehend that a rupture between Great Britain and America was at no very great diſtance. A peruſal of the papers now under our conſideration convinced us that theſe accounts were unfounded, and that a rupture between America and France was an event at one time much more likely to happen; for we find that Citizen Genet, in a letter very much in the ſtyle of a manifeſto, and dated, 'New York, Sept. 18, 1793, brings preciſely ſuch charges againſt Gen. Waſhington as he would have ſet down as the grounds for hoſtilities, had his letter been a declaration of war. "I will tell you then, without ceremony, (ſays he,) that I have been extremely wounded, Sir, 1ſt, That the Preſident of the United States was in a hurry, before he knew what I had to tranſmit to him on the part of the French republic, to proclaim ſentiments, over which decency and friendſhip ſhould at leaſt have drawn a veil. 2d, That he did not ſpeak to me at my firſt audience, but of the friendſhip of the United States towards France without ſaying a word to me, without announcing a ſingle ſentiment on our revolution: while all the towns from Charleſton to Philadelphia had made the air reſound with their moſt ardent wiſhes for the French republic. 3d, That he had received and admitted to a private audience, before my arrival, Noailles and Talon, known agents of the French counter-revolutioniſts, who have ſince had intimate relations with two members of the federal government. 4th, That this firſt magiſtrate of a free people decorated his parlour with certain medallions of *Capet* and his family, which ſerved at Paris as ſignals of rallying."

There are, in this letter, ſeveral other heads of accuſation, which we do not mean to enumerate: but, in ſupport of our opinion that France and America were at one time almoſt on the eve of a rupture, we will quote a paſſage from another letter from the French plenipotentiary to Gen. Clinton, governor of the ſtate of New York, dated, New York, Nov. 23d, 1793.

To make the quotation the more intelligible, we muſt inform our readers that Gen. Clinton had, two days before, communicated to Citizen Genet a letter from the ſecretary at war, which ſtated it to be the ſenſe of the Preſident of the United States; that the *Carmagnole*, then fitting out in the Delaware by the French to cruize as a privateer, ſhould be entirely diveſted of her warlike equipments.—Citizen Genet thus expreſſes himſelf in his anſwer:

"The freſh requiſitions which have lately been tranſmitted to you reſpecting the ſchooner *Columbia*, formerly called the Carmagnole, are only a continuation of the ſyſtem which has been obſerved towards me, from the very commencement of my miſſion, and which evidently appears to be calculated to baffle my zeal, to fill me with diſguſt, and *to provoke my country to meaſures dictated by a juſt reſentment*, which would accompliſh the wiſhes of thoſe whoſe politics tend only to diſunite America from France, the more eaſily to deliver the former into the hands of the Engliſh."

We will diſmiſs this collection of papers with one remark,—that Citizen Genet is a moſt ſtriking inſtance of the aſtoniſhing change effected in the minds of Frenchmen by the late revolution. This gentleman, now ſo violent an enemy to *kings*, was, from the age of twelve years, brought up about the court of Verſailles, in the office of the miniſter for foreign affairs; was employed by the King in a public capacity for ſeven years at the courts of Berlin, Vienna, and Peterſburgh; and enjoyed, in a diſtinguiſhed manner, the patronage of his royal maſter and his conſort. Under what denomination is his preſent conduct to be placed? That of heroic patriotiſm? or, what? Let our readers decide.

AFFAIRS OF IRELAND.

Art. 30. *Letters to the Inhabitants of the Town and Lordſhip of Newry.* By Joſeph Pollock, Eſq. 8vo. pp. 211. 3s. ſewed. Byrne, Dublin; Sewell, London. 1793.

This gentleman had a conſiderable ſhare in framing the reſolutions of the famous meeting of delegates from the volunteers of Ireland, holden at *Dungannon* in the year 1782, which led the way to the emancipation of Ireland from the authority of the Britiſh parliament; and he accepted a delegation from the inhabitants of Newry to meet other delegates from the counties and principal towns of the province of Ulſter, ſummoned to aſſemble at Dungannon in the month of February 1793, for the purpoſe of deviſing the beſt means of reforming the abuſes that had crept into the conſtitution. The moſt important reſolution, which was carried at this ſecond Dungannon meeting, was as follows:—" That the above committee (a committee of thirty-one perſons, empowered by a preceding reſolution to call provincial meetings of delegates,) be authorized to communicate with the other provinces of this kingdom, at this important criſis, and to concert proper means of calling a *national convention*, at a future day, ſhould circumſtances render ſuch a meeting unavoidably neceſſary."—It was this reſolution, and a rumour that, in conſequence of it, a national convention was to meet ſome months after at *Athlone*, a town ſtanding nearly in the centre of Ireland, which lately induced the parliament of that kingdom to paſs the famous act making it penal in any body of men, not recognized by the conſtitution, to aſſemble as repreſentatives of the people, or of any part of the people. Mr. Pollock, it ſeems, was conſidered by his fellow-delegates at this ſecond Dungannon meeting as too ariſtocratical; and the propoſitions, which he moved there, were on that account rejected. He retorts on them, and on the Dublin Society of United Iriſhmen, that the oppoſition given to him was the conſequence of his known attachment to the conſtitution, which they wiſhed to pull down under pretence of reforming it, and to erect in its ſtead a republic founded on the principles of the wildeſt French democracy.

We will not enter enter into what may be conſidered as merely *local* politics and diſputes: but we cannot be indifferent to meaſures which may affect the *general* tranquillity of Ireland, becauſe it is intimately connected with that of England and of the Britiſh empire at large. In this point of view, we muſt ſay that Mr. Pollock's letters are of great importance, as they ſhew that Ireland was laſt year at the very eve of a civil war, and point out what are ſtill the ſentiments and wiſhes of a very numerous and active body of men in the province of Ulſter, reſpecting the political ſtate of that kingdom. He ſays that his propoſitions were rejected becauſe they were thought too *milky*. That our readers may judge of their *milkineſs*, we will inſert one of them; in which Mr. P. mentions *war* as an event which *might* ariſe out of the means of redreſs that he propoſed —

'That we think too highly of the power and reſources of a people, at once united, determined and wiſe, not to believe, and believing, we think it neceſſary, at this peculiar criſis, to DECLARE, that this nation is far indeed from being reduced to the deſperate alternative, of *unlimited ſubmiſſion* or *anarchy and war*. We think that a redreſs of theſe grievances may be obtained, and that ſpeedily, *by means equally peaceable and ſafe*—by means, which levy no war, which threaten no commotion, which offer not even a conſtructive violence to authority; [and from which, if war *could* ariſe, it would be the open, undiſguiſed, and unprovoked war of *a miniſter*, or *a cabal*, *againſt* THE PEOPLE—a war which would unite all hearts, and raiſe every arm, in favour of freedom—a war to which mercenaries would be unequal, under which treaſuries would ſink, and in which conqueſt itſelf would, to the ſurviving deſpots, be ruin.]—The means, we think, are theſe;—addreſſes to the People, petitions to his Majeſty and Parliament, framed by ſuch meetings as may appear beſt qualified to explain, and procure attention to, public grievances;—and by aſſociations of the people, uſing that *private* and *perſonal* liberty which the law cannot, without ceaſing to be law, deny them—the liberty of chuſing what *commodities* they ſhall individually conſume, what deſcription of *perſons* they ſhall, on certain occaſions in the commerce of life, individually employ, encourage, and hold intercourſe with, and what ſupport they ſhall, by their habits of expence, contribute to *the revenue*, or to *the current expences of adminiſtration*.'

The ſpirit of republicaniſm ſeems, for the moment, to be at reſt in Ireland, but to be by no means extinguiſhed; it will depend on the events of the preſent campaign, whether it will be again called forth into activity, or ſuffered to ſleep on till ſome more favourable opportunity occur to rouſe it from its repoſe.

Mr. P. appears, from theſe letters, to be a very powerful writer, and extremely happy in many of his expreſſions and alluſions. He cenſures, in nervous terms, the Society of United Iriſhmen, for adopting phraſes from the French conventioniſts, ſuch as National Guards, Liberty and Equality, Fraternize, Primary Aſſemblies, Organ, Organization, Citizen Soldiers, &c.

We will make one more extract from theſe letters, which we give as a ſpecimen of ſound political advice, conveyed in expreſſions the moſt happily choſen, and the moſt forcible:

'That a *ſingle* complicated machine (I ſhall call it) of this kind ſhould be underſtood in all its parts by any man living, or even in many of its parts, by one out of a hundred of thoſe who paſs for men themſelves, " becauſe God made them," and they walk upon two, and go through the ordinary functions of life better belike than moſt of our politicians and philoſophers, is juſt about as *probable* as that the mill-horſe ſhould underſtand the whole machinery which, blind or blindfolded, he contributes to move, or that a mite, having traverſed or eat its cheeſe, ſhould deſcribe the proportions and uſes of the univerſe.—If to *order and direct well*, and to *prepare for ſelf-direction*, a *ſingle* human being requires knowledge, powers, perſeverance, and a benevolent integrity far above common,—*who is he* that is fit to lay down, or in many reſpects to judge of, even ſmall *parts* of a plan that is to govern a *multitude* of ſuch beings?—Which of us, not having ſtudied or practiſed any mechanical art or occupation, pretends to work at it?—To conſtruct an Orrery,—to proportion the powers and regulate the movements of a watch?—To explore the depths of chemiſtry, or to apply this chemiſtry to medicine, to agriculture, or to our manufactures, &c.?—Which of us pretends to ſurgery without having attended diſſections; or cures the diſeaſes of the body without knowing what the body is? Is the mechaniſm, the ſcience of *mind*, or of *man*, an object of leſs ſtudy or difficulty, than the properties of inanimate matter, or the ſeparate parts of the animal body?—Should we not know the *materials* of this delicate machine, *a people*, their forms, magnitude and capacities, before we attempt to put them together, or to judge of them when put together!—If the machine appear out of order, ſhould we not be acquainted with its *true theory*, with the *uſe* and *connection* of all its parts, before we pretend to find out the ſeat, the cauſe, or the cure of the diſorder?—What ſhould we ſay of the unhappy clown, who after gaping about a while in a mill or a ſteam-engine, ſhould take offence at the dirty oil that leſſened the friction in one part, the flow of water which prevented its taking fire in another, or, ſeized with a ſpirit of practical criticiſm, ſhould creep into a corner of the machinery, and pulling away ſome *check*, *ſtay*, or *regulator*, —uſeleſs in his mind, or a clog on the work—ſhould ſet all in a thundering commotion about his ears?—His amazements and miſchances in the experiment, if not too ſerious, might furniſh ſome not uninſtructive buffoonery for a pantomime.--How he might be buffeted by this arm or that of the machine,—be ſtarted from a ſpring-board and meet a ſplinter, be caught up and tattered by this flyer, and landed a *ſans-culotte* into that hopper,—be borne round or aloft on this or that wheel, and eſcape, by miracle, at length, ſouſed into a boiler or ſhot through a window into the water-courſe!——This might be ſport, if a few candle-ſnuffers were ready to catch our hero in a good blanket. Not ſo perhaps the raſh tampering with *a conſtitution*. The removal of a part, to vulgar apprehenſion inſignificant or injurious, may have ſuch conſequences to the whole machine, that he who brings not to the taſk of reform ſomething of diffidence if not awe on his mind, is either little to be truſted or utterly unfit for the taſk.—He has not knowledge enough to know his own ignorance, or he has not integrity enough to be cautious of doing miſchief.'

We muſt repeat that we conſider this pamphlet as very intereſting to the political obſerver.

LAW.

Art. 31 *The Trial of Archibald Hamilton Rowan, Eſq.* on an Information filed, *ex Officio*, by the Attorney General, for the Diſtribution of a Libel; with the ſubſequent Proceedings thereon. Containing the Arguments of Counſel, the Opinion of the Court, and Mr. Rowan's Addreſs to the Court at full. 8vo. pp. 163. 3s. 6d. Kearſley.

Mr. Rowan had an information filed againſt him by the Attorney General for publiſhing a 'libel addreſſed from the Society of United Iriſhmen at Dublin, to the volunteers of Ireland.' It was ſtated by the Attorney General, that this libel was "maliciouſly intended to excite, among the ſubjects of this realm [Ireland] diſcontents, diſaffection, and diſloyalty to the King and government, and to raiſe very dangerous ſeditions and tumults;—to incite the ſubjects to attempt, by force and with arms, to make alterations in the government, and to overturn the conſtitution," &c. &c. This cauſe was very ably argued by the counſel, more particularly by Mr. Curran, who was retained by the defendant, and who did all for his client which ſplendid talents and animated eloquence could effect; and it was very minutely conſidered by the judges.—The jury returned a verdict of guilty, and the court pronounced ſentence that the defendant "do pay to his Majeſty a fine of 500l. and be impriſoned for two years, to be computed from the 29th of January 1794, and until that fine be paid; and to find ſecurity for his good behaviour for ſeven years, himſelf in the ſum of 2000l. and two ſureties in 1000l. each."—Mr. Rowan has ſince eſcaped from priſon; and is ſuppoſed to have taken ſanctuary on the continent.—The newſpapers have endeavoured to account for Mr. Rowan's flight, by informing us that a freſh charge was in preparation againſt him for HIGH TREASON.

MEDICAL, &c.

Art. 32. *A Treatiſe on the Extraction of the Cataract.* By Frederick Biſchoff, F. M. S. Oculiſt to his Majeſty in the Electorate of Hanover, and to her Majeſty in England. 8vo. pp. 80. 3s. ſewed. Nicol. 1793.

Having given a brief general account of cataracts, their kinds and diagnoſtics, Mr. Biſchoff proceeds to the main ſubject of his treatiſe; which is a minute deſcription of the operation of extraction, as practiſed by himſelf, illuſtrated by plates of the inſtruments employed, with the mode of applying them. Directions for the after-treatment are ſubjoined. The work may be uſefully peruſed by an operator, though it is probable that variations in the proceſs will always ſubſiſt, according to the habits and views of different operators. The knife for dividing the cornea uſed by Mr. B. is that which was improved by Profeſſor Richter of Gottingen, the conſtruction of which he repreſents as a matter of great conſequence.

Art. 33. *Pharmacopœia Collegii Regii Medicorum Edinburgenſis.* 8vo. pp. 254. 5s. Boards. Bell and Bradſute, Edinburgh; Robinſons, London. 1792.

Though, in general, we are not advocates for ſuffering thoſe things to remain as they are which might be improved, merely through diſlike of innovation, yet, when it is conſidered that the Edinburgh college publiſhed a new and much-altered edition of their Diſpenſatory ſo lately as 1783, we cannot but think it ſavours ſomewhat too much of an inconſiderate love of change ſo ſoon to iſſue another. The principal reaſon, probably, was the adoption of a new nomenclature on the ſame principles as thoſe of the laſt London Diſpenſatory. In the catalogue of Materia Medica, we do not perceive much alteration. Some new articles are admitted, and a few are rejected, with the facility before exhibited. The officinal preparations are chiefly the ſame, differing only in title.

THEOLOGY, &c.

Art. 34. *The Welſh Freeholder's Farewell Epiſtles to the Right Rev. Samuel, Lord Biſhop, (lately of St. David's) now of Rocheſter*; in which the Unitarian Diſſenters, and the Diſſenters in general, are vindicated from the Charges advanced againſt them in his Lordſhip's Circular Letter, on the Caſe of the Emigrant French Clergy; with a Copy of that Letter. 8vo. pp. 68. 1s. 6d. Johnſon.

To be ſilent under ſuch charges as the circular letter ſigned *Samuel, St. David's*, and dated, *London, May* 1793, adduces againſt Diſſenters, would be, in fact, to plead guilty. To prevent the imputation of guilt, and to repel what he deems an unprovoked aggreſſion, is the deſign of the W. F. in theſe farewell epiſtles. We could have wiſhed that the occaſion of this reply had not exiſted, or that the letter on which the W. F. offers his ſtrictures could be proved to be ſpurious; for, allowing the Bp. to hate Diſſenters as cordially as is poſſible, he has certainly not choſen the fitteſt time for ſhewing his hatred. Polemical rancour does not blend well with Chriſtian charity; nor is it neceſſary to inflame our paſſions and to arouſe our prejudices againſt one ſect, in order to induce us to compaſſionate and to relieve the ſufſerings of another. An Unitarian Diſſenter muſt be aſtoniſhed at ſeeing himſelf and his brethren unchriſtianized, and ſet up as objects of political abhorrence, in a letter recommending charity to the Emigrant French Clergy. On reading it, he may well exclaim *Quis tam ferreus ut teneat ſe?* The W. F. is very indignant, and, with boldneſs and energy, pleads the cauſe of his Diſſenting clients. Much, however, as we admire his ſpirit, we are perſuaded that his arguments would have produced a more general effect, had they been tinctured with leſs anger. Warmth and pointed recrimination pleaſe the writer, but mildneſs conciliates the reader. His remarks on *Religious Sentiments—on Political Doctrines—on the Notions of Rights and Property aſcribed to Diſſenters*, and—*on Views of Government*, (the ſubjects of theſe letters,) evince an enlightened, comprehenſive, and liberal mind; and, if well conſidered, they muſt contribute to diffuſe liberality into the minds of others. His ſtatements appear to be made with great openneſs, and we are diſpoſed to ſubſcribe to their truth. From ſuch Diſſenters as the W. F. repreſents himſelf and his brethren to be, the Britiſh Conſtitution has ſurely nothing to fear.

Art. 35. *Jurieu's Accompliſhment of the Scripture Prophecies abridged*; wherein are contained many Things relative to the late French Revolution, &c. 8vo. pp. 255. 3s. 6d. Boards. Robinſons. 1793.

It is not wonderful that a paſſage in Mr. Fleming's tract on the Revelation of St. John ſhould have excited attention, even to that remarkable degree which we know it did about a year ago. Be the explication which he offers of that part of the allegory true, or be it falſe, it is ſtill remarkable that, writing at the very threſhold of this now concluding century, he ſhould have exhibited a deſcription ſo applicable to the preſent ſtate of France, and have fixed it down to a few paſt and ſucceeding years:—but it is natural that an obſervation of this fact ſhould prove a temptation to examine other comments on this *myſterious* book, and preſent parts of them to the public with the hope of attracting a general notice. *Jurieu* is a name of eminence;—as a man of religious virtue and fortitude he was certainly reſpectable, as he is alſo for his knowlege and learning:—but there are writers on the *Revelation* who are yet more conſiderable. The great motive which induced him to the inquiry was natural and worthy; *viz.* a ſeaſon of awful perſecution, to which he was a witneſs, and in which he ſhared. The oppreſſions and miſeries of France in the reign of the ſuperſtitious, unprincipled, and imperious Louis XIVth were indeed horrid beyond deſcription; and they led this pious writer, for the conſolation and aſſiſtance of himſelf and others, to examine with greater attention this part of the ſacred records. One inference which he drew from the experiment was, that the diſmal tragedy acted by Louis and his wicked coadjutors was pointed out in theſe predictions. In the *harveſt* mentioned ch. xiv. he finds the reformation; in the *vintage*, which ſucceeds, he diſcovers the ferocious perſecution in which he was himſelf a ſufferer. He gives an animated account of thoſe hypocritical and barbarous tranſactions, and adds ſeveral juſt remarks to prove their peculiar and ſingular nature; which indeed was ſuch as eminently to diſtinguiſh the baſeneſs and violence of the authors and abettors. He expreſſes his perſuaſion that this perſecution was *the moſt terrible ever ſeen*, and that it is the *laſt*; preceding, in his view, the gradual downfall of *antichriſt* by the ſeparation of thoſe kingdoms which Rome had ſo long kept in ſubjection, and of which he thought it probable France would be the firſt. Theſe are points with which we preſume not to intermeddle.

The editor of this abridgment has not, in our opinion, much improved the original by the additions which he has thought proper occaſionally to inſert; ſome few of which are lines of his own, but many more are from different writers, not always moſt happily introduced. The ſilly tale of *Selim Slim* diſgraces the whole.

MATHEMATICS.

Art. 36. *A complete Treatiſe on Practical Mathematics*; including the Nature and Uſe of Mathematical Inſtruments, Logarithmic Tables, Trigonometry, Menſuration of Heights and Diſtances, of Surfaces and Solids, Land ſurveying, Gunnery, Gauging, Artificer's Meaſuring, and Miſcellaneous Exerciſes. With an Appendix on Algebra. The whole conducted on the moſt approved Plan, with proper Rules, and a Variety of ſuitable Examples to each Rule. Principally deſigned for the Uſe of Schools and Academies. By John Macgregor, Teacher of Mathematics, Edinburgh. 8vo. pp. 431. 6s. 6d. Boards. Robinſons.

Mr. Macgregor's work contains an ample collection of problems and examples, adapted to the various ſubjects which it comprehends. They are ſelected and arranged with judgment; and they will be found convenient and uſeful both for the direction of the teacher and the exerciſe of the learner. To thoſe who are employed in this department of inſtruction, it is almoſt needleſs to obſerve that a work of this kind will prevent that expence of time and labour which would attend perpetual references to a number of diſtinct treatiſes; and we may add that perſons of ingenuity and application will, in moſt caſes, derive from it ſufficient information and aſſiſtance, without having recourſe to any other help. The author has, however, frequently availed himſelf of principles in geometry, and of properties of the conic ſections, which he has not demonſtrated. His work is, as its title imports, a treatiſe on *practical* mathematics; and, therefore, perſons who wiſh to acquaint themſelves with the theory, on which many of the problems here ſelected are founded, muſt recur to other treatiſes, in which the principles of mathematical ſcience are demonſtrated.

Art. 37. *An Introduction to Menſuration*, containing Geometrical Problems, Deſcription and Uſe of Mathematical Inſtruments, Mathematical Tables, Plane Trigonometry, Menſuration of Heights and Diſtances: With a Variety of Examples wrought at large; principally deſigned for the Uſe of Schools and Academies. By John Macgregor, Teacher of Mathematics, Edinburgh. 8vo. pp. 118. 3s. 6d. Boards. Robinſons.

With reſpect to this treatiſe, it will be ſufficient to apprize our readers that it forms a part of the preceding work.

POETRY.

POETRY.

Art. 38. *The Pindaric Diſaſter*; or the Devil Peter's beſt Doctor. A Tale. By Paul Pungent, Eſq. 4to. pp. 15. 1s. Sold by all Bookſellers. 1793.

An aukward attempt at turning the ſhafts of ridicule, which Peter Pindar manages with ſo much envied dexterity, againſt Peter himſelf.

Art. 39. *The Coalition*; or the Opera rehears'd, a Comedy, in Three Acts. By the Editor of the Spiritual Quixote. 8vo. 1s. 6d. Dilly, &c. 1794.

We cannot give a better account of this work than by copying the advertiſement of the ingenious author:

'The true hiſtory of the following performance will be the beſt apology for this attempt of the author's in the dramatic line, ſo foreign to his profeſſion, and for which his retir'd ſituation may ſeem to render him not ſufficiently qualified.

'The opera alluded to (of Echo and Narciſſus) had been ſet to muſic without the author's knowledge, by an ingenious muſician at Bath, and was performed at the upper rooms there, under the patronage of a lady of quality, with conſiderable expence; in hopes of reimburſing himſelf therefore, the muſician importun'd the author to add the comic part, with a view to bringing it on a London theatre: but this was not ſo eaſily accompliſhed.—It lay two years in the manager's hands, who, whatever its merit or demerit might be, ſaid it would not anſwer the muſician's end.—The author now gives it to the public, as a beggar, when he has no further uſe for them, leaves his tatter'd exuviæ on the public road, if haply they may be of ſervice to ſome poorer devil than himſelf. There are one or two characters which were thought by the author's friends to be tolerably drawn; they are taken from the middle ranks, and domeſtic life, rather than from the faſhionable circles with which he does not pretend to have been much converſant.'

We preſume not to inquire into the motives of the manager of a London theatre for rejecting the work before us:—perhaps he might have been diſpleaſed by the ſimplicity of the plot; or it is not impoſſible that in this caſe, as in many others, he made a ſacrifice of his own judgment to the preſent taſte of the town:—but if we may be allowed to ſpeak, in a caſe of this kind, as judges of literary merit, we cannot refuſe to our author the praiſe which he ſo well deſerves for his juſt delineation of character, for his art of rendering domeſtic and familiar ſcenes intereſting, and, above all, for his eaſy and unaffected flow of wit and humour. In an age like this, when almoſt every ſpecies of writing is diſfigured by affectation, it appears to be the peculiar felicity of the author of the ſpiritual Quixote to copy all his ſcenes from nature: which he exhibits to his readers without any embelliſhments derived from falſe reſentment, or that ſentimental flippancy which ſeems to be the chief merit of ſome of our modern comedies. The dialogue, in the comic ſcenes, is natural, lively, and eaſy; and, in the ſerious part, (which, properly ſpeaking, is *the opera*,) the verſification is uncommonly harmonious. For vigour of ſentiment, the piece may at leaſt vie with any Italian compoſitions of that ſort; and it contains as much good ſenſe, we believe, as the author intended;

perhaps as much as ought to enter into the compoſition of an opera.—With the concluding lines of the operatic part, we fancy our readers will not be diſpleaſed: but we muſt premiſe that they are utter'd by the GRAND CHORUS on hearing of the death of Narciſſus:

'Hence ye haughty ſwains, beware
How you ſlight the modeſt fair,
Whoſe unwary, artleſs breaſt,
Is by virtuous love poſſeſs'd,
Shun the harlot's lewd embraces,
Their treacherous ſmiles and wanton graces,
But the ſelf-admiring youth
Deaf to innocence and truth,
Whoſe whole thoughts himſelf employs,
Who contemns chaſte Hymen's joys,
Soon or late ſhall vengeance prove,
For beauty ſcorn'd, and ſlighted love.'

NOVELS.

Art. 40. *Selima, or the Village Tale.* 12mo. 6 Vols. 18s. Boards. Hookham.

To that claſs of general readers whoſe chief object is to kill time, it may be in itſelf a ſufficient recommendation of a novel, that it is a long ſtory. Thoſe, however, who have but few idle moments to devote to amuſement, may be glad, before they ſit down to ſix volumes, to be informed whether the pleaſure or the improvement to be expected from them is likely to be a fair equivalent for the hours that muſt be ſpent in the peruſal. To ſuch an inquiry we ſhould, in the preſent caſe, heſitate in giving an affirmative anſwer; not becauſe we deem this novel deſtitute of merit, but becauſe we do not find it diſtinguiſhed by thoſe marks of ſuperior genius which alone can give an author of this claſs a right to demand attention. The ſtory is not barren of incident; and, toward the cataſtrophe, it becomes intereſting: but it is not, throughout, contrived and arranged with that art which is requiſite to excite and preſerve an eager curioſity. A ſecondary tale is interwoven, which hangs as a dead-weight on the principal narrative. In order to produce the neceſſary ſurprize at the cloſe, ſome highly improbable circumſtances are introduced; for example:—Selima, whoſe character is throughout rather of the diſcreet than the highly romantic caſt, is made to refuſe a happy connection with the nephew of her patroneſs, after that lady's death, on no other ground than an apprehenſion that, were ſhe living, her pride might be hurt by the marriage. The characters, both in high and low life, though not unnatural, have little prominence of feature and boldneſs of expreſſion. No great variety either of ſentiment or of reflection is introduced; and the language, though eaſy, never riſes into elegance. The utmoſt praiſe, which we can in juſtice beſtow on this work, is that it may prove very acceptable to thoſe who read novels chiefly for the ſake of the ſtory; that it may be peruſed without the ſmalleſt hazard of leaving any unfavourable moral impreſſion; and that it may even furniſh the young and unexperienced with uſeful cautions reſpecting their conduct in life.

Art. 41. *The Hiſtory of Philip Waldegrave.* 12mo. 2 Vols. 6s. Boards. T. Evans. 1793.

Works of fiction, in order to command attention, muſt ſo far carry their narrative beyond the ordinary occurrences of life, and muſt be written with ſuch a degree of animation, as to awaken curioſity and excite emotion. To render a tale intereſting, it is not enough that it is natural. The preſent work differs much from the generality of novels: it does not abound in plot, intrigue, and ſurpriſing incidents; and, if its *ſimple ſtory* incite the reader to purſue it, his attraction muſt centre in the converſations which are epiſodically introduced:—in theſe, the writer paſſes judgment on eminent characters, on literary productions, on painting, and on ſeveral other ſubjects; and little objection can be made to the propriety of his remarks, though they are too general to be very inſtructive. Credit is, however, due to him for his departure from the general flippancy and *nothingneſs* of modern novel-writing, and for the pains which he has taken to vindicate Milton, Addiſon, and Thomſon, from the obloquy which has been caſt on their characters by certain eminent critics, who diſapproved of their political principles.

Art. 42. *The Wanderings of Warwick.* By Charlotte Smith. 12mo. 4s. Bell. Oxford-ſtreet. 1794.

The talents of this lady for novel-writing are ſo well known to the public, that it might be ſufficient to ſay of this ſmall production, (a mere ſupplement to the former novel of the old Manor Houſe*,) that it will not diſcredit the pen of the author:—but to this general praiſe we ſhall add that the ſtory is not only intereſting but inſtructive; firſt, to the married, whom it cautions, by a ſtriking example, not to give way to jealouſy on ſlight ſuſpicions; and, ſecondly, to the ſingle, whom it warns of the danger of ſuffering affection to attach itſelf to an unworthy object. In the courſe of the ſtory, Mrs. Smith has not neglected to introduce, after her uſual manner, ſuch miſcellaneous reflections on intereſting topics, and ſuch accounts of real characters, as every intelligent reader will think a ſufficient compenſation for a ſhort interruption of the fictitious narrative.

Art. 43. *The Dupe, a Modern Sketch.* 12mo. 2 Vols. 5s. ſewed. Debrett.

"If ignorance, (ſays the motto to this novel,) be conſidered as originating in a deficiency of mental powers, it cannot be deemed a proper object of ridicule; but if we are warranted in the idea, that it commonly ſprings from indolence grafted upon pride, a degraded underſtanding deſerves cenſure even more than a perverted one."—We admit the propriety of the obſervation; and we think it a full juſtification of the writer in attempting the delineation of a character, which is not infrequent among thoſe inſignificant mortals who have been ſo buſy in getting money that they have never had time to learn how to uſe it, and are therefore no better than *providers*, to feed the prodigality or vanity of any ſpendthrift, male or female, into whoſe hands they may happen to fall. Such is the *Dupe* here exhibited; and, had the writer confined himſelf to his leading deſign, it is probable, from the comic ſtrokes interſperſed through the work, that he would have written two entertaining volumes:—but he has almoſt entirely deſtroyed the effect of his ſketch, by grouping with the main figures many others, which have ſcarcely the moſt diſtant relation to them, and which are only brought in by pairs to fall in love with each other, and to fill up the picture.

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* See Rev. vol. xi. p. 150.

FAST-DAY SERMONS *and* TRACTS, *Feb.* 28.

Art. 44. *A plain Defence of the preſent War.* Preached at the Cathedral Church of Wincheſter. By the Rev. Edmund Poulter, M.A. 4to. 1s. Cadell.

Preachers too often exerciſe their ingenuity in deducing *quidlibet ex quolibet*. Mr. Poulter finds, in his text, (Iſaiah lvii. 21.) what the ſacred writer ſurely never intended to aſſert, nor even ſo much as to inſinuate; viz. that the wicked were never to enjoy external peace; and of courſe, as it ſhould ſeem, the war againſt our *unnatural* enemies, (ſo Mr. P. calls them,) is not to be reprobated: but, had Mr. P. read the verſe preceding his text, he muſt have perceived that it did not apply to his purpoſe, and that the prophet had only in his view the agitations of a troubled conſcience. Mr. P. takes much ſtronger ground than his text puts into his poſſeſſion, by ſtating the French ſyſtem as univerſal worldly perſecution.' To prove this would indeed be to vindicate the war.

Art. 45. *The Sentiments and Conduct becoming Britons in the preſent Conjuncture.* Preached in the Church of Canongate, Edinburgh, on the General Faſt, Feb. 27. By Rob. Walker, F.R.S.E. 8vo. pp. 45. Creech, Edinburgh.

Mr. W., in common with moſt preachers on theſe occaſions, conſiders both actual and impending public calamities as circumſtances intended by Providence to arouſe ſinful nations to repentance; and he exhorts the people of this land to liſten to theſe divine calls to morality and religion, while, in ſafety amid their native fields and cities, they hear, and *only hear*, of the wide deſolation of war in other lands.

He invites his hearers to contraſt the Britiſh Conſtitution with a Government *by Revolutions*, and aſks them whether *blood* can be expended in a worthier cauſe than in reſiſting the attempts of thoſe who would rob us of the bleſſings of time and of the proſpects of eternity?

To ſecure the bleſſings of time from the threatened deſtruction of an enemy may juſtify the uſe of the ſword: but, ſince the proſpects of eternity cannot be dimmed by worldly violence, where is the neceſſity for reſorting to war for their preſervation? Chriſtianity allows no weapons, but ſuch as are *bloodleſs*, to be employed either in the propagation or the defence of its doctrines.

Art. 46. By the Rev. John Johnſon, M.A. Rector of Great Parndon, Eſſex. 4to. 1s. Rivingtons.

From the words of the text, Prov. xxiv. 21. the preacher, as might naturally be expected, warmly recommends to his hearers the moſt zealous loyalty, dutiful obedience, and peaceable ſubmiſſion to the King, &c. and the utmoſt abhorrence of the French. He inveighs, with great indignation, againſt thoſe who 'are given to change;' and obſerves that 'a reſtleſs ſpirit of complaint, an eager deſire of novelty, ill concealed under an affected regard to *neceſſary reform*, too frequently proceeds from a want of all religious and virtuous principles, and is the common offspring of ambition or avarice.'—We hope that Mr. Johnſon does not really deem thus harſhly of all thoſe who adviſe us to keep our political vineyard in due order, and not to ſuffer it to be over-run with weeds and briars.

Art. 47. *National Calamities Tokens of the Divine Diſpleaſure.* Preached at the Meeting-houſe, Dean-ſtreet, Tooley-ſtreet, Southwark. By William Button. 8vo. 6d. Trapp.

To check abounding iniquity, to quicken religious profeſſors to ſelf-examination, and to convince the world that Diſſenters are not enemies to the preſent government of this country, as ſome have repreſented them, are the profeſſed objects of the preacher, in this ſerious diſcourſe, from Jer. viii. 6.

Art. 48. *A Diſcourſe occaſioned by the National Faſt,* Feb. 28, 1794. By W. Fox. 8vo. 3d. Gurney.

"*What haſt thou to do with peace?*" ſaid Jehu to the meſſenger of Joram; and "what haſt thou to do with religion, and particularly with the Chriſtian religion?" ſays Mr. William Fox, by this diſcourſe, to the miniſter, "that thou ſhouldſt appoint a *faſt?*" He does not ſay this in ſo many words: but his direct attack on *political morality,* which he would denominate *contra-morality,* fully implies it. He expreſſes ſurprize at ſeeing war-loving and war-waging ſtateſmen ſo very deſirous of turning the attention of the people to the Chriſtian religion, which preaches *peace:* but he ceaſes to wonder, on reflecting that this ſame religion ſtrongly inculcates ſubmiſſion to *the powers that be.* It does not appear, however, ſays Mr. W. Fox, that this is laid down in more general terms than ſubmiſſion to parents; yet no one will contend, on this ground, for an unqualified obedience to them. After ſome well-managed and ſprightly arguments, he ſeriouſly concludes againſt aſſuming Chriſtianity as a form, or countenancing civil governors in aſſociating it with their political crimes.

SINGLE SERMONS.

Art. 49. Preached before the Univerſity of Cambridge. Nov. 5, 1793. By Edward Pearſon, B. D. 8vo. 6d. Deighton.

Political duties being as liable to miſapprehenſion as any other, this preacher is of opinion that they cannot be unfit topics for pulpit eloquence. In this perſuaſion, he addreſſes his hearers in their civil capacity, endeavouring to ſhew the great danger of attempting to ſubvert, by violence, any eſtabliſhed government; and he vindicates the Revolution from the objections that might be drawn from this general principle.

Art. 50. Preached before the Univerſity of Cambridge, Jan. 30, 1794. By Edward Pearſon, B. D. 8vo. 6d. Deighton.

The doctrine and tendency of this judicious and temperate diſcourſe may be gathered from the following extract:

'While the ſupreme magiſtrate and his miniſters govern according to the laws, reſiſtance to them is the ſame as reſiſtance to the legiſlature. When they do *not,* obedience is a duty on no other ground than that of immediate utility. If, indeed, the encroachments are ſuch as involve no conſequences of importance to the general welfare, individuals ought to bear much, rather than hazard an interruption of the public peace, or the leſſening of that reverence in others, which is ſo neceſſary to their ready obedience. But, if they are ſuch as materially affect the intereſts of the community, and are ſo extenſively felt and acknowledged, as to afford the probability of a decided ſuperiority, reſiſtance is then as much a duty, as ſubmiſſion is in general. Of this, in the proceedings of our happy revolution, an inſtance was exhibited, deſerving the admiration of ages. The ſupreme magiſtrate had, by the moſt indubitable ſigns, evinced a determination to govern, not by the laws, but by his own will; and, though he might poſſibly have in view only the good of his ſubjects; yet, as he was not the appointed judge of that good, and the majority of the people were unwilling that he ſhould be ſo, his encroachments on the legiſlative authority were legally and very juſtly oppoſed.'

This is not the common doctrine of the 30th of January ſermons: but it is the only one under which *liberty* (a word that ſtands for *ſomething good*, however it may have been proſtituted and miſapplied,) can exiſt, and by which the Revolution can be defended.

Art. 51. *The Man of Sin:* preached at Spring Garden Chapel, January 26, and at Oxford Chapel, February 2, 1794, and publiſhed at the Requeſt of both Congregations. By William Jones, M. A. F. R. S. 8vo. 6d. Rivingtons.

Publiſhed at the requeſt of both congregations! This is a figure of rhetoric, by which preachers often indulge themſelves in the liberty of putting the whole for a part. In the preſent caſe, what is called the congregation muſt ſurely have been a very ſmall number of it indeed! We cannot conceive it poſſible that any part of a London audience, one or two old women, male or female, excepted, ſhould requeſt the publication of ſuch a compoſition as the ſermon before us.

That we are right in our conjecture as to the deſcription of perſons who approved this diſcourſe, is evident from its complexion; which is, throughout, of that caſt in which old women in general take ſuch delight, and which we have heard them deſcribe by the epithets *ſin-awakening, ſoul-ſearching, heart-rouzing* compoſitions. It talks of nothing but 'ſigns and wonders, perplexity and diſtreſs of nations, tumults and inſurrections, ſins and diſorders, upon a great ſcale, and of a new ſpecies, diſturbing the world, as ſtorms agitate the wide waters of the ſea;' all which, ſays the preacher, clearly indicate the near approach of Chriſt's ſecond coming to judge the world, and the ſpeedy conſummation of all things.

St. Paul's *man of ſin*, (who, as the faithful and orthodox read and expound their Bibles, is to be revealed before the coming of that great and terrible day,) Mr. Jones tells us, is ſo clearly and unequivocally diſplayed at this moment in the neighbouring country, 'that the event brings its own interpretation of the Apoſtle's prediction along with it; and little doubt can remain in the mind of any reader who has no reaſon for ſhutting his eyes againſt the truth.' 'Now that the prediction is fulfilled, a child may ſee farther than the moſt learned could before;' and thus a much diſputed part of ſcripture, which, till Mr. Jones took it in hand, was meat for ſtrong men, is converted into milk for babes. By a few touches of his wonder-working pen, *the apoſtolical man of ſin* ſtarts forth to view, as the poetical man of ſin did long before at the touch of Ithuriel's ſpear.

After this deſcription, the diſcerning reader can be at no loſs to determine who they were that called for the publication of a ſermon which, with Owen Glendower, can ſay for itſelf:

—— —— "At my nativity
The front of heaven was full of fiery ſhapes
Of burning creſſets; and at my birth
The frame and huge foundation of the earth
Shak'd like a coward."

To add to the effect of "his ſtrong ſtrokes," "his deep and awful gaſhes," as Mr. Whitaker would call them, (ſee Rev. vol. lxviii. p. 338, 339.) the preacher,—after playing off, to expreſs ourſelves in the words of the ſame gentleman, "the heavy artillery from the arſenal of heaven, the battering rams of the goſpel," againſt the good old ladies' hearts,—throws the veil of obſcurity over the remaining horrors of the ſcene, and artfully leads them to conjecture that the worſt is ſtill behind: 'The proſpect here,' ſays he, 'becomes too ſhocking to be minutely delineated.'

Having thus worked up the imaginations of the honeſt dowagers by the alarming repreſentation that,

——— "This world no longer was a ſtage
To feed contention in a lingering act;
But that one ſpirit of the firſt-born Cain
Reign'd in all boſoms,"

he, with a maſter-ſtroke, "puſhes in at the open avenues of their hearts" by calling on them 'to pray to God that, if ſuch be the world now left to us, he would put an end to it;' and 'would ſhortly accompliſh the number of his elect and haſten his kingdom:'

——— "that, each heart being ſet
On bloody courſes, the rude ſcene may end
And darkneſs be the buryer of the dead!"

What female heart, verging on the brink of the grave, could hold out againſt this? Poor old ſouls! We think we ſee and hear them, with their uplifted hands and eyes, piteouſly groaning in ſpirit:—Lord! have mercy on us!—oh! oh!

Had Mr. Jones choſen to ſtop here, there would have been but little doubt of his carrying his point with the good ladies: however, to make all ſure, before he diſmiſſes them, he warms their ſtomachs and chears their drooping hearts with a drop of comfort. A ſly rogue! he knows what he's about.—"Ha, ha, ha! you can do it, ſir; you can do it."—That the bribe, however, may not be ſuſpected, he adminiſters it very cautiouſly: 'When the world ſhall be in its laſt agonies of ſin and perturbation, and men's hearts are failing them for fear; the ſervants of Chriſt are commanded to lift up their heads, and to look up, for their redemption draweth nigh. That the time is actually come, for the Chriſtians of this generation to lift up their heads, it would be raſh to affirm, and perhaps weak to believe:' [cautious!] 'many ſtrange things may intervene:' [rather alarming, and calculated not to let fear ſubſide too ſoon!] 'yet thus far, I think, our perſuaſion may extend with reaſon; that all the ſervants of God who now are, and ſhortly will be, leaving this preſent world, may go to reſt, under an aſſurance that their ſepararion from the body will be ſhort: [comfortable!] 'a conſideration which to our weak minds,' [great addreſs here, in the preacher's ranking himſelf as one of the old women! *our* weak minds!] 'ſubject to ſtrong impreſſions from the ideas of time and place, may have its uſe in leſſening the fear of death; and it is therefore worth encouraging.'

After being brought into ſuch a perilous ſituation, and then conducted ſafely through it; after being ſet, as it were, on a pinnacle, overhanging the extreme edge of the precipice of damnation, and then ſuddenly ſnatched from their uneaſy ſtation, and placed in ſecurity *, when all around them, on account of that unparalleled pitch of wickedneſs to which the world is now come, are on the point of being precipitated headlong; if theſe old women had been ſo ungrateful as not to have made the ſmall return of aſking for the publication of the diſcourſe, we were going to ſay, had not charity ſtood in our way, they *ought* to be damned.

This is the ſecond time that Mr. Jones has given warning of the approaching end of the world. (See Rev. New Series, vol. ii. p. 480.) It ſeems that he has here produced, on a part of his audience, (of what deſcription we have attempted, from conjectures that appear to us highly probable, to point out,) ſuch an effect, no doubt, as he wiſhed. What effect, or whether any, was produced on the reſt of congregation, we know not: but an effect, of a very different kind from that which the old women experienced, has been produced on us, and will, we think, be produced on the public by the printing of this diſcourſe.

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* Mr. Jones, however, does not bring off his Dowagers ſo nobly as Milton does the hero of his Paradiſe Regained, from the pinnacle of the temple at Jeruſalem.

——— "Strait a fiery globe
Of angels, on full ſail of wing, flew nigh,
Who on their plumy vans receiv'd him ſoft
From his uneaſy ſtation, and upbore,
As on a floating couch thro' the blithe air;
Then in a flowery valley ſet him down."

Indeed there is nothing noble in any part of the diſcourſe. Conſidered as a piece of compoſition merely, it is as humble as it is in every other point of view. The ſtyle is neither forcible, nor perſpicuous, nor correct. In page 21, we have the paſt tenſe uſed inſtead of the participle. 'Sin and blaſphemy of every kind—have *overran* the country.'

CORRESPONDENCE.

⁂ Were we to enter the liſts with every author who diſſents from our judgment on his works, the debate on a ſingle publication might become as tedious as a ſuit in Chancery. In defending our original deciſion, we ſhould be under the neceſſity of refuting the arguments by which it was impeached: this would naturally lead to a rejoinder; which moſt probably would produce a ſur-rejoinder; and thus reply would follow reply, till the public, no longer finding in our volumes that variety which firſt attracted their patronage, would throw them down with diſguſt, and would puniſh our error by withdrawing that favour which it is equally our duty and our ambition to cultivate and to deſerve. Let this ſerve as an apology for our declining to enter the wide field of argument opened to us by the correſpondent who has ſent us a letter, filling fixteen folio pages, in which he remonſtrates againſt our ſtrictures on his pamphlet in our review for March. We do not mention the name of his work, nor his ſignature which comprizes it, becauſe his poſtſcript leaves us in doubt whether he would not conſider ſuch an inſertion as a breach of confidence: in all matters of doubt of this nature, we make it a rule to purſue the path which delicacy points out; ſatisfied that, with ſuch a guide, if we err, it muſt be on the ſafeſt ſide.

In a review of *anonymous* publications, our judgment cannot be influenced by prejudice, as far at leaſt as the *authors* are concerned: for when they are completely unknown to us, we can have no perſonal motive either for ſhewing them favour, or for treating them with ſeverity. Juſtice they have a right to expect at our hands; can we have any temptation to withhold it from perſons whom we do not know, and who have given us no cauſe for reſentment? With regard to matters of mere abſtract opinion, every man has a right to his own concluſions; it is our province to examine in what manner he maintains them, to point out the ſtrength or the weakneſs of his arguments, the conſiſtency or the inconſiſtency of his principles, and the beauties or the blemiſhes of his ſtyle: but we do not preſume to eſtabliſh a ſtandard for aſcertaining which is the right ſide of a political queſtion; ſtill leſs would we preſume to inſinuate that whoever differs from us muſt neceſſarily be wrong. When we cenſure an author, we aſſign our reaſons; if they be weak, *his* will be the triumph. An impartial public will judge between us, and decide with fairneſs; it forms a court of appeal in the *dernier reſort*; and to its deciſions all muſt bow.

Though we are now addreſſing a particular correſpondent, theſe obſervations will apply to others who may be in the ſame predicament; and will, we hope, relieve us from the taſk of giving ſeparate anſwers to the various applications from authors whom we may have had, or may again have, the misfortune to diſpleaſe by our criticiſms. The gentleman, whom we have now more immediately in our contemplation, has certainly raiſed himſelf in our eſtimation by his letter; for he appears not to adhere pertinaciouſly to an opinion, merely becauſe he has once advanced it; it is evident that he wiſhes to be right, and he therefore deſerves to be ſo. When we complimented his judgment, we were perfectly ſincere; and we did not mean to undermine the foundation of political merit, by adviſing him to be on his guard againſt his imagination; judgment, and a lively fancy, are by no means incompatible; they are often found in the ſame perſon; and, when the latter is not ſuffered to gain the aſcendancy, it is inconceivable how it will vivify an argument, and captivate the underſtanding of a reader or an auditor.

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†† We have received a ſecond letter from 'a Suffolk Freeholder,' complaining that our anſwer to his former one is 'evaſive and unſatisfactory.' That he may have found it 'unſatisfactory,' we do not doubt, becauſe it did not contain the required apology: but that it was 'evaſive,' we poſitively deny; for it aſſerted, and we now repeat the aſſertion, that "nothing could be more unlike the original (Mr. Fox's ſpeech) than the copy of it, on which it appeared that the Suffolk Freeholder had founded his obſervations." If this be '*evaſive*' language in the opinion of our correſpondent, the fault is not with us; we know not another man who would deſcribe it by ſuch an epithet. The Suffolk Freeholder does not pretend that he was preſent when Mr. Fox delivered the ſpeech in queſtion; and, therefore, it is not his own perſonal character for veracity that is at ſtake, but that of the publication from which he derived his account of it. Is it not ſtrange, then, that he ſhould be ſo tremblingly alive to what may affect the reputation of *that work?* Surely he might have diſcharged on *it* his reſentment, and have ſhielded himſelf from imputation, by obſerving that he was not reſponſible for the accuracy of the printed account of Mr. Fox's ſpeech; his comments having been ſuggeſted

ed to him not by what he had *heard*, but by what he had *read*. H has choſen, however, to take a different courſe; and, not contented with ſhewing himſelf a ſtickler for the fidelity of the *report* of tha ſpeech, he ventures, with a degree of *politeneſs* which places in a ſtrong point of view the *right* that he has to call for *apologies*, to impeach the veracity of the witneſſes to whom we referred, and who were the bette able to give their teſtimony with correctneſs, as they did not derive thei knowlege of the ſpeech from a ſecond hand, but were preſent when Mr. Fox delivered it. Their evidence, and we know it to be highly reſpectable is againſt our correſpondent; he may as well, therefore, deſiſt from hi demand of ' an ample apology for a falſe charge brought againſt him,' for he may be aſſured that we will not comply with it. If he ſhould perſevere in demanding it, he will find himſelf in the ſituation of Owe Glendower, who could " call up ſpirits from the vaſty deep," bu could not make them come at his calling. For our part, we will no withhold juſtice from the individual to whom it is due; nor will we b intimidated into an acknowlegment of a wrong, when we are fully ſatisfied that we are in the right.

Since, however, this correſpondent has done us the honour of refuſing, *in ſo gentleman-like a manner*, to rely on *our* veracity, we propoſ that, diſregarding all the printed accounts of Mr. Fox's ſpeech, as wanting the authority of that Right Hon. Gentleman's name, our correſpondent ſhall apply to the fountain-head, viz. to Mr. Fox himſelf and ſhall lay before him the Suffolk Freeholder's pamphlet, and the report of the debate on which it was founded, together with our review of the former, and our explanation of it in our anſwer to the S. Freeholder's firſt letter; requeſting Mr. Fox to declare *in which* it is that h is fairly repreſented. Our correſpondent ſhall pledge himſelf to abid by Mr. Fox's deciſion; which, by the very nature of the caſe, muſt b conſidered as flowing from the beſt authority; and we declare that be it what it may, we will ſubmit to it without farther appeal. If Mr Fox ſays that it is in our Review that he has been miſrepreſented, an that our attack on the Suffolk Freeholder's pamphlet was built o a falſe foundation, the *amende honorable* ſhall be made to both. O the other hand, ſhould Mr. Fox declare that we have fairly ſtate his argument, and that the pamphlet in queſtion has groſsly miſrepreſented him, then we ſhall expect from the Suffolk Freeholder an apolog proportioned to the pertinacity and peremptorineſs with which he ha called for one from us. Should he decline this propoſal, the world wil know what to think of him; and we ſhall take no farther notice of hi applications.

‡§‡ *Amicus* informs us that the " Speculations on the Mode an Appearances of Impregnation in the Human Female," [ſee Review vol. iii. p. 87.] which appeared without the author's name, wer written by Dr. Robert Coupar of Fochabers, N. Britain, and that th Doctor means to avow this performance in a new edition, now preparing for the preſs: in which his theory will be farther maintained and much ſtrengthened.

||†|| The letter from our friendly medical grammarian is received: but we have not yet had leiſure to pay ſufficient attention to it.

☞ In the laſt Rev. p. 401. l. 3. *in ſome copies*, for ' *any* deciſive,' r. *and* deciſive; 408. l. 28. *in ditto*, for ' *penſive*,' r. *penſile*; 455 l. penult. for ' *were* unjuſt,' r. *was* unjuſt; and for ' *was* the delegate, r. *were* the delegate.

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THE

MONTHLY REVIEW,

For JUNE, 1794.

Art. I. *A View of Nature, in Letters to a Traveller among the Alps: with Reflections on Atheiſtical Philoſophy, now exemplified in France.* By Richard Joſeph Sulivan, Eſq. F.R.S. and F.A.S. 8vo. 6 Vols. About 500 Pages in each. 1l. 16s. Boards. Becket. 1794.

One principal cauſe of the vices, the follies, and the miſeries of the world is the general want of thoſe clear and ſteady principles of conduct, which are the reſult only of diligent inquiry. A more eſſential ſervice cannot, therefore, be rendered to mankind, than by enticing them to think. Were all men, indeed, duly ſenſible of the value of knowlege, enticement would be unneceſſary. The direct road of ſyſtematic inſtruction would then, in all caſes, be the beſt; for every man would find a ſufficient inducement to ſubmit to the labour of inveſtigation, in the proſpect of the benefit attending the acquiſition of knowlege:—but, in the preſent ſtate of ſociety, in which objects more powerfully attractive than truth are continually preſenting themſelves to the imagination and the paſſions; and in which the purſuit of pleaſure, or of gain, ſcarcely leaves men leiſure for momentary reflection, much leſs for deliberate inveſtigation;—it requires no ſmall degree of addreſs to draw them aſide from their favourite walks in active life, and to lead them into the ſilent retreats of contemplation.

The author of the important work now before us appears to have been aware of the great difficulty of prevailing on the buſy and the gay, eſpecially in the higher ranks of life, to advert to any ſubjects, however important, which require much thought and reflection. Accordingly, inſtead of carrying his pupil within the dull walls of the ſchools, and there giving him a courſe of formal lectures from the preceptoral chair, he takes him by the hand, and conducts him, with eaſy and polite familiarity, into the muſeum of ſcience; in which he preſents before him, in pleaſing ſucceſſion, a great variety of curious and intereſting objects of attention.

Were we to conſider theſe volumes merely as a collection of materials from various authors, on different branches of knowlege; or of facts accumulated by obſervation in travelling, or aſcertained by experiment; we ſhould ſay that they are of great value, and muſt have been the reſult of diligent attention:—but Mr. Sulivan's merit is of a higher kind than that of an induſtrious and judicious collector. Every ſubject, in paſſing through his hands, is treated in a manner which diſcovers an active, vigorous, and well cultivated mind, enlarged and comprehenſive views, and an ardent thirſt of knowlege. On many topics, he ſpeculates with a conſiderable degree of originality: and, when the ſubject will permit, he diverſifies the uniformity of ſcientific diſquiſition, by an occaſional ſtroke of pleaſantry or flight of fancy, the eaſy effort of native genius. His ſtyle is not of that ſtudied kind which gratifies, and often ſatiates, the ear with a perpetual ſucceſſion of well turned and harmonious periods: but it has the rare merit of varying with the ſubject; being, as occaſion requires, ſimple, nervous, figurative, or animated; and, through all its varieties, preſerving the graceful eaſe of epiſtolary writing.

Still higher praiſe, however, is juſtly due to Mr. Sulivan on account of that benevolent ſpirit, and that zeal for the cauſe of religion and virtue, which appear to have firſt ſuggeſted the idea of the work, and to have ſupported him through the very conſiderable labour of executing it. Fully perſuaded that an atheiſtical ſyſtem of philoſophy is equally irrational and pernicious, he takes an extenſive and ſcientific *view of nature*, in hopes that thoſe, who may be diſpoſed to follow him in the ſurvey, will be hereby confirmed in a rational conviction of the exiſtence of a Supreme Being, and of the conſequent truth of the great principles of religion. If, on this ſubject, it ſhould be thought that he ſometimes ſteps, farther than was neceſſary, from the province of the cool reaſoner into that of the indignant Cenſor, it ought to be recollected that the cauſe which he is pleading involves in it the deareſt comforts and the beſt hopes of human beings. It ſhould be added alſo that, if, in a certain ſenſe of the appellation, he condemns free thinkers, he is no enemy to free inquiry; and his work is itſelf an excellent guide in that noble kind of *free thinking*, the office of which, (as Dr. Young expreſſes it,) is

> " To ſend the ſoul, on curious travel bent,
> Through all the provinces of human thought."

Having ſaid what we judged neceſſary in order to give our readers a general idea of the character and merit of this work, we muſt now endeavour to introduce them to a more particular acquaintance with its contents. Here, however, the limits of our work, and the preſent numerous demands on our time and attention from various quarters, compel us, inſtead of attending the author, as we wiſhed to have done, through all the fields of ſcience which he has viſited, to confine ourſelves to a few miſcellaneous extracts and obſervations.

In ſeveral introductory letters, Mr. S. expreſſes his general ſentiments on the danger of contracting early prejudices againſt religion, in travelling; on the illiberality of ridiculing prieſts and religious inſtitutions; and on the compatibility of philoſophical reſearches with active life. We extract the remarks on the latter ſubject, as a ſpecimen of the eaſy vivacity of the author's ſtyle:

> ‘ It is an erroneous opinion, that ſequeſtration from the world, and a total dereliction of all pleaſures and all buſineſs, are eſſential to the full and powerful exertion of our mental faculties. The man who has received from nature a ſound and diſcriminating judgment, and who, as a ſtock of materials on which to exerciſe his faculties, has acquired a fund of uſeful knowledge, cannot be deprived of his ability and inclination for ſtudy, by any active purſuits for the benefit of ſociety, or by any laſſitude or fatigue from public employments. An ardent and a verſatile mind will find moments for ſtudy and for amuſement, as well as for buſineſs. Trying its force on variety, its keenneſs and aſſiduity will increaſe. Pleaſure ſprings from the ſource of unfettered ſcientific inveſtigation; and ſtability of ſtrength from the exertion of our faculties. Men of feeble parts, I confeſs, are not to be included in this number. I ſpeak of thoſe ſelect and exalted minds, “ quos ardens evexit ad æthera virtus.” But, retirement is far from being indiſpenſably requiſite. Cicero, Xenophon, Cæſar, Bacon, De Thou, and a variety of others, not only did more, but thought more, and wrote more, than any miſtaken recluſe that ever exiſted. But, thrift, and frugality in the diſpoſition of time, are points which are in that caſe abſolutely neceſſary. Careful and undiſſipated in the application of them, a man's hoard will ſo rapidly increaſe, that in the end, he will have accumulated a ſtock, not only adequate to every common demand, but amply ſufficient for every future contingency.
>
> ‘ We ſometimes, however, meet with a man who drones away his exiſtence; and who, even in the buſtle of the world, is as thoroughly interred, as though he were irrevocably fated to a reſidence ſix feet under-ground; who is ſtill, if poſſible, more to be commiſerated than he who devotes himſelf to the auſterities and penance of a cell. Such a living dead man is a wretched being. He neither has intellectual ſatisfactions, which forcibly give birth to the ſocial affections; nor has he even imaginary plans, to ſooth him with the proſpect of eventual retribution or reward. Such an animated nothing is peſtiferous. The contagion of his baneful apathies has an enfeebling and unhinging power, like that of the Sirocco wind, ſo fatal to animal vigour in the ſouth of Italy. No blow which active virtue can receive, can de-

ſtroy her native energy. Storms and tempeſts may howl around, ſhe is ſtill herſelf: in the midſt of every gloom, ſhe is ſtill irradiated by her own native ſplendor. The warm and properly tempered affections are in every inſtance the ſoothers of melancholy, the counter poiſes to ill-humour, and I had almoſt ſaid, the panacea for bodily diſeaſe.'

Mr. S. commences his extenſive view of nature with a general ſurvey of the globe of the earth. The ſeveral theories, which have been offered for the ſolution of the vaſt problem concerning its formation, are brought in review before the reader, not merely in the narrative form, as a part of the hiſtory of philoſophy, but with ſuch obſervations as could only have been the reſult of diligent inquiry and deep reflection. Our readers may obtain ſome idea of the author's manner of thinking and writing on phyſical ſubjects, from the following letter on the formation of mountains:

LETTER X.

' The explanation, which had been given of the production of certain mountains by volcanic eruptions, was afterwards, by very intelligent men, applied to account for the exiſtence of all mountains whatever. Monſ. Pallas undertook to refute, by what he conceived undoubted facts, the antiquated opinion, that mountains aroſe from the waters. He travelled, by order of the Empreſs of Ruſſia, through her dominions in Europe and in Aſia; and during the courſe of a minute and fatiguing inveſtigation, found that the majeſtic primitive chains of mountains of Siberia were all granite with a baſis of quartz, more or leſs mixed with ſpars, mica, and little portions of baſaltes, ſcattered without order, and in irregular fragments. This ancient rocky ſubſtance, and the ſand produced by its decompoſition, he held to be the baſis of all our continents. This granite he never found lying in ſtrata or beds; it was either in blocks, or in maſſes, accumulated upon each other, and never exhibiting the leaſt mark or veſtige of petrifaction, or of organical impreſſion. Beſides which, he maintained, that in addition to theſe primordial mountains, there were others of a more recent origin. Theſe he called ſecondary and tertiary: the former, which were ſchiſtous, he ſaid, were produced at the ſides of the primordial mountains, by the decompoſition of the granite; the latter aroſe from the wrecks and contents of the ſea, raiſed and tranſported by volcanic eruptions, and conſequent inundations.

' On an hypotheſis ſomewhat ſimilar, others have ingeniouſly contended that mountains were incontrovertibly produced by volcanos, and not volcanos by mountains. " The entire baſis of the Iſland of Iſchia," ſays Sir William Hamilton, " about eighteen miles in circumference, is formed by lava. The great mountain in it, formerly called Epomeus, and now San Nicolo, which is nearly as high as Veſuvius, was thrown up by degrees, and the entire iſland has ariſen out of the ſea." The ſame creation he gives to Veſuvius itſelf. " For why," ſaid he, " ſhould not Veſuvius, in a ſucceſſion of ages, riſe to two thouſand feet, when it is well known Montagne Nuovo, near Puzzole, roſe out of the Lucrine Lake in one night?" But, as I have already ſaid, this was no new doctrine. An Italian writer publiſhed a book at Venice in 1740, in which he maintained that mountains had been raiſed in the ſea by ſubterraneous fires, and had carried with them the ſhells of fiſhes, and other marine bodies uſually found at the bottom of the ocean. Even in *Hooke's Diſcourſe on Earthquakes*, publiſhed in 1688, mention is made of the bottom of the ſea having been raiſed by ſubterraneous fires; and he accounts for the ſhells which are found on mountains from that principle, and thinks it not improbable that earthquakes were inſtrumental in occaſioning the deluge. But, a mountain at Taberg in Sweden, ſaid to conſiſt entirely of *iron ore*, (the only ore, by the way, of which entire mountains have ever been found to be compoſed,) four hundred feet high, and in circumference about three miles, ſeemed to admit of no poſitive explication, but on the contrary, went to the ſolid concluſion, that no hypotheſis propoſed for the formation of mountains had yet proved ſatisfactory, or free from contradiction. No ore was found beyond the foot of this mountnin. It appeared as if it had been artificially laid upon the land; and yet the bones of animals were found in its interior fiſſures.

' It is no doubt matter of fact, that there are ſome eminences on this earth, improperly called mountains, which are little elſe than heaps of cinders and of pumice ſtones, caſt up by eruptions, but aggregated and ſettled into maſſes. Yet, ſuch are no ſufficient refutation of the opinion, that volcanos, ſo far from being cauſes to operate to the raiſing of mountains, are directly the reverſe, and moſt decidedly tend to their lowering and deſtruction *. The earth is rather depreſſed than elevated by forces from beneath.—No volcano, or earthquake, ever produced, within the knowledge of man, what ſhould be called a mountain. The ſhock would be too great for the globe. In all the tremendous accidents, which have happened within the memory of record, has there ever been one, whence proof can be deduced that a granite mountain has been raiſed? The contrary I ſhould ſuppoſe to be the caſe. Moreover, the configuration of their internal parts renders it incredible, that ſtructures ſo uniform and regular, ſhould have been produced by ſudden exploſions, or deſultory ſuccuſſions of the earth.

' Borelli on this ſubject obſerved, that the fire of a volcano neither proceeded from the center, nor from the bottom of a mountain, but from the top; and that the inflammation never kindled but at a ſmall depth. Buffon adopted the ſame opinion, and maintained, that the materials which iſſued from volcanos were always the ſame with thoſe on the top of the mountains, only disfigured by calcination, and the melting of the metallic particles they contained. "Fire," ſays he, "it is known, acts equally on all ſides. It cannot therefore act upwards with a force ſufficient to throw large ſtones half a league high, without an equal re-action on the baſe and ſides. Why, then, if the volcanic matter lies deep, does it not iſſue out of plains, where the reſiſtance is leſs than on the top of mountains? This is not incon-

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' * Buffon.'

ſiſtent with their being the cauſe of conſiderable earthquakes, nor with their communication by ſubterraneous paſſages. It is not difficult to diſcover the reaſon why volcanos appear only in mountains. Greater quantities of minerals, ſulphur, and pyrites exiſt in mountains than in plains. Mountains are more ſubject to the impreſſions of the air, and receive more rain and moiſture, by which mineral ſubſtances are capable of being fermented to ſuch a degree as to produce actual inflammation."

'But, ingenious as this idea is, it is not ſatisfactorily founded. Fire muſt be ſuppoſed much deeper than either the centers, or the baſes of mountains. Buffon, indeed, acknowledges, that volcanos never exiſt but in high mountains; but yet he ſuppoſes that ſome are connected with others by ſubterraneous paſſages, the eruptions not unfrequently happening at the ſame time. "Volcanos," ſays he in his figurative language, "are immenſe caverns, with apertures often of more than half a league in circumference; and certain fanciful writers have conſidered them as vents to the central fire." Whatever others might have ſaid upon this ſubject, or whatever Buffon himſelf might have conjectured, the fair reſult of inveſtigation ſeems to eſtabliſh that volcanos, (and they have been peculiar to no climate,) had neither a neceſſary, nor, in general, an accidental connection with other mountains *. With the ſea, indeed, they invariably appear to have had the cloſeſt and moſt inſeparable alliance. All ſuch as have been traced in a living ſtate, have been found, in general, in the neighbourhood of the ſea. Thoſe extinguiſhed, though in the inland parts of countries, afford convincing proof that the ſea had been in their vicinity, when they probably were in their ſtrength. In Peru, they reſt upon granite; in Heſſe and Bohemia, on ſchiſtus; in Sileſia, Italy, and other ſouthern parts of Europe, on lime-ſtone; and all theſe ſubſtances are indiſputably of aquatic origin. Subterraneous fires have exiſted univerſally in the bowels of the earth; and there is ſcarcely a country, where the ravages they have occaſioned, are not to be traced. Monſ. Condamine, in 1755, writes, that all the hills and mountains about Naples are huge heaps of matter vomited by volcanos, which are now extinct, whoſe eruptions, anterior to hiſtory, ſeem to have formed the ports of Naples and Puzzoli. He could trace lava the whole way from Naples to Rome. "It is impoſſible," ſays he, "for any one not to be ſatisfied of a perfect reſemblance between the productions of Veſuvius and thoſe he will meet with at every ſtep in his way from Naples to Rome; from Rome to Viterbo; and from Rome to Loretto. When I ſee on an elevated plain," continues he, "a circular baſon, ſurrounded with calcined rocks, the verdure with which the neighbouring fields are covered does not impoſe upon me; I inſtantly perceive the ruins of an ancient volcano. If there be a breach in the circle, I find out the paſſage of the torrent of lava. If there be no breach, the rain and ſpring waters, which aſſemble there, having no iſſue, generally form a lake in the mouth of the volcano. I look upon the Appenines and Cordelliers as a chain of volcanos. I do not, indeed, affirm that all

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'* Kirwan.'

mountains

ins are ſo. I could not obſerve the ſame appearances in the
but I have found the ſame in Dauphiny and in Provence; and
untries afford inſtances of it."

hat Condamine ſays, is certainly juſt.—The coaſt of Pauſillipo,
les, the Capo de Monte, and the whole maſs through which the
nbs are excavated, are all indurated tufa & piperno, which is
ily diſtinguiſhed by its fragments of cloſe grained lava. The
from the ruins of Pompeia to the ſea, for the diſtance of two
are known to be formed of pumice ſtone, pozzolano, and cin-
hat fell in the year 79. In ſhort, the whole ſweep of the bay
les, from Stabea to Baia, is nothing more than volcanic mat-
eliorated by time and culture into vegetable earth. On this
Micheli publiſhed in 1733. He was the firſt who purſued the
of volcanic productions among the Apennines, particularly in
ghbourhood of Radicoſani. The obſervations of Condamine,
r, ſeemed to eſtabliſh one ſtrong fact, namely, that the Alps
the ſmalleſt veſtige of a volcanic origin. Notwithſtanding all
e theory of the volcanic formation of all mountains was for a
me ſupported. Philoſophers ſtruggled for their opinion with a
e reſembling that of their favourite element. But they were at
ſtaggered. Farther obſervation gave increaſing probability to
nine's ideas relative to the Alps. Monſ. De Sauſſure, the in-
and reſpectable ornament of ſcience, at preſent at Geneva,
larly ſupported them in one of his publications. "Juſques à
," ſays this able man, "on n'a trouvé aucun veſtige des vol-
i dans nos environs, ni même dans toute la Suiſſe; & qu'aprés
iſité moimême en bien des endroits, & avec l'attention la plus
euſe, toute cette partie de la châine des Alpes, qui s'étend de-
renoble juſques à Inſpruck, je n'ai pas apperçu, à l'exception
ques eaux Thermales, le plus léger indice de feux ſouterrains."
this, we ſhall have much more to ſay hereafter; I ſhall, for
ſent, merely remark that De Sauſſure himſelf has, ſince this
tion, diſcovered indiſputable volcanic remains, not, indeed,
ately among the Alps, but, in fact, not very diſtant from
ighbourhood.'

r having diſcuſſed the doctrines of the infinite diviſibility
tter, and of attraction, Mr. Sulivan proceeds, through
nainder of the firſt volume, to treat of the four elements.
part of the work, many curious ſubjects are diſcuſſed in
ner which ſhews the author to be well acquainted with
dern chemical philoſophy. On the much controverted
of fire, the different opinions of philoſophers are ſtated, par-
ly concerning *phlogiſton*; the exiſtence of which is main-
in oppoſition to the new theory. Under the article of
e late diſcoveries concerning different kinds of air are ac-
y related. With reſpect to water, the queſtion whether
ſimple or a compound ſubſtance is ably diſcuſſed; the
s concerning the origin of rivers, and the aſcent of va-
are examined; the origin of glaciers is traced; and

St. Pierre's theory of the tides, drawn from the periodical increaſe and decreaſe, annual and diurnal, of the polar glaciers, is maintained to be attended with fewer difficulties than the lunar theory. Though we cannot find room for the whole of this ingenious diſquiſition, we ſhall copy the author's concluding remarks:

'This ſimple and plain deduction of the tides of the ocean, from the glacial effuſions at the poles, is too novel and too unfriended, I am afraid, to be generally adopted. Yet it bears itſelf up, with a wonderful appearance of probability. The origin of the flow of rivers from maſſes of ice, ſupports it by analogy; and the phænomena of the ſpring and neap tides are accounted for, both by reaſoning and by calculation. In the main of the ocean, for inſtance, it is proved that there are in general no tides. In the Caſpian Sea, which is about 860 miles long, and in one part 260 miles broad, there are no tides, though there are ſtrong currents. In the Baltic, there is no regular flux nor reflux. There is no tide in Falſe Bay at the Cape of Good Hope, which has the aggregated maſſes of the Indian, Southern, and Atlantic Oceans. The ſame may be ſaid of the Mediterranean, excepting in a few particularly ſituated ſpots, although in the Adriatic there is a flux and reflux. Why are the firſt of theſe conſiderable maſſes of the general body of the waters never raiſed, and the others always raiſed? And why is it, as Addiſon ſays, and as I have before remarked that, in ſummer, the lake of Geneva ſhould have ſomething like an ebb and flow, which ariſes, as it ſhould ſeem, ſays he, "from the melting of the ſnow that falls into it more copiouſly at noon, than at other times of the day?"

'Theſe ſtriking deviations from, or rather contradictions to, the received theory of the tides, argue with me ſtrongly, I confeſs, againſt the infallibility of the doctrine. I cannot but think we may have impoſed upon ourſelves, when we have abſtractedly given the phænomena of tides, to the operating energy of cauſes arbitrarily imagined. However the phaſes of the moon may accord with the ſwellings of the water, may not both one and the other be looked upon as harmonious and co-ordinate effects of another diſtinct but powerful principle? What is the augmented quantity, or rather the increaſed elevation of the main body of the ocean, at the moment of a ſpring tide? Nothing, comparatively ſpeaking. Does not the fact then ſeem to be, that it is not the maſs of the ocean, which is diurnally *raiſed*, but, that it is the volume of the waters which is diurnally augmented? An increaſe of a fluid, we know, occaſions an uniform augmentation in every direction. But, before it gets to its general level, ſhould oppoſing bodies intervene, theſe oppoſing bodies which would otherwiſe impede its progreſs, muſt experience a conſiderable change in appearance from its unuſual elevation. The ſhores of the northern and ſouthern hemiſpheres may be conſidered as oppoſing bodies of this nature. The ſhape of the ſhores, indeed, and the depth of the beds of the rivers, will determine the greater, or the leſſer height of the waters at their influx. For inſtance, in the Severn, the tides do not riſe higher than a few feet; whereas in the Wye, whoſe tides are immediately derived from the Severn, they riſe to the extraordinary height of ſixty feet. Can this be occaſioned by any thing elſe, than a difference in the planes of the beds of theſe rivers? In a word, to my apprehenſion it appears, the ſwelling of the ocean, by the joint attraction of the ſun and the moon, is leſs phyſically intelligible, than the periodical effuſions of the polar ices: and more eſpecially, as we experimentally know, that the ſun's attraction of a fluid occaſions its *evaporation*, not its elevation; and that the influence of the moon, if it has any, is at beſt but problematical, and feeble in its operation.

‘ It has, indeed, been ſaid, that the lunar energy has been demonſtrated, beyond the power of contradiction; and that beſides its wondrous influence on the element of the waters, it can be further, and perhaps more clearly proved on the element of the air. This is going a great way. Give ſuch energy, indeed, to the ſun, and I am ſatisfied. But, if one be erroneous, the other muſt be erroneous. Or if one be true, the other muſt be true; for the ocean of the fluid air muſt be affected, as well as the ocean of the fluid water; and in a conſiderably greater degree, as it has eight hundred times its levity.

‘ Upon the whole, then, the theory of the polar effuſions ſeems to me, to have leſs difficulties attached to it, and to demand leſs implicit faith, than the theory of the ſolar and lunar attractions.’

Under the general head of Earth, among other ſubjects, that of cryſtallization is particularly diſcuſſed, and various kinds of ſubſtances, produced by cryſtallization, are deſcribed. Treating of calcareous earths, Mr. S. returns to a ſubject which he ſeems to have ſtudied with particular attention,—the formation of mountains,—and entertains his readers with many curious facts and ingenious obſervations, for which we muſt refer to the work.

[*To be continued in the next Review.*]

ART. II. *An Eſſay on the Materia Medica.* In which the Theories of the late Dr. Cullen are conſidered: Together with ſome Opinions of Mr. Hunter, and other celebrated Writers. By James Moore, Member of the Surgeons Company. 8vo. pp. 330. 5s. Boards. Cadell.

MANY ſenſible remarks are preſented to us by the author of this eſſay. He follows Dr. Cullen regularly through his treatiſe on the Materia Medica; previouſly noticing the obſcure and unſatisfactory doctrine of temperaments:—but on this ſubject we do not meet with much important matter.

Dr. Cullen divides his treatiſe into two parts: the firſt ſpeaks of Aliments: the ſecond, of Medicines. On the former of theſe heads, Mr. Moore's reaſonings are judicious; and we were, in particular, pleaſed with his ſentiments on a controverted queſtion: namely, whether a degree of putreſcency takes place in the blood, while circulating in the living veſſels. He ſays:

‘Having weighed the arguments on both ſides with all the attention of which I am capable, I ſhall endeavour to ſtate what is moſt material in the controverſy, as clearly and as ſhortly as I can.

‘During the putrefaction of dead animal matter, a quantity of ſaline ſubſtances is formed in it, and volatile alkali and fixed air are let looſe from it, occaſioning a peculiar fœtor.

‘It is admitted, that the ſame alterations never entirely take place in the living body, although it is aſſerted by ſome, and denied by others, that a ſlight putrefaction does occur even in good health, and a much greater putrefaction in ſome diſeaſes.

‘Let us conſider to what this difference of opinion is owing.

‘When the ſerum of the blood is examined by chemical analyſis, it is found to contain a certain quantity of ammoniacal ſalts, particularly common ſal ammoniac, phoſphoric, and fixed ammoniac.

‘Urine and the perſpirable fluid likewiſe contain the ſame ſalts in a much larger proportion.

‘But none of thoſe ſalts being found by analyſis in the uſual aliments of men, it is allowed on both ſides, that they muſt be generated in the body. And as they are in greateſt abundance in the excretions, it is natural to conclude that they are of a noxious quality.

‘Thus far all parties are agreed; what then is the diſpute? Merely that the one party calls this converſion of animal ſubſtance into ammoniacal ſalts, a ſlight degree of putrefaction, notwithſtanding that the other marks of this formation do not occur; and that the other party refuſe it this name, becauſe the production of volatile alkali, fixed air, and other circumſtances, in their opinion eſſential to the nature of putrefaction, do not take place.

‘Like many other violent controverſies, therefore, the whole of this conteſt concerning putreſcency ſeems a mere diſpute about words.

‘Let the diſputants only agree in a clear definition of what they mean by putrefaction, then any man of plain ſenſe, with a moderate knowledge of chemiſtry, will decide in a moment, whether the circulating maſs undergoes any degree of putrefaction or not.

‘But while the one party perſiſts in denominating certain changes which the fluids undergo in the living body by putrefaction, and the other uſes this term only to ſuch changes as occur after death, there can be no end to the diſpute; for this plain reaſon, that the ſame word is taken in different ſenſes. All agree that changes do take place in the fluids, both in health and diſeaſe. Thoſe which occur after death were originally called putrefaction. If this term were confined to thoſe only, and if phyſiologiſts would invent another for thoſe changes which take place in the living body, the diſpute would be at an end.’

In that part of the treatiſe which ſpeaks of medicines, aſtringents are firſt noticed;—and noticed only to be diſcarded from their rank; there being, ‘properly ſpeaking, no ſuch things as aſtringent medicines.’ Poſſibly, they who recollect the action of alum, or a decoction of oak bark, when kept for a ſhort time in the mouth, will not ſubſcribe to this opinion; and we ſuſpect that the debate, if proſecuted, would prove, like that concerning putrefaction in living blood, a diſpute about words.

The obſervations on tonics are good: ſo likewiſe are thoſe on diluents. Reſpecting the action of thoſe medicines of this claſs, which are ſuppoſed to act by ſheathing acrimony in the fluids, it is obſerved that Dr. Cullen

> ' Takes notice of an argument in favour of the demulcent quality of oil, namely, " That when an acrimony, in conſequence of certain diſeaſes, prevails in the maſs of blood, an abſorption of the oil, which has been formerly laid up in the adipoſe membrane, takes place; and it is with great probability ſuppoſed, that in this, Nature intends that the abſorbed oil ſhould cover the prevailing acrimony[*]."
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> ' Dr. Cullen thinks this reaſoning probable, but he doubts if exhibiting oil would have the ſame effect. I own that I cannot think the argument a good one; for it ſeems to me much more natural to ſuppoſe, that the fat is abſorbed, in order to furniſh a ſupply to the blood, impoveriſhed by a weakening diſeaſe, than that it is intended to ſheath any acrid or acrimonious particles; eſpecially as the ſame abſorption of fat takes place in the rheumatiſm, dropſy, and ſeveral other diſeaſes, where no one ever ſuſpected the exiſtence of any acrimony; beſides this, it is not the fat alone which is abſorbed, but the muſcles and fleſh of every kind, which are certainly not capable of ſheathing acrimony, or poſſeſſing any demulcent quality.
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> ' There is not then good reaſon for believing, that thoſe Medicines called Demulcents have any power of ſheathing acrimony in the blood; but Dr. Cullen thinks, that the relief which they give in coughs, is owing to their ſheathing acrimony out of the blood. His words are [†], " As coughing is ordinarily excited by a halitus, or vapour, of ſome acrimony ariſing from the lungs, and irritating the very ſenſible parts of the glottis and its neighbourhood, ſo, by beſmearing theſe parts with a demulcent matter, we may often avoid the irritation we ſpeak of, and therefore the frequency of coughing."
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> ' It is a fact acknowledged by almoſt every one that has had a cough, that ſwallowing ſweet, oily, and mucilaginous ſubſtances, often leſſens the frequency of the fits of coughing: but there are ſtrong objections to Dr. Cullen's explanation of this matter. For there is little reaſon to ſuſpect that there is any acrid halitus, or vapour, which excites the cough, as the phlegm or mucus of the lungs appears to be equally bland and free from acrimony, with the Demulcents.
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> ' Any extravaſated ſubſtance in the lungs, however mild it may be, cauſes coughing; mucus, pus, or blood have all this effect, and indeed, if a ſmall portion of any of the fluids which are named Demulcents ſhould by accident get into the trachea, a very violent fit of coughing would immediately take place.
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> ' The lungs are fabricated for the admiſſion of air only, and are endowed with ſo much ſenſibility, that they are irritated by the contact of any other ſubſtance; even the mucus which is ſecreted by the bronchial veſſels and cells has this effect, when a larger quantity is formed than is neceſſary to keep their internal ſurfaces moiſt.

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[*] 'Cullen's Mat. Med. p. ii. p. 411.'

[†] 'Ib. p. 412.'

'But it is very curious, that when any ſubſtance irritates the lungs, the ſenſation is always felt in the glottis, even though the irritating ſubſtance ſhould be ſituated in the moſt remote cells of the bronchia. There are ſeveral other inſtances in the animal œconomy, where the ſenſation is perceived in a different part from that where the impreſſion is made.

'The tickling which is felt in the glottis before coughing, is not therefore owing to any acrid halitus irritating that part, but to ſome extraneous ſubſtance irritating the lungs, whoſe nerves are ſo arranged, or conſtituted, that the ſenſation is referred to the glottis, inſtead of being referred to the part where the irritation is made.

'If theſe opinions are well founded, and if coughing is not produced by any acrid halitus ariſing from the lungs, it is then clear that Demulcents cannot act by ſheathing the glottis, and defending it from acrid vapour.

'Demulcents ſeem to me to relieve coughing, from a well known principle in the animal œconomy; namely, that exciting one ſenſation leſſens or removes another. When a man ſwallows ſlowly ſome ſaccharine or mucilaginous ſubſtance, his attention is ſo much taken up by its taſte, that he does not feel a ſlight irritation in the trachea. If, however, the irritation in the trachea increaſes, a cough is at laſt excited. For theſe ſubſtances have not the power of entirely ſtopping the cough, but only that of diminiſhing its frequency. Neither do they poſſeſs this power in a greater degree than ſalt, or any ſubſtance equally ſapid. But ſaccharine ſubſtances, being both more agreeable to the taſte and more wholeſome, are generally preferred.

'In confirmation of this, I have frequently obſerved, that perſons that are afflicted with very ſevere coughs, are ſeldom much troubled while they are eating or drinking.

'In fine, there is no proof that there are any medicines which have the virtues of ſheathing acrimony, or in other words, there are no Demulcents.'

Speaking of the claſs *Sialagoga*, Mr. Moore enters largely into the theory of Syphilis, and of the action of Mercury; the medicine by which it is counteracted. His remarks are ingenious; and his review of the opinions of the late Mr. Hunter is liberal.

On the whole, Mr. Moore's eſſay proves him to be a man of ſenſe and obſervation; and we recommend it as an uſeful companion to the ſtudent who is engaged with the valuable publication of Dr. Cullen on the ſame ſubject.

ART. III. *Letters on a Tour through various Parts of Scotland*, in the Year 1792. By James Lettice, B.D. 8vo. pp. 536. 6s. 6d. Boards. Cadell. 1794.

SCOTLAND ſeems, of late years, to have been viewed with ſomewhat of the ſame kind of curioſity with which we regard thoſe countries that are firſt diſcovered, or that have never been explored. Travellers from the ſouthern diviſion of our iſland generally ſet out for the northern parts of it with the ſame romantic ideas as if their viſits were intended for New South Wales, or Otaheite, or the receſſes of Abyſſinia; and they return with a ſimilar kind of admiration of what they have ſeen, and of what they have achieved.—Mr. Lettice, who has ſurveyed the wonders of HERCULANEUM, meets with matters of aſtoniſhment in the HIGHLANDS OF SCOTLAND;—as various other travellers have done before him, and as others will continue to do, till the preſent object of faſhionable tour-making experiences that mutability to which all faſhions are ſubjected.

His route was by Carliſle, Gretna Green, Annandale, Glaſgow, Paiſley, Greenock, Iſle of Bute, Dunbarton, Inverary, Glenorchy, Glenco, the chain of Forts, (William, Auguſtus, and George,) Invernefs, along the north coaſt to Elgin and Caſtle-Gordon; by Huntley, to Aberdeen, Dundee, Perth, Kinroſs, Stirling, Mr. Bruce's of Kinnaird (and Abyſſinia), Linlithgow, and Edinburgh; where he concludes (ſomewhat abruptly, but with well-judged eclat,) his tour in Scotland.

Mr. L. ſet out from Carliſle on the 24th of Auguſt, and reached Edinburgh on the 25th of September. The companions of the tour, and the ſtyle of travelling, appear to have been the author, a friend, or two, and a ſervant, with a ſingle horſe chaiſe, and ſaddle horſes. The line of road was far from the beſt, and the inns were not the moſt commodious: nevertheleſs, the inns of Scotland are contraſted with thoſe of England, and loſe nothing by the compariſon: which, it ſhould however be obſerved, was made at Inverneſs, where there is one, at leaſt, of the moſt comfortable inns that the united kingdom affords; and experience tells us that the judgment is frequently warped by *laſt* impreſſions.

The author's motive for undertaking the tour of Scotland appears to have been ſimilar to that of his moſt claſſical predeceſſor,—"to ſee wild men in a wild country!" Like him, too, he has courted adventure and caught at incident, and has, on the whole, been amply ſucceſsful.

In the preface, he makes large profeſſions of 'carrying the reader with him into every ſcene he deſcribes, and making the whole face of the country, as it were, viſible to the imagination.' Perhaps it would have been as well not to have wound up the reader's expectations to ſo high a pitch: but, altogether, though the deſcription be a mere ſketch, it is far from unpleaſing.

We proceed now to bring forward a paſſage or two, which, we think, will do juſtice and credit to the author; and, beſide giving our readers a general idea of the merits of the performance, may afford them ſome prompt amuſement.

Mr. Lettice's deſcription of the dance called the Highland Reel, as he ſaw it performed at Rothſay in the Iſle of Bute, is in his beſt manner.

'Night was now coming on, and we retired to our inn, which we had left, two hours before, in perfect order and tranquillity. But we had ſcarcely re-entered, and ſat down to an early ſupper, meaning to retire ſoon to bed; when ſuddenly we heard a great deal of running up and down; the voices of men and women, in all the adjoining rooms; ſome talking, others ſinging and whiſtling. Preſently, ſtruck up a merry ſtrain of muſic, in a room directly beneath us: dancing ſucceeded: the whole houſe ſhook: our table, our ſeats, our very plates and ſpoons, reſponſively partook the general movement; as we ourſelves did, a few minutes afterwards. For, as ſoon as we found that all thoughts of ſleep muſt be deferred for a ſeaſon, we deſcended, in haſte, in order to ſee the company, and the ball. Having ſqueezed, with ſome effort, through the crowd of the paſſage, and door-way, many a bonny lad and laſſie did we ſee; who, having finiſhed their day at the cotton-works, were, very nimbly, and not ungracefully, performing the lively evolutions of the Scottiſh reel. The dance and the muſic were national, and merited the attention of ſtrangers. To give you, however, any preciſe ideas of the nature of the ſteps, with all the croſſing, ſhuffling, ſpringing, and friſking of the dancers; or to deſcribe their ſetting-to, their figuring in and out, and turning about; their clapping of hands, and ſnapping of fingers, would be impoſſible. There was ſomething of all this, and more in the dance: every man had his partner, and the number of couples in each reel ſeemed indefinite. The muſic, and the dance, began very temperately, in a kind of *adagio* movement. Each couple glided gently along, for two, or three rounds; the motion increaſed by degrees, till it became briſker and more lively; at length wonderfully rapid; and concluded like the German vait, by each pair joining hands, and whirling round with a velocity continually accelerated,

——*Quo non aliud velocius ullum,*
Mobilitate viget, vireſque acquirit eundo. Virg. iv. 174.

till the parties, growing giddy, began to reel and ended the dance, but when unable either to move, or even to ſtand any longer. I ſhould not have omitted to mention, that a certain rapturous yelp, which every now and then eſcapes the male dancers in the height of their glee, ſeems to give new ſpirits to their movements. Conſiderable credit was due to that addreſs and circumſpection of the ſwains, by which they avoided trampling upon the naked feet of the nymphs, whilſt moſt vigorouſly footing it very near them in ſhoes of a very maſſive ſole. After a ſhort pauſe the dance was renewed, and an agreeable young woman invited us to partake in it. As it was impoſſible not to have ſympathized in the animation of the ſcene, I know not that any thing but our ignorance of the ſteps and the figure, prevented our accepting the challenge. Our excuſe allowed us, however, to remain ſpectators, which we did till the aſſembly broke up, and departed, according to their cuſtom, about eleven o'clock. Such is the manner in which the cotton workers, and young tars returned from their ſea-faring expeditions, amuſe themſelves on Saturday evenings, and particular holidays.'

Of anecdotes, the volume before us is ſufficiently replete: but they are not always new. We do not recollect, however, to have ſeen the following in print:

'Before I quit the Manſe of Glenorchay, I muſt mention an anecdote, connected with its church, which I had from Dr. Mac Intire.

'At the revolution, when preſbytery was eſtabliſhed by act of parliament in Scotland, Mr. Dugald Lindſay was the epiſcopal miniſter of Glenorchay. He had ſucceeded his father, and both were deſervedly reſpected and beloved by the people. Mr. Lindſay would not conform. Lord Breadalbane, the noble proprietor of the country, was, with reluctance, forced to write a letter of invitation to a preſbyterian licentiate, in the ſhire of Perth, to be miniſter of Glenorchay. He accepted the offer, and came, on the cloſe of the week, to the pariſh; but, contrary as the circumſtance was to their known character of hoſpitality, and of reverence for the clergy, he could find no houſe to receive him, or a perſon to make him welcome. In his diſtreſs he was driven to the houſe of the man whom he came to ſupplant, and was received with a hoſpitality and kindneſs becoming a miniſter of the goſpel of peace. Over the whole pariſh there was a ſtrong ferment. The old and young, from all quarters, aſſembled on the ſabbath in the church-yard long before the uſual hour of worſhip. At the appearance of the ſtranger, accompanied by their own paſtor, there was a general murmur of indignation. Twelve armed men, with drawn ſwords, ſurrounded the aſtoniſhed intruder. Two bagpipes ſounded the march of death. Unmoved by the tears and remonſtrances of Mr. Lindſay, they proceeded with their priſoner to the boundary of the pariſh and of the country. There he ſolemnly, on his bended knees, engaged never more to enter the pariſh, or attempt to give trouble to any perſon concerned in the occurrences of the day. He departed in peace, and kept his promiſe. The ſynod of Argyle were much incenſed. Time cooled their ardour; the proprietor of the pariſh was indulgent; the miniſter deſerving, and endeared to the pariſh. Mr. Lindſay continued in the undiſturbed poſſeſſion of his benefice till the year of his death, 1729.'

The author's ſtyle in delineating natural ſcenery, and his feelings on viewing the Fall of Fyres, appear in the following account; which, though not quite accurate in the minutiæ of deſcription, is ſufficiently ſo in the outline, to give the reader an adequate idea of that grand natural ſpectacle:

'After much deſcending and mounting, we found ourſelves on elevated ground, parted into different eminences, and covered with birch-trees, grey moſſy crags ſhooting rudely among them; a ſtrange and romantic ſcene. The hollow way, through which the road is carried among theſe cliffs, is called Glenneagh, famous for its wild and rugged ſcenery. As we were winding laboriouſly up the laſt acclivities,'

ties, the roaring of unſeen waters ſuddenly diſturbed the ſilence which had prevailed around us. The ſounds, as we proceeded, increaſed upon the ear; and were, at length, decidedly thoſe of ſome tremendous cataract tumbling from a lofty precipice. A few minutes brought us within ſight of it, not far from the head of the cliff over which it poured. It was the celebrated Fall of Fyres; the greateſt caſcade in the Highlands. Whilſt we were ſurveying it from above, a woman, who ſaw us at her cottage-door near the road, ſtepped forward, and offered to guide us to the bottom; where only, ſhe acquainted us, we could ſee the whole.

'It was the moſt precipitous deſcent, down which we had yet ventured, and, but for catching now and then at the ſtump of a tree, a root of heath, or branch of ſome ſtraggling birch; creeping, ſliding, and balancing our bodies in every ſort of attitude, it had been impoſſible to reach the bottom of this perilous declivity, unleſs by falling down it, and meeting inſtant deſtruction. I confeſs, that whilſt my feet were groping for unſeen hold, as I hung by my hands, with my face downwards, at the root of a tree, a ſituation more than once repeated in the deſcent, I felt a degree of palpitation very diſcouraging to my progreſs into this infernal region. Our guide had, from the force of habit, pretty compoſedly gone all the lengths that became a prudent woman, and was contented to ſtop, where the foot-ſteps of former adventurers had been ſo rare as to have left no viſible traces; but ſhe aſſured us, ſhe had ſeen ſome few, whoſe curioſity had led them down to a ſmall green hillock at the foot of the rocks, the only ſpot for a full view of the ſcene. What had been done, was certainly not impoſſible; and it ſeemed diſgraceful to retreat. After another venture or two, and freſh reſolution, we arrived at the laſt ledge of rocks, from whence we ſprung with a doubtful leap, and found ourſelves ſtationed on the ſaid green hillock, at leaſt five hundred feet below the ſummit of the hill. We now beheld this grand cataract in front, pouring down from a height very little leſs than that juſt mentioned; but broken in its progreſs through the different ſtages of the rocks. At the laſt ſtage but one, where the freedom of its paſſage was arreſted by a narrow channel in a cleft of the precipice, it grew furious and foaming from the obſtruction, till, at length delivered, it iſſued forth on a broad ſurface of rock juſt below, and, in one vaſt and voluminous ſheet, tumbled into the profound gulph with a momentum that ſhook the Glen, and filled the circumambient ſpace with a continual ſpray.

"Now rolling down the ſteep amain
Headlong, impetuous, ſee it pour!
The rocks and nodding groves rebellow to the roar."

'When we had re-aſcended our lofty hill, which from the bottom appeared all but perpendicular, we were led into a vaſt ſubterrain, beneath a neighbouring eminence, called the Giant's Cave; but, for want of light, we could not explore it ſufficiently to reward our curioſity. We were much more intereſted by the Little Fall of Fyres, which we ſaw from a bridge at no great diſtance from the great cataract. This has the character of a torrent, but owes its principal conſequence to the huge uncouth maſſes of rock which form its bed, and project above and on either ſide of it with a ſort of chaotic confuſion and ſavage magnificence bordering upon the horrid.

'After viewing this ſcene, under the mingled emotions of ſurpriſe, comfortleſs diſcouragement, and cold ſhuddering, which it peculiarly occaſioned, we were agreeably relieved by a green paſtoral meadow at the bottom of the hill, which the eye caught, in ſudden tranſition, juſt as we were moving from the bridge. The water of the great fall, after a circuitous courſe in the valley, had ſpent all its rage, and we now beheld it gliding placidly along beneath the wooded cliffs which ſurrounded this peaceful ſpot, ſequeſtered from intruſion, and ſolely occupied by ſhepherds and their flocks. Its ſmooth level verdure, under mingled ſhade and ſunſhine, the ſtillneſs and ſerenity of every thing immediately around it, were well calculated to bring our ruffled feelings to a calm and pleaſurable ſtate. Long could we have loitered on its confines; but it was time to quit them.'

Mr. Lettice's viſit to Mr. Bruce, at Kinnaird, is too intereſting to be paſſed without notice: but the extract would too much exceed the limits to which we muſt neceſſarily confine the preſent article.—We here, therefore, take leave of this entertaining publication:—but we cannot cloſe the volume without expreſſing our real concern for the accident which has, very lately, deprived the world of the celebrated traveller whoſe name we have juſt tranſcribed. It appears, from the account in the news-papers, that Mr. Bruce loſt his life by a fall down the ſtairs, at his ſeat at Kinnaird above-mentioned.—Mr. Lettice ſpeaks highly in praiſe of the politeneſs and hoſpitality with which that gentleman conſtantly received his viſitors, and of his readineſs to oblige them with a ſight of his curious collection of rarities from the Eaſt.

We could point out many inaccuracies, and ſome miſconceptions, in this work: but let it ſuffice to ſay that ſuch things are; and it may be truly aſſerted that, on the whole, the volume ſeems much ſuperior, in point of *entertainment*, to any other recent account of Scotland.—For an Engliſhman to be ignorant of the Erſe language is no way cenſurable: but, when he deviates from the accuſtomed ſpelling, (which might have been eaſily had from maps and journals,) without regard to etymology or pronunciation, he is culpable. We mention this the rather as Mr. L. intimates his intention of giving us a diſſertation on the Gaelic; and we think it right to caution him againſt undertaking it without mature deliberation.

Art. IV. *Dr. Plowden's Short Hiſtory of the Britiſh Empire,* &c.

[*Article concluded from p.* 38.]

In his fourth chapter, Dr. P. takes notice of the manifeſtos publiſhed by the courts of Vienna and Berlin, but makes no remarks on the contents. The aſſertions advanced in public declarations announcing war are always worthy of an hiſtorian's attention. Had the preſent writer taken as much trouble to oppoſe to each other the declarations of France and of the above-mentioned courts, on that occaſion, as he did to ſet down ſide by ſide, in the ſame page, his own principles and thoſe of Mr. Burke, his readers would have a better opportunity of comparing them, and of weighing the arguments uſed on both ſides. He ſays, the Emperor complained that the French had ſent an army of 130,000 men to the borders of the Auſtrian Netherlands, while Auſtria had not even 10,000 men to defend them. He might have told us that France complained, on the other hand, that the Emperor had increaſed his military eſtabliſhment in the Netherlands to 65,000 men; a force ſo greatly ſuperior to what could be deemed ſufficient for the defence and police of the country, that it muſt neceſſarily have been collected with a view to offenſive operations againſt France. Theſe contrary aſſertions are very material; and a judicious hiſtorian would not have failed to lay before his readers ſuch documents as might enable them to judge on which ſide truth was to be found.

In the 5th chapter, the author makes ſome judicious remarks on the treaty of Pilnitz. He wiſhes, for the honour of the reigning ſovereigns, that it may ‘ be preſumed, that no principles againſt the encreaſe or ſtability of civil freedom formed the baſis of that confederacy.’ Yet he cannot help remarking that the Czarina and the King of Pruſſia were parties to it; and that they joined in deſtroying the free conſtitution of Poland, and puniſhed the virtuous Poliſh ſovereign and the people by a diſmemberment of their country, for the ſole crime of having dared to eſtabliſh a government founded on liberty.

> ‘Though this country (ſays he, meaning England,) has as yet taken no public ſtep either to prevent or enſure their ſubjugation to a foreign yoke. The liberality of Britons towards their diſtant brethren ſtruggling in this glorious cauſe of civil freedom beſpeaks a zeal for liberty, which ought to be cheriſhed and encouraged as the very *nucleus* of the Britiſh conſtitution. The views of the conventioners at Pilnitz probably extended to all Europe, though they have hitherto been myſteriouſly kept behind the curtain. The actual deſtruction of the Poliſh conſtitution, and the powerful efforts to cruſh that of France, too ſtrongly beſpeak an intention or a wiſh to weaken and deſtroy every conſtitution which might enjoy a larger portion of freedom, than theſe federated ſovereigns were diſpoſed to meaſure out to the multitude.’

Our court does not appear to be a party to the treaty of Pilnitz: but it is remarkable that we are on terms of ſtrict intimacy with moſt of thoſe who are: let us hope that, from ſuch company, it will not catch the contagious enmity to freedom which ſeems to direct the meaſures of Ruſſia, Auſtria, and Pruſſia.

We paſs over the dethronement of Louis XVI. the maſſacres of Paris, with the progreſs and retreat of the Duke of Brunſwick, as ſubjects already well known, in order to take notice of what has been much mentioned, but little underſtood, the oath propoſed to the French clergy by the legiſlature of their country; their refuſal to take which has diſperſed the bulk of that body of men over the face of Europe, and has cauſed the murder of many others of them. Our author, being himſelf a Roman Catholic, is better able to explain the grounds on which the clergy of France conſidered this oath as ſinful; and he has done it in a manner very much to our ſatisfaction in his 6th chapter: the reader may particularly conſult what is ſaid, from p. 139 to p. 143.

In page 147 he reſumes the thread of his hiſtory of the affairs of the catholics of Ireland. He ſtates the reſolutions of the catholics claiming the reſtitution of at leaſt ſome of their civil rights, and the counter-reſolutions of the grand juries and corporations of towns to reſiſt the claim with their lives and fortunes, and to maintain to themſelves the monopoly of the bleſſings of the conſtitution; in which they were countenanced by the Lord Chancellor.

The three ſucceeding chapters contain nothing remarkable, if we except one obſervation connected with the preceding ſubject, which the author makes in the following words; and which we ſtrongly recommend to the peruſal of the gentlemen of the *aſſociations*, who are endeavouring, vainly, we truſt, to ſhut the door againſt all improvement of the conſtitution:

> 'In Ireland, the Roman catholics concluded from the ſucceſsful energy of the French revolutioniſts in giving laws to their own nation, that an united people could by no laws be excluded from the conſtitution and government of their own ſtate: and the diſſenters and other friends of liberty connected the deſtruction of one abuſive government in France with the neceſſary abolition of every other government that was connected by any ſort of abuſe whatever. Theſe are the feelings of natural ſympathy: the actual exiſtence of the ſore creates the ſenſation: and the unſkilfulneſs of the phyſician drives the deſponding patient to his own imaginary modes of relief.'

In his 10th chapter, the author very ſucceſsfully contraſts the conduct of the ſame government in England and in Ireland. In the former, he ſays, multifarious clubs are eſtabliſhed, under the ſanction of miniſtry, to preſerve us againſt the horrid attempts of daring and ſeditious men; who, under the ſpecious pretence of reformation, wiſh to ſubvert the conſtitution:—while, in the latter, a regular delegation of three fourths of the

people

people met, deliberated, and drew up a petition to their ſovereign, praying for a ſhare in that conſtitution which was their birth-right, but from the bleſſings of which they were excluded by oppreſſive ſtatutes. This meeting and this petition were ſo far from being conſidered by the king as ſeditious, that he received it in the moſt gracious manner, and recommended it to his Iriſh parliament to take into moſt ſerious conſideration the caſe of his Roman catholic ſubjects of that kingdom. In England, a motion for a reform is negatived by a great majority in parliament, while the houſe of commons of Ireland agrees to reſolve itſelf into a committee to examine into the ſtate of the repreſentation. To Miniſters we will leave the taſk of reconciling theſe apparently contradictory ſyſtems.

In his 13th chapter, the author ſhews what the catholics of Ireland gained, and what was ſtill with-holden from them on a principle not eaſily to be underſtood; for, when Mr. Secretary (now Lord) Hobart moved his limited bill, he ſaid he was ſure that, were he to move for the total and unqualified emancipation of the catholics, the liberality of the legiſlature would go hand in hand with him. The author thus expreſſes himſelf on the ſubject of the bill that was brought in and paſſed:

> 'The paternal recommendation of the Catholics' caſe from the throne operated inſtantaneouſly in their favour. The general good and happineſs of the kingdom conquered in the breaſts of moſt the bias of early prejudices. Intolerance and oppreſſion after a faint ſtruggle ceded the palm to liberality, reaſon and juſtice. The inveteracy however of ſome was not to be overcome even in the agony of their deſpair: whatever could be ſaved to them from this wreck of their monopoly, they ſecured by exceptions from the broad and liberal relief which the firſt form of the bill held out. Some of theſe exceptions were admitted, others were rejected. It is curious to obſerve to what a degree of ſublimation, the boon of the granting clauſe is refined by being thrown into the alembic of exceptions, introduced to rectify the ſpirit of the bill. This enacted, "that it ſhall and may be lawful for papiſts or perſons profeſſing the Popiſh or Roman Catholic religion to hold, exerciſe and enjoy all civil and military offices and places of truſt or profit under his Majeſty, his heirs and ſucceſſors in this kingdom." However liberally the capacity of enjoyment is conceded to the catholics, very ſingular caution has been taken to cramp the liberality of his Majeſty in dealing out the favours. For it is particularly enacted that nothing in the act ſhall extend to enable any Roman Catholic to ſit or vote in either Houſe of Parliament, nor to be Lord Lieutenant, Lord Deputy or other chief governor of the kingdom, Lord Chancellor, Keeper or Commiſſioner of the Great Seal of the kingdom, nor to enjoy a ſeat on any of the benches of the three Courts of Record, nor to be a Judge of the High Court of Admiralty, nor Maſter or Keeper of the Rolls, nor Secretary of State, Keeper of the Privy Seal, Vice Treaſurer or Deputy Vice Treaſurer, Teller and Caſhier of the Exchequer, nor

Auditor General, Lieutenant or Governor or Cuſtos Rotulorum of counties, Secretary to the Lord Lieutenant, Lord Deputy or other Chief Governor of the kingdom, nor member of the Privy Council, nor Prime Serjeant, Attorney General, Solicitor General, Second and Third Serjeants at Law, nor King's Counſel, nor Maſters in Chancery, nor Provoſt or Fellow of Trinity College, nor Poſt-Maſter General, nor Maſter and Lieutenant General of the Ordnance, nor commander in chief of his Majeſty's forces, nor a General on the Staff, nor Sheriff nor Sub Sheriff of any county; nor to hold any office or employment of truſt or confidence that can be eſtabliſhed by the Lord Lieutenant and Council under the 17th and 18th of Charles II. Notwithſtanding this tantalizing excluſion from the encouraging rewards of every profeſſion and calling which were now opened to them, the Roman Catholics were gratefully ſenſible of the ineſtimable bleſſing they were admitted to in the *elective franchiſe* and *fair trial by jury*.'

Chap. 14. includes a topic of the greateſt importance, not only to Ireland, but to the Britiſh empire. By the laws of England, no man can ſerve either in the army or the navy, who is not liable to take ſuch oaths as catholics cannot take without renouncing their religion. If this law were enforced, it would deſtroy the Britiſh navy; as at leaſt one half of the men borne and muſtered on board the king's ſhips are Iriſh catholics, as appears from the regiſters of the navy-office. In Ireland, the law was the ſame, till the act paſſed in the laſt ſeſſions for qualifying catholics to ſerve in the army; but, as this act does not extend beyond the limits of Ireland, the ſoldier, who by the Iriſh law was qualified to bear arms, would find himſelf expoſed to the diſabilities of the Engliſh penal code as ſoon as he was employed out of Ireland in his majeſty's ſervice. On this ſubject, Dr. P. makes ſome very able and judicious obſervations; for which we muſt refer to the book.

Though we have already quoted much from this work, we cannot reſiſt the temptation of giving the author's remarks, chap. 16, on the bill brought into the Iriſh parliament for "preventing the election or appointment of unlawful aſſemblies, under pretence of preparing or preſenting public petitions or other addreſſes to his Majeſty or the parliament." Though this bill, which has ſince paſſed into a law, affects only the kingdom of Ireland, yet, as *our* king gave his royal aſſent to it, and as, of courſe, he did ſo by the advice of his *Engliſh* council, the *principle* of the bill becomes of importance to the people of *Great Britain*; for the meaſure which Miniſters recommended for one kingdom, it might be apprehended, they may be very well diſpoſed to adopt in the other—

Tua res agitur, paries cum proximus ardet.

The author's remarks on this ſubject are as follow:

‘ This moſt extraordinary act recites, that the election or appointment of aſſemblies purporting to repreſent the people or any *deſcription or number* of the people, under pretence of preparing or preſenting petitions, complaints, remonſtrances and declarations and other addreſſes to the king, or to both or either of the houſes of parliament, for alteration of matters eſtabliſhed by law or redreſs of alleged grievances in church and ſtate, may be made uſe of to ſerve the ends of factious and ſeditious perſons, to the violation of the public peace and the great and manifeſt encouragement of riot, tumult and diſorder: and it enacts that all ſuch aſſemblies, committees or other bodies of perſons elected or otherwiſe conſtituted or appointed are unlawful aſſemblies: and that all perſons giving or publiſhing notice of the election to be made of ſuch perſons or delegates, or attending or voting or acting therein by any means, are guilty of a high miſdemeanor. The act ends with a declaration that nothing in it ſhall be conſtrued to prevent or impede the *undoubted right* of his majeſty's ſubjects to petition the king or parliament for redreſs of any public or private grievance.

‘ It behoves every man to abſtain from irreverent obſervations upon a public act of any legiſlature to which his majeſty has given his royal conſent. This act of the Iriſh parliament is expreſsly founded upon *the poſſibility* of thoſe actions being abuſed, which are thereby rendered unlawful, and which were therefore lawful before its paſſing. A Britiſh ſubject to whom they are ſtill lawful may be allowed to throw out ſome few remarks upon the nature of that liberty which Engliſhmen enjoy of petitioning againſt grievances, and the rights which that liberty neceſſarily beſtows. The example of a ſiſter kingdom may poſſibly render ſome preventative reflections upon the ſubject not wholly nugatory.

‘ It always was the undoubted right of Engliſhmen to petition the king or both or either of the houſes of parliament againſt any public or private grievance: this right is founded in the very eſſence of the conſtitution: it cannot therefore be extinguiſhed without a grievous violation of the conſtitution. If on any occaſion it has been found neceſſary by the legiſlature to impoſe certain conditions upon the exerciſe of it, they were only calculated to preſerve the right itſelf in greater ſecurity. Thus we ſee after the reſtoration of Charles II. that the parliament were of opinion that *tumultuous and other diſorderly* ſoliciting and procuring hands by private perſons to ſuch petitions had been made uſe of to ſerve the ends of factious perſons, and had been a great means of the late unhappy wars, confuſion and calamities in the nation. It therefore provided that no perſon ſhould procure above twenty names to any one petition without the conſent of three juſtices or of the major part of the grand jury; and that no petition ſhould be actually preſented by a larger number than ten under the penalty of one hundred pounds and nine months impriſonment. Even theſe checks upon the exerciſe of this right were ſo jealouſly viewed by the nation, that it was declared by the bill of rights at the revolution, *that it is the right of the ſubjects to petition the king, and all commitments and proſecutions for ſuch petitioning are illegal.*

> 'Where the end is lawful, all neceſſary means of attaining it are alſo lawful. The ſubjects of England who by this act of 1 William and Mary have a general unqualified right to petition the crown, cannot know the nature of a public grievance but by communication with each other upon the ſubject: nor can this be had without aſſembling or meeting: if therefore the meeting of any number of ſubjects for this purpoſe were to be declared an *unlawful meeting*, and the perſons ſo meeting or promoting ſuch meeting were to be arreſted and become guilty of a high miſdemeanor, Engliſhmen would be then liable to commitments and proſecutions for petitioning the king, againſt the expreſs proviſion of the bill of rights. The drawing up and ſigning of the petition is evidently included in *the right of petitioning*. To render the inchoate act unlawful, is to make the completion of it criminal.'

We paſs over the 17th and 18th chapters, in order to make one quotation more. In the 19th chapter, ſpeaking of the fate of the late unfortunate Queen of France, the author gives Mr. Burke a hit which that gentleman muſt certainly feel, as a Chriſtian who believes in an hereafter, and conſiders ſuicide as a crime:

> 'The height of popular irritation was the moment in which the inhuman Jacobins perpetrated their deeds of blood and horror. It was on one and the ſame day, that their army routed ſeventy thouſand veteran troops headed by the beſt generals of Europe, before Maubeuge, and their convention butchered the reſpectful relict of their murdered ſovereign. If any thing could add to the inhuman and unjuſt treatment of this unfortunate and reſpectable princeſs, it was the inſulting mockery of a trial, and the bringing her own infants as witneſſes againſt her for crimes even out of phyſical poſſibility. The heroic and chriſtian fortitude with which this *venerable** queen underwent the long trial of humiliation and ſuffering that preceded her execution, revives in theſe days of infidelity the animating examples of primitive chriſtianity, when the pride of the heathen was overcome, and the mild ſpirit of the goſpel propagated in the blood of the humble and conſtant martyr. It is but juſtice to this much beloved and much reſpected victim to licentious fury, to reſcue her injured character from the impious aſperſions of her pretended encomiaſt Mr. Burke. Could that man, who tells us, that a † *true humility, the baſis of the chriſtian ſyſtem, is the low, but deep and firm foundation of real virtue,* be ſo forgetful of his heroine and of himſelf, as to make her vanity ſurvive all her virtues, and the heatheniſh vice of ſuicide extinguiſh in her laſt moments the grace of chriſtian conſolation: ‡ *in the laſt extremity ſhe will ſave herſelf from the laſt diſgrace, and if ſhe muſt fall, ſhe will fall by no ignoble hand.* Could the man, who glories in the *chriſtian religion as his boaſt and comfort,* plant *the ſharp antidote againſt diſgrace concealed in the boſom* of a chriſtian princeſs, *who added*

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* This word ſeems ſtrangely applied to Marie Antoinette.

† Letter to a Member, p. 93.

‡ Reflections, p. 112.

titles of veneration to thoſe of enthuſiaſtic, diſtant and reſpectful love? Claſſical, fabulous or heatheniſh as may be the occaſional wanderings of this ſublime writer, it was not tolerable in the awful view of our tranſit to the great tribunal to ſubſtitute the falſe pride of an Ethnic matron for the chriſtian dignity of ſubmitting to a death of ignominy after the example of our divine Maſter. The only inſult at which his moſt Chriſtian Majeſty and his royal conſort felt indignant during their captivity, was the ſuſpicion of this very crime of *ſuicide*[*] with which Mr. Burke, to his own ſhame and to the ſcandal of the chriſtian cauſe, has crowned the virtues of his *delightful viſion.*'

The word *reſpectful*, joined to the words ‘ relict of their murdered ſovereign,' is here uſed in a ſenſe in which it is not Engliſh: but perhaps it is a miſtake of the preſs.

The laſt three chapters, 20, 21, 22, contain nothing of ſufficient importance to warrant us in making extracts from them: We ſhall therefore put an end to our review of this work by obſerving that its author has a ſtrong mind, and a ſtrong manner of expreſſing his opinions; that, on the ſubject of liberty, he reaſons in general like a citizen of the world; and that he ſpeaks on religion, not with the narrow bigotry of a ſectary, but with the liberality of a gentleman and the charity of a chriſtian. Were he to attend leſs to himſelf and more to his ſubject; were he to leave it to others to diſcover his merits as an author; there is no doubt that he would be read with much greater pleaſure by the public, and with more advantage to his reputation; for nothing can better ſet off great abilities in a candidate for fame, than modeſty.

ART. V. *An Eſſay on the Diſeaſe produced by the Bite of a mad Dog, or other rabid Animal.* By James Meaſe, M.D. of Philadelphia. With a Preface and Appendix, by J.C. Lettſom, M.D. F.R.S. &c. 8vo. pp. 179. 3s. ſewed. Dilly. 1793.

THE author of this work introduces it by an accurate and ſenſible hiſtory of the diſeaſe termed hydrophobia, with the ſymptoms by which it is attended; and then proceeds to treat of the remote cauſe of the complaint in man. He confines his obſervations to three modes by which the poiſon is ſaid to be received into the ſyſtem: ‘ 1. By abſorption. 2. By the breath drawn into the lungs. 3. By contact with the Saliva.'—He rejects the idea of an actual abſorption of the virus taking place, becauſe

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[*] ‘When Valazé one of the Briſſotine party was condemned, he choſe to follow the recommendation of Mr. Burke, and ſtabbed himſelf with a poniard; which circumſtance produced an immediate decree of the convention, that all perſons under accuſation ſhould be deprived of the means of preventing the juſtice of their country by the crime of *ſuicide*.'

'We ſhould uniformly find that it would ſtop at the firſt lymphatic gland, which was ſituated between the place of abſorption and the common receptacle of the thoracic duct, and there cauſe a ſwelling and inflammation, ſimilar to what is conſtantly obſerved to take place in the abſorption of the poiſon producing the ſmall-pox, venereal diſeaſe, or of pus of any kind. No ſuch appearance, however, has ever been noticed by the writers of any of the caſes on record.'

This reaſoning, however, may not be juſt: ſince, in by far the greater number of patients inoculated with ſmall-pox matter, there occurs no ſwelling of the lymphatic glands: yet, in inoculation, the primary ſuppuration or affection is conſiderable; whereas, in hydrophobia, it is trivial.

It is, nevertheleſs, again urged that,

'Granting that the virus is abſorbed and carried into the circulation, yet ſtill a difficulty remains in accounting for the ſymptoms of the diſeaſe: for if, like the contagion of the ſmall-pox and venereal diſeaſe, the canine virus enters the circulation, it would affect the arterial ſyſtem, and produce an inflammatory ſtate of the whole body. The pulſe would then become full and hard, the heat increaſed, and theſe ſymptoms would be accompanied by others, which are well known to occur in inflammatory diſeaſes. None of theſe ſymptoms, however, are obſerved to appear in the preſent diſeaſe; and the hiſtories of numerous caſes inform us, that the pulſe is weak, quick, and intermitting, and that a fever ſeldom or ever [never] occurs. The blood alſo, when drawn from perſons labouring under the ſmall-pox, or any other inflammatory diſeaſe, ſeldom fails to be covered with a *buffy* coat or *ſize*; but this has never appeared in any caſe of the preſent diſeaſe: for repeated obſervation has ſhewn, that it is no ways different from that drawn from a perſon in health.'

It may here be aſked, why ſhould every diſeaſe, that is produced by abſorption, be inflammatory? The reaſoning only ſhews that hydrophobia is not ſmall-pox.

We ſhall paſs over the other two modes in which the ſyſtem has been ſuppoſed to be infected, in order to give a view of Dr. Meaſe's theory of the introduction of the poiſon, and of its action. This we ſhall do in his own words:

'In the firſt place, I deem a wound abſolutely neceſſary for its operation. From a conſideration of the ſymptoms and nature of the diſeaſe, I am diſpoſed to embrace the idea of the operation of the poiſon on the nerves, and think it can be better ſupported, than that of any other theory hitherto offered.

'The poiſon, as exiſting in the ſaliva, when inſerted by a wound into a part of the body, lies dormant for ſome time; and at length, in various periods in different perſons, begins to ſhew its effects on the ſyſtem at large. This opinion of the action of the poiſon on the nerves, is ſupported by the ſtriking analogy ſubſiſting between the preſent and other nervous diſeaſes, particularly tetanus.

'1. In both tetanus and the diſeaſe conſequent on the action of the canine virus, we may obſerve, that the ſame affection of the throat takes place, and the ſame morbid ſenſibility over the whole body.

'2. The pain at the pit of the ſtomach, and the rigidity of the muſcles of the *abdomen*, which are ſuch conſtant ſymptoms in tetanus, likewiſe occur in the preſent diſeaſe.

'3. In both theſe complaints we may obſerve the ſame affection of the urinary organs, the ſame freedom from diſeaſe of the arterial ſyſtem, and, laſtly, the ſame tendency to putrefaction in the bodies of thoſe who die of the diſeaſe. Morgagni and Sauvage make this remark on thoſe who die from the bite of a rabid animal: and Dr. Ruſh mentioned in his lectures, a caſe communicated to him by Dr. Hahnbaum, of South Carolina, of a negro boy, who died of a tetanus, becoming ſo putrid, that it was thought unſafe to open him a few hours after his death.

'But the paralytic affections and numbneſs which have ſeized the bitten limbs, and the dimneſs of ſight, and ſometimes total blindneſs, without any viſible fault in the eyes, which are well-known ſymptoms of nervous diſeaſes, admit not the leaſt room or ſuſpicion for doubt, as to the action of the canine virus on the nerves.

'It was aſſerted, that the poiſon remained long dormant in the part where it was firſt inſerted, and afterwards brought the whole ſyſtem into ſympathy. This, I apprehend, can clearly be proved. We ſee the ſame thing every day in other caſes where topical affections of nervous and other parts remain long without affecting the whole ſyſtem, until the application of ſome cauſe renders them manifeſt.

'Dr. Percival relates the caſe of "a lady, who had received a bruiſe on the *os ſacrum*, by a fall when ſhe was young: ſhe ſoon recovered from its effects; but eighteen years afterwards the rheumatiſm fixed on the part, was attended with unuſually excruciating pain, and long reſiſted the remedies commonly employed, with much more ſpeedy ſucceſs, in that diſorder." In a caſe of obſtinate head-ach, on which Dr. Ruſh was conſulted, it came on eighteen months after the ſtroke which cauſed it had been received; and my kinſman, Dr. Andrew Meaſe, obſerved when the influenza prevailed in the place of his reſidence, "that affections of the abdominal viſcera, which had long lain dormant, were reſuſcitated by the diſeaſe." Caſes of a ſimilar nature, are frequently met with in practice, and in which there ſubſiſts a morbid local affection of certain parts, which are afterwards rendered manifeſt on the application of particular cauſes.

'That the virus in the preſent diſeaſe, remains local in the part where it was firſt inſerted, until the ſymptoms are produced, is confirmed by this fact, that perſons have undergone general diſeaſes, and the operation of general remedies ſubſequent to the bite; and yet the virus has afterwards ſhewn its effects on the ſyſtem. Thus, there are repeated inſtances of perſons having taken mercury as a preventative of the diſeaſe, and notwithſtanding they had their ſyſtems fully impregnated with that mineral, have afterwards been ſeized with the diſeaſe. Mr. Nourſe alſo informs us, that he cut a boy for the ſtone, ſeveral months after receiving a bite, and never ſaw a wound more diſpoſed to heal than in that caſe: the boy was abroad in five weeks after the operation, and yet was afterwards affected by the diſeaſe. Van Swieten alſo takes notice of the local nature of the virus, and ſays, "it ſeems very ſurpriſing, that the moſt conſiderable changes that can be made in our humours, ſhould be ſo often neither able to expel the infection, nor yet move it into action." Thoſe, alſo, who have the miſfortune to be bitten, perform all their functions equally well, as when in the moſt perfect health; until the poiſon comes into action: there can, therefore, be no doubt but that it remains in the part where it was originally inſerted, until the application of ſome cauſe favours its producing the diſeaſe.'

The following is the *preventive* method of treatment which the author recommends, in caſe the bitten part is healed:

'After applying a cauſtic to the wound, it ought to be prevented from healing; whereby the poiſon will be evacuated; for until the time of its action, there is great reaſon to ſuppoſe that it lies in the part where it was originally inſerted. The uſe of bark ought then to be begun, and continued, until the common period has paſſed, at which the ſymptoms generally commence. Preparations of iron, and particularly the prepared ſteel, may be advantageouſly joined to the bark. By the uſe of theſe medicines, ſuch a degree of vigour will be given to the ſyſtem, as will prevent the action of the virus from taking place; or, if this ſhould actually come on, it muſt be evident that they will be ſlight, and conſequently greater hopes may be entertained, that the diſeaſe will be overcome, than if the ſyſtem was not under the operation of ſo powerful a tonic.'

Dr. Meaſe next proceeds to the conſideration of the means neceſſary 'to counteract or overcome the effects of the poiſon, when they have begun to be exerted on the ſyſtem.' In courſe, he oppoſes bleeding: —'*Death and deſtruction* have followed as *ſurely* and *invariably* in every caſe where it was employed, as from a ſtab in the heart with a ſmall ſword.' The warm bath is likewiſe judged to be hurtful.—Speaking of the mode of treatment which he would adopt, he obſerves

'I dwelt on the *ſimilarity* of the *preſent* diſeaſe with *tetanus*; and the analogy then mentioned is further ſtrengthened by the fact, that *both* are prevented by the *ſame* remedies.

'When a puncture from a nail, or a wound in a nervous part, is received, a *locked jaw* and a general irritation of the nerves are prevented from taking place, by the *local irritation* of the nerves of the wounded part, and the tone given to them by ſtimulating applications. In the caſe of the bite of a mad animal, the *ſame local* applications alſo prevent the *general* effects of the *canine virus*, by inducing its diſcharge from the ſyſtem. In both theſe caſes, therefore, we ſee that the ſame remedies eventually obviate the occurrence of the *ſame proximate* cauſe, though on different principles with regard to the *remote*.

'Our views, then, in the cure of the conſtitutional diſeaſe, ſhould be,

'1. To diminiſh the morbid ſenſibility of the ſyſtem; and,

'2. To reſtore that degree of vigour which it had loſt in conſequence of the action of the poiſon on it.'

To anſwer the firſt of theſe indications, he chiefly depends on large doſes of opium: 'frictions, alſo, of the body with *oil* appear to promiſe much benefit;' and the cold bath might be uſed with advantage.—Reſpecting the ſecond indication, he recommends bark to be given in as great a quantity as the ſtomach will bear; and it ſhould be mixed with hot wine:

> 'After the bark and wine have ceaſed to operate, they may be alternated with other powerful medicines of the ſame claſs. A conſtant ſtate of excitement may by theſe means be kept up, and the bad effects ariſing from the ſyſtem's ſinking, from the omiſſion of any, be avoided. In this manner, therefore, the whole claſs of ſtimulants or tonics ſhould be gone through, and after the uſe of all of them, the firſt that was exhibited may again be given with equal benefit as at firſt.'

Muſk, 'in doſes not leſs than a drachm every hour,' and æther, ſhould be given as auxiliaries; and much advantage will be derived from mercurial ointment rubbed on the throat and neck.

Such are the remedies pointed out by Dr. Meaſe: he adds that he cannot 'adduce caſes of their ſucceſs in the *cure*, as he has never had an opportunity of trying them.'

In the preface, Dr. Lettſom recommends the external and internal uſe of ſweet oil. The appendix conſiſts chiefly of caſes which, having been publiſhed in other works, have already paſſed under our review.

Art. VI. *The Diſcovery, Settlement, and preſent State of Kentucky*, and an Introduction to the Topography and Natural Hiſtory of that rich and important Country; alſo Colonel Daniel Boon's Narrative of the Wars of Kentucky; with an Account of the Indian Nations within the Limits of the United States, &c. By John Filſon. Illuſtrated with a large Whole Sheet Map of Kentucky from actual Surveys. 8vo. pp. 67. 2s. Stockdale. 1793.

THE country of Kentucky has lately been formed into an additional province of the United States of America. Though hitherto ſo little known to the Europeans as to have been neglected, or erroneouſly deſcribed, by geographers, it promiſes to make an important part of the American republic. The account here given of this province bears every mark of authenticity. It is drawn up from perſonal notice, or immediate information, and is atteſted by the ſignatures of three reſpectable inhabitants of the country. The pamphlet was firſt printed at Wilmington in 1784, and is now re-publiſhed with conſiderable additions. An abſtract of this account will perhaps be acceptable to our readers.

The fertile country of Kentucky was viſited by James M'Bride in 1754; and again, in 1767, by John Finley, when trading with the Indians: but it was not till after the year 1775 that it became, by purchaſe from the Indians, an appendage to the province of Virginia:

'KENTUCKY is ſituated in its central part near the latitude of 38½° north, and 85° weſt longitude, and lying within the fifth climate, its longeſt day is 14 hours and 40 minutes. It is bounded on the north by Great Sandy creek, north-weſt by the river Ohio, weſt by Cumberland river, ſouth by North Carolina, eaſt by Sandy river, and a line drawn due ſouth from its ſource, till it ſtrikes the northern boundary of North Carolina, being upwards of 250 miles in length, and 200 in breadth, and contains 5000 ſquare miles.

'Kentucky was originally divided into three counties, Lincoln, Fayette, and Jefferſon. It has ſince been ſubdivided into nine, which follow:

Counties.	No. Inhabitants.	Chief Towns.	No. Inhabitants.
Jefferſon,	4,565	Louiſville	200
Fayette	17,576	Lexington	834
Bourbon	7,837		
Mercer	6,941	Danville	150
Nelſon	11,099	Beards town	216
Madiſon	5,772		
Lincoln	6,548		
Woodford	9,210		
Maſon	2,267	Waſhington	462

Total 71,815, of whom 12,430 are ſlaves.

'There were in 1784, eight towns laid off, and building, and more were propoſed.'—

'The beautiful river Ohio bounds the north-weſtern ſide of Kentucky in its whole length, being a mile and ſometimes leſs in breadth, and is ſufficient to carry boats of great burthen; its general courſe is ſouth 60 degrees weſt, and in its courſe it receives numbers of large and ſmall rivers, which pay tribute to its glory. The only diſadvantage this fine river has, is a rapid, one mile and a half long, and one mile and a quarter broad, called the Falls of Ohio. In this place the river runs over a rocky bottom, and the deſcent is ſo gradual, that the fall does not probably in the whole exceed twenty feet: in ſome places we may obſerve it to fall a few feet.'

Beſide this, Kentucky is watered by eight ſmall rivers, and by many large and ſmall creeks:

'Theſe rivers are navigable for boats almoſt to their ſources, without rapids, for the greateſt part of the year. This country is generally level, and abounding with limeſtone, which uſually lies about ſix feet deep, except in hollows where ſtreams run, where we find the rock in the bottom of the channel.

'The ſprings and ſtreams leſſen in June, and continue low, hindering navigation until November, when the autumnal rains ſoon prepare the rivers for boats, and repleniſh the whole country with water; but although the ſtreams decreaſe, yet there is always ſufficient for domeſtic uſes: there are many fine ſprings that never fail, every farmer has a good one at leaſt, and excellent wells may eaſily be dug.

'Mills that may be ſupplied with water eight months in a year, may be erected in a thouſand different places. Wind-mills and horſe-mills may ſupply the other four months.'

There are in this province five noted ſalt ſprings:

'The country in ſome parts is nearly level, in others not ſo much ſo, in others again hilly, but moderately, and in ſuch places there is moſt water. The levels are not like a carpet, but interſperſed with ſmall riſings and declivities, which form a beautiful proſpect. A great part of this ſoil is amazingly fertile, ſome not ſo good, and ſome poor: the inhabitants diſtinguiſh its quality by firſt, ſecond, and third rate lands; and ſcarcely any ſuch thing as a marſh or ſwamp is to be found. There is a ridge where Kentucky riſes, nearly of the ſize of a mountain.'—

'The country is more temperate and healthy than the other ſettled parts of America. In ſummer it wants the ſandy heats which Virginia and Carolina experience, and receives a fine air from its rivers. In winter, which at moſt only laſts three months, commonly two, and is but ſeldom ſevere, the people are ſafe in bad houſes; and the beaſts have a good ſupply without fodder. The winter begins about Chriſtmas, and ends about the firſt of March, at fartheſt does not exceed the middle of that month. Snow ſeldom falls deep or lies long. The weſt wind often brings ſtorms, and the eaſt winds clear the ſky; but there is no ſteady rule of weather in that reſpect as in the northern ſtates. The weſt winds are ſometimes cold and nitrous. The Ohio running in that direction, and there being mountains on that quarter, the weſterly winds by ſweeping along their tops, in the cold regions of the air, and over a long tract of frozen water, collect cold in their courſe, and convey it over the Kentucky country; but the weather is not ſo intenſely ſevere as theſe winds bring with them in Pennſylvania. The air and ſeaſons depend very much on the winds, as to heat and cold, dryneſs and moiſture.

'The ſoil of Kentucky is of a looſe, deep, black mould, without ſand, in the firſt rate lands about two or three feet deep, and exceeding luxurious in all its productions. In ſome places the mould inclines to brown. In ſome the wood, as the natural conſequence of too rich a ſoil, is of little value, appearing like dead timber and large ſtumps in a field lately cleared. Theſe parts are not conſiderable. The country in general may be conſidered as well timbered, producing large trees of many kinds, and to be exceeded by no country in variety. Thoſe which are peculiar to Kentucky are the ſugar-tree, which grows in all parts in great plenty, and furniſhes every family with plenty of excellent ſugar. The honey-locuſt is curiouſly ſurrounded with large thorny ſpikes, bearing broad and long pods in form of peas, has a ſweet taſte, and makes excellent beer.'

Here is great plenty of fine cane, on which the cattle feed and grow fat; alſo wild rye, clover, buffalo graſs, and wild herbage not common in other parts.

'In common, the land will produce about thirty buſhels of wheat, and rye, upon a moderate computation, per acre; and this is the general opinion of the inhabitants. The ſoil is very favourable to barley, oats, flax, and hemp, turnips, potatoes, and cotton, which grow in abundance; and the ſecond, third, and fourth rate lands, are as proper for ſmall grain. Theſe accounts of ſuch amazing fertility may, to ſome, appear incredible, but are certainly true. Every huſbandman may have a good garden, or meadow, without water or manure, where he pleaſes. The ſoil, which is not of a thirſty nature, is commonly well ſupplied with plentiful ſhowers.'

Iron ore, lead, fiſh, fowl, and, among other animals, particularly the buffalo, are found in abundance. The latter weigh from five to ten hundred weight, and afford excellent meat and good leather.

'Lexington, which ſtands on the head waters of Elkhorn river, is reckoned the capital of Kentucky. Here the courts are held, and buſineſs regularly conducted. In 1786, it contained about one hundred houſes, and ſeveral ſtores, with a good aſſortment of dry goods. It has greatly increaſed ſince, and contains about nine hundred inhabitants.'

Several religious ſocieties are formed, of the preſbyterian perſuaſion.

'By the conſtitution of this ſtate, formed and adopted in 1792, the powers of government are divided into three diſtinct departments, legiſlative, executive, and judiciary. The legiſlative power is veſted in a general aſſembly, conſiſting of a ſenate and houſe of repreſentatives; the ſupreme executive in a governor; the judiciary in the ſupreme court of appeals, and ſuch inferiour courts as the legiſlature may eſtabliſh. The repreſentatives are choſen annually by the people; the ſenators and governor are choſen for four years, by electors appointed for that purpoſe; the judges are appointed during good behaviour by the governor, with advice of the ſenate.'—

'The legiſlature of Virginia, while Kentucky belonged to that ſtate, made proviſion for a college in it, and endowed it with very conſiderable landed funds. The Rev. John Todd gave a very handſome library for its uſe. Schools are eſtabliſhed in the ſeveral towns, and are, in general, regularly and handſomely ſupported: they have a printing office, and publiſh a weekly gazette: they have erected a paper mill, an oil mill, fulling mills, ſaw mills, and a great number of valuable griſt mills. Their ſalt works are more than ſufficient to ſupply all their inhabitants at a low price. They make conſiderable quantities of ſugar from the ſugar trees. Labourers, particularly tradeſmen, are exceedingly wanted here.'

For other particulars reſpecting the natural curioſities of the country, the method of obtaining patents for land, and of carrying on commerce; as well as for the narrative of Daniel Boon's adventures, and the account of the preſent condition and the manners of the Indians; we muſt refer to the pamphlet. The author confirms the account, commonly thought romantic, of a Welſh colony ſettled in this country, by Madoc, in the year 1170.

This publication may very properly be conſidered as a ſupplement to Morſe's American Geography. See Review, Vol. V. New Series, p. 382.

ART. VII. *Memoirs of Sir Roger de Clarendon,* the natural Son of Edward Prince of Wales, commonly called the Black Prince; with Anecdotes of many other eminent Perſons of the fourteenth Century. By Clara Reeve. 12mo. 3 Vols. 9s. ſewed. Hookham and Co. 1793.

THE feudal ſyſtem, though liable to many objections when viewed in a political light, was unqueſtionably favourable to the exertion of manly and heroic qualities. It was founded on generoſity and gratitude, ſupported by valour, embelliſhed by courteſy, and refined by that delicate and diſintereſted attachment ſubſiſting between the ſexes, which alone deſerves the name of love.—It is therefore reaſonable to ſuppoſe that the repreſentation of the manners of ſuch a period in ſociety muſt be highly pleaſing to a well informed mind.—The chaſte and amiable pictures of female virtue, the glorious achievements of heroes, with thoſe ſudden changes of fortune which the times of chivalry afforded, cannot but ſenſibly affect the heart, and call forth our nobleſt affections. Hence may be deduced the principal reaſon for which Romances were ſo much read in the laſt century: but, as learning became every day more and more diffuſed, and the principles of criticiſm began to be ſtudied, and were in a certain degree underſtood by all but the loweſt ranks of people, it was at length diſcovered that, in every page of theſe admired romances, probability was violated, and common ſenſe inſulted; that they contained a repreſentation of characters and manners which could not exiſt; and that their tendency was to inflame the imagination, and to weaken the judgment. Their reputation, therefore, rapidly declined: but, as a taſte for reading increaſed, it ſeemed expedient to provide books for thoſe of the community who read chiefly for amuſement; and that repreſentation of real life, which novels are ſuppoſed to contain, was conſidered as a good ſubſtitute for the fictitious adventures of valorous knights and beauteous ladies: it was thought, alſo, that the heart would feel itſelf more deeply intereſted in the contemplation of thoſe diſtreſſes which almoſt every day exhibits, than in the misfortunes of Beings whoſe qualities and ſituations are purely imaginary.

It cannot be denied that a well written novel, in which we have a faithful delineation of character, accompanied with moral inſtruction, is a work of real utility : but every author is not equal to the taſk of producing ſuch a work ; and it is very certain that, among the multitude of novels which are publiſhed every year, there are very few that we can ſeriouſly recommend. Some are inſipid; many are abſurd and improbable ; and not a few of them are juſtly chargeable with a tendency to pervert the mind, if not to corrupt the heart. Shocked at the ill effects of writings of this ſort on the young and thoughtleſs, and perhaps diſguſted with the frivolous purſuits and artificial manners of the preſent age,—the conſequences of luxury and refinement,—many ſerious perſons have thought that the taſte of our anceſtors for romances was leſs pernicious than the preſent rage for novels ; and that the heroic virtues of the middle ages, if exhibited in their true colours, and ſtripped of thoſe extravagant embelliſhments with which they have hitherto been accompanied, might prove an incitement to the acquiſition of thoſe manly virtues which, for many ages, ennobled our national character, and which the comparative effeminacy of modern manners cannot wholly extinguiſh.

That the fair writer of the work before us was animated by ſentiments of this kind, and that ſhe was fully ſatisfied of the dignity and importance of her employment, ſeems very probable from the commencement of her preface with quotations from the ſon of Sirach, and from Plutarch ; and it muſt be confeſſed that ſhe diſcovers a laudable zeal for the intereſts of virtue, and a juſt abhorrence of vice. We are, however, ſorry to obſerve that the ſubject and detail of her hiſtory are tedious, that the manners are for the moſt part inſipid, and that the characters are generally unintereſting.

The firſt volume opens with an inflated encomium on Edward the Third and his ſon the Black Prince ; together with a brief view of the reign of Richard the Second. We are then introduced to Lady Calverly's family, conſiſting of her ladyſhip, her ſon Sir John Calverly, and his three ſiſters. We are alſo entertained with an account of their ſtyle of living in the country, together with their amuſements and occupations, which are ſuch as could not induce the moſt enthuſiaſtic admirer of antient manners to wiſh for the revival of them.

At length, in one of their walks, the young ladies diſcover a wounded knight ; and, according to the hoſpitality of the times, he is received into the houſe, and is entertained with great kindneſs. This he returns (the old ſtory !) by falling in love with Miſs Mabel, Lady Calverly's youngeſt daughter. For a long time the knight carefully conceals his name and hiſtory : but, as the reader may poſſibly anticipate, he proves to be Sir Roger de Clarendon, the hero of the novel. Miſs Mabel does not appear to have been poſſeſſed of that diſdainful pride which characteriſed the ladies of the fourteenth century, in regard to their treatment of their lovers; for ſhe makes a very decent elopement with Sir Roger, and conſents to a private marriage. The mother, though at firſt angry, when informed of the quality and character of her ſon-in-law, is eaſily reconciled.

Every thing relating to Sir Roger ſeems now to wear a pleaſing aſpect; he is careſſed at court, and acknowleged by Richard II. as his brother; and, in this proſperous ſtate of his fortune, he is perſuaded to relate the hiſtory of his life. He begins with the ſiege of Calais by K. Edward III. (which took place ſeveral years prior to his birth,) of which we have a deſcription, together with many of the exploits of that great Prince and his ſon. The manner in which the Black Prince firſt meets with Adela, the mother of our hero, is rather wild and improbable:—however, he falls in love with her, and continues to treat her with great affection till her death. The fruit of the union of theſe two illuſtrious characters is the hero of theſe volumes; who, according to the cuſtom of the times, receives a military education, and diſtinguiſhes himſelf by ſeveral acts of heroiſm: but the narrative of his life is interſperſed with many hiſtorical anecdotes, ſome of them probably taken from Froiſſart, and (we ſuſpect,) embelliſhed by fiction. On the whole, the ſtyle of the fair authoreſs appears to be little ſuited to the dignity of hiſtory; and it may be added that her obſervations are often either trite or frivolous.

Sir Roger at length finiſhes his long hiſtory; after which, we have an account of the numberleſs errors in government which marked the reign of Richard the Second, with his *depoſition* and death.

We now come to the acceſſion of Henry IV.—Sir Roger had the ſingular good fortune to eſcape all the ſnares that were laid for him, by his enemies, during Richard the Second's life: but, which is ſomewhat extraordinary, although he took no active part in the troubles during the reign of Henry the Fourth, we are told that Sir Roger, on a charge of being concerned in a conſpiracy, ended his days at Tyburn: for this cataſtrophe we can aſſign no better reaſon than that it might be neceſſary to accompliſh the dream of his wife! To ſpeak the truth, Mrs. Clara Reeve appears, in this novel, to be particularly fond of dreams, and not a little ſuperſtitious on ſubjects of that ſort.—She cloſes her work by diſplaying her hiſtorical knowlege in a ſhort account of the ſovereign princes who have come to an untimely end. The unfortunate Lewis the Sixteenth is the laſt name mentioned in this diſmal catalogue, and her reflections on his tragical end are the echo of what we hear every day. Her concluſion is ſuch as we heartily wiſh ſome writers of perhaps ſuperior talents could conſcientiouſly ſubſcribe. We will give her own words; and at the ſame time expreſs our concern that we cannot unreſervedly applaud a work written by a lady who appears to be actuated by the beſt motives; and whoſe productions we have frequently commended:

> 'The preſent times afford ſufficient matter for reflection, to all orders and degrees of people; writers will mix their opinions with the ſubjects they treat of; but how cautious ought they to be of what they convey to the public, leſt poiſon ſhould be mixed with the food that is offered. Every one is anſwerable for the effects of his works. The author of this has been careful to avoid any noxious ingredient in the preſent undertaking; any thing that can deceive or miſlead the reader, or that can give pain to herſelf in the awful hour of her diſſolution, when worldly praiſe or cenſure will be to her as nothing.'

Art. VIII. *On the Determination of the Orbits of Comets*, according to the Methods of Father Boſcovich and M. De la Place. With new and complete Tables; and Examples of the Calculation by both Methods. By Sir Henry Englefield, Bart. F.R.S. and F.A.S. 4to. pp. 264. 15s. Boards. Elmſley. 1793.

The theory of comets was not only diſcovered, but, as far as relates to its eſſential principles, was brought to abſolute perfection by Sir Iſaac Newton. That illuſtrious author proved that comets paſs in all directions through the regions of ſpace, and that they approach much nearer to the Sun than any of the planets. He alſo ſhewed how the real path of a comet might be inveſtigated from its apparent places, obſerved on the earth. This arduous problem he completely ſolved; demonſtrating alſo that comets move round the ſun in very excentric ellipſes; and that they obey, in every reſpect, thoſe laws which, as he had before manifeſted, guide the planets of the ſolar ſyſtem.

Dr. Halley,—whoſe ingenious and aſſiduous labours, not only in aſtronomy but in every branch of mathematical learning, will ever be objects of admiration,—notwithſtanding the great length and labour of the Newtonian proceſs, applied it to twenty-four comets, every one of which afforded a complete proof of the truth of Newton's theory:—but, though the preciſion of this method left nothing to be deſired on that head, its extreme length and difficulty induced ſubſequent mathematicians to ſeek for modes of ſhortening and ſimplifying this laborious proceſs. Almoſt every academy has propoſed ſome branch of the theory of comets as a ſubject for their prize diſſertations; and the genius of nearly every eminent geometrician on the continent has been exerciſed on this curious and intereſting ſubject. In Italy, Fathers Boſcovich and Friſi; in Germany, Lambert and Tempelhoff; in Holland, Struyk; in France, among many others, Clairaut, D'Alembert, Du Sejour, De la Grange, and De la Place; in Ruſſia, the great Euler, and Lexell; have contributed largely to elucidate and to extend our knowlege in this branch of ſcience. Their writings, however, in general, forming part of voluminous academical collections, were acceſſible to few perſons; or, being printed in ſmall tracts, were in danger of being loſt, till M. Pingrè collected their ſcattered rays into one focus, in his great work called *Cometographie*; in which his deep reſearch and critical ſkill as an hiſtorian, and his abilities as a geometrician, are fully apparent.

This country, however, in which the foundation was firſt laid, has unaccountably neglected the aſtronomy of comets; and, ſince the death of Dr. Halley, has produced nothing on the ſubject worthy of notice, except an " Account of the Diſcoveries concerning Comets, with the Way to find their Orbits, and ſome Improvements in conſtructing and calculating their Places," publiſhed in 1757, by Mr. Barker of Lyndon in Rutlandſhire. This excellent little tract contains not only a very accurate and plain account of the Newtonian method of computation, but alſo a table of the parabola; which, in extent, accuracy, and convenience, is equal to any extent; and, till the publication of M. Pingrè's great table of the parabola, in his Cometographie, was far ſuperior to any.

Notwithſtanding that M. Pingrè's work muſt be acknowleged to be very complete, yet its ſize, being too large volumes in quarto, neceſſarily renders it very expenſive; and, being written in a foreign language, it cannot be ſo generally known in this country as it deſerves to be: we were therefore ſtill without a book in our own tongue, which, in a moderate compaſs, and at a moderate price, explained the modern methods of cometary calculations. To ſupply this deficiency is the worthy and ingenious Baronet's deſign in the work before us; which contains a full detail of the two methods that have been given by Father Boſcovich and M. De la Place. The former is an eaſy and expeditious way of approximating to the elements of a comet's orbit from the obſervations of a few days only; which is ſo exact as to enable the obſerver to find the comet again after any interval of bad weather, ſtrong moonlight, or proximity to the ſun: the latter is not only uſeful as a firſt approximation, but will alſo, finally, determine the elements as exactly as the obſervations themſelves will allow.

Sir Henry informs us that M. Boſcovich's method is given from his *Opuſcula*, printed at Baſſano, in 1785, but a few years before his death, in which the learned author had made ſeveral improvements on the account of it which he gave formerly, in the ſeventh volume of the *Mémoires des Sçavans Etrangers.* The valuable method of M. De la Place was given by him in the *Mémoires de l'Academie des Sciences* for the year 1780, where it conſiſts of two parts: the firſt contains the principles on which his method is founded, and the ſecond includes the practical part of it, which is all that is given in the work before us:—but our author does not content himſelf with a mere tranſlation of this part of M. De la Place's *Memoire,* for he gives many uſeful obſervations and explanations of it, and has added an example of the whole proceſs by both methods of calculation, in which every part of the computation is given at full length.

The tables contained in the work are,

1. A table for converting time into decimal parts of a day.

2. A table for reducing decimal parts of a day into hours, minutes, and ſeconds.

3. A table of the motion of comets in a parabolic orbit. The firſt table of this kind was publiſhed by Dr. Halley in 1705 in his "Synopſis of the Aſtronomy of Comets;" and it has been amplified, or put into a different form, by various authors ſince that time. M. Pingré re-computed and extended it, ſo as to make it much more complete than any which had been publiſhed before: but the table given in the work before us was entirely re-computed by M. De Lambre, to a decimal part of a ſecond: he alſo enlarged it conſiderably; and very liberally communicated it to Sir Henry for inſertion. It is calculated to every fourth part of a day from the time of the comet's paſſage by the perihelion, for the firſt 200 days; to every half day for the next 200 days; to every day for the next 300; to every two days and a half from 700 to 1200 days; for every fifth day from 1200 to 1800; for every tenth day from 1800 to 3000; for every twelve days and a half from 3000 to 4000; for every twenty-fifth day from 4000 to 7000; to every fiftieth day from 7000 to 12,000; to every one hundredth day from 12,000 to 24,000; for every two hundredth day from 24,000 to 40,000; to every two hundred and fiftieth day from 40,000 to 48,000; to every five hundredth day from 48,000 to 100,000; and for every one thouſandth day from 100,000 days to 200,000: that is, to more than 540 years!

4. Mr. Barker's excellent table of the parabola, firſt publiſhed in his ingenious tract above mentioned. Here we muſt take the liberty of adding one to the errata which the author has collected with ſo much induſtry and care;—not that the error is of moment, being only Tab. 3. inſtead of Tab. 4. (p. 199.)

(p. 199.): but it may ſerve to ſhew how liable our beſt-founded hopes are to be fruſtrated *, and that we have peruſed the book with ſome attention.

5. A table of abſciſſæ and ordinates, for deſcribing parabolas.

The explanation of the tables is added, with examples of their uſe.

ART. IX. *The Hiſtory, Civil and Commercial, of the Britiſh Colonies in the Weſt Indies.* By Bryan Edwards, Eſq. of the Iſland of Jamaica. 4to. 2 Vols. 2l. 2s. Boards. Stockdale. 1793.

To the philoſophic and contemplative mind, which takes an extenſive ſurvey of paſt eras, and marks the gradations by which mankind have riſen from a ſtate of barbarity to that eminence in the arts and ſciences to which they have attained in the preſent age, a hiſtory of the iſlands that ſo abundantly contribute, by their rich, and we had almoſt ſaid invaluable, produce, to our national grandeur and opulence, muſt be a ſubject highly intereſting to almoſt every claſs of readers. When that ſubject is rendered ſtill more worthy of our attention by the manner in which it is diſcuſſed, by dignity of ſtyle and ſplendor of talents in the hiſtorian, the critic enters on his taſk with pleaſure proportionably increaſed; while the reader, together with the utmoſt gratification, fails not to partake of the moſt important *inſtruction*. Such a taſk now awaits us; and ſuch will be the reward of him who peruſes the publication before us. The author inveſtigates the various topics that ſucceſſively riſe for examination, with the ſpirit of a philoſopher and the enlarged ideas of a true patriot; occaſionally diſplaying the blended knowlege of the naturaliſt, the politician, and the merchant. Mr. Edwards has undertaken this work with the great advantage of having perſonally reſided during many years in the countries which he deſcribes, and of having thoroughly conſidered, as he informs us in his preface, the diſpoſition, temper, and genius of the inhabitants. Without rejecting, therefore, the uſeful labours of his predeceſſors in the hiſtorical line, he promiſes his readers a more original work than has been yet publiſhed; a work founded on *fact*, and not on *theory*; on *experience*, not on *ſpeculation*.

The Hiſtory of the Weſt Indies is divided into ſix books, ſubdivided into numerous chapters. The three books, of which the firſt volume conſiſts, will alone engage our more immediate attention; and poſſibly, becauſe treating of ſubjects more important than the others, a greater portion of that attention than the remainder. At the commencement of the firſt book, the geography and natural hiſtory of the Weſt Indies are the ſubjects of the author's inquiry: in diſcuſſing the former of which he diſplays conſiderable erudition reſpecting that line of ſcience; and he has illuſtrated his deſcription with a very large and valuable chart of the iſlands; relating, alſo, the hiſtory of their gradual population and culture. In inveſtigating the latter ſubject, Mr. Edwards evinces depth of reſearch, as well as a great extent of obſervation; while, with a maſterly pencil, he paints thoſe romantic ſcenes which the face of nature exhibits in tropical regions, where the mountains riſe with bolder elevation, where the ſtorm rages with tenfold terror, and where the rains deſcend with overwhelming violence! We catch, as we read, the enthuſiaſm of the writer in depicting theſe objects of uncommon magnificence: we aſcend with him the loftieſt hills, and ſee the clouds roll beneath us; and we now wander, delighted, in the deep ſhade of thoſe noble groves of cedar and palm, the widely expanding branches of which were intended by Providence to ſhelter the inhabitants from the blaze of a meridian ſun in a fiery climate. Of the author's powers and ſtyle of deſcription, we preſent the reader with the following ſpecimens, in the firſt of which the beauties of a nocturnal ſky, as ſurveyed nearly beneath the line, are diſplayed with the genius of a Claude:

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* Sir Henry, after mentioning in his preface the great pains which he had taken, in the firſt place to avoid errors, and in the ſecond to detect them, adds, 'It is hoped that no error is left undetected.'

'The nights at this ſeaſon are tranſcendently beautiful. The clearneſs of the heavens, the ſerenity of the air, and the ſoft tranquillity in which Nature repoſes, contribute to harmonize the mind, and produce the moſt calm and delightful ſenſations. The moon too in theſe climates diſplays far greater radiance than in Europe: the ſmalleſt print is legible by her light; and in the moon's abſence her function is not ill ſupplied by the brightneſs of the milky-way, and by that glorious planet Venus, which appears here like a little moon, and glitters with ſo refulgent a beam as to caſt a ſhade from trees, buildings, and other objects, making full amends for the ſhort ſtay and abrupt departure of the crepuſculum or twilight.'

Not leſs pictureſque and lively is his account of the great natural alcoves formed by the Ceiba, the Palmets, and the Ficus Indica, or great Banian tree of India, which is likewiſe a native of this region; together with the numerous tribes of animals which ſport in their branches, and reſort to their ſhade. Of the trees growing in the Weſt Indies, he obſerves that,

'The Papaw and the Palmeto* are, without doubt, the moſt graceful

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'* The ſpecies here meant (for there are ſeveral) is the palmeto-royal, or mountain-cabbage. Ligon mentions ſome, at the firſt ſettle-graceful of all the vegetable creation. Others continue to bud, bloſſom, and bear fruit throughout the year. Nor is it undeſerving notice, that the great Father of mankind has diſplayed his goodneſs even in the ſtructure and formation of the trees themſelves; for, the foliage of the moſt part ſpringing only from the ſummit of the trunk, and thence expanding into wide-ſpreading branches, cloſely but elegantly arranged, every grove is an aſſemblage of majeſtic columns, ſupporting a verdant canopy, and excluding the ſun, without impeding the circulation of the air. Thus the ſhade, at all times impervious to the blaze, and refreſhed by the diurnal breeze, affords, not merely a refuge from occaſional inconveniency, but a moſt wholeſome and delightful retreat and habitation.

'Such were theſe orchards of the ſun, and woods of perennial verdure; of a growth unknown to the frigid clime and leſs vigorous ſoil of Europe; for what is the oak compared to the cedar or mahogany, of each of which the trunk frequently meaſures from eighty to ninety feet from the baſe to the limbs? What European foreſt has ever given birth to a ſtem equal to that of the ceiba *, which alone, ſimply rendered concave, has been known to produce a boat capable of containing one hundred perſons? or the ſtill greater fig, the ſovereign of the vegetable creation,—itſelf a foreſt †?

'The majeſtic ſcenery of theſe tropical groves was at the ſame time enlivened by the ſingular forms of ſome, and the ſurpriſing beauty of others of the inferior animals which poſſeſſed and peopled them. Although theſe will be more fully deſcribed in the ſequel, a few obſervations which at preſent occur to me, will, I hope, be forgiven. If it be true, that in moſt of the regions of the torrid zone the heat of the ſun is, as it were, reflected in the untameable fierceneſs of their wild beaſts, and in the exalted rage and venom of the numerous ſerpents

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ment of Barbadoes, about 200 feet in height; but Mr. Hughes obſerves, that the higheſt in his time, in that iſland, was 134 feet. I am inclined to believe, that I have ſeen them in Jamaica upwards of 150 feet in height; but it is impoſſible to ſpeak with certainty without an actual meaſurement.'

'* The wild cotton tree.'

'† This monarch of the woods, whoſe empire extends over Aſia and Africa, as well as the tropical parts of America, is deſcribed by our divine Poet with great exactneſs:

> 'The fig-tree, not that kind for fruit renown'd,
> But ſuch as at this day to Indians known
> In Malabar and Decan, ſpreads her arms,
> Branching ſo broad and long, that in the ground
> The bearded twigs take root, and daughters grow
> Above the mother tree, *a pillar'd ſhade,*
> *High over-arch'd, and echoing walks between!*' Par. Loſt, B. IX.

It is called in the Eaſt Indies the *banyan-tree*. Mr. Marſden gives the following account of the dimenſions of one, near Manjee, twenty miles weſt of Patna in Bengal: Diameter, 363 to 375 feet; circumference of the ſhadow at noon, 1116 feet; circumference of the ſeveral ſtems, in number fifty or ſixty, 921 feet. Hiſt. Sumatra, p. 131.'

with which they are infeſted, the Sovereign Diſpoſer of all things has regarded the iſlands of the Weſt Indies with peculiar favour; inaſmuch as their ſerpents are wholly deſtitute of poiſon, and they poſſeſs no animal of prey, to deſolate their vallies. The crocodile, or alligator, is indeed ſometimes diſcovered on the banks of their rivers; but notwithſtanding all that has been ſaid of its fierce and ſavage diſpoſition, I pronounce it, from my own knowledge, a cautious and timid creature, avoiding, with the utmoſt precipitation, the approach of man. The reſt of the lizard kind are perfectly innocent and inoffenſive. Some of them are even fond of human ſociety. They embelliſh our walks by their beauty, and court our attention by gentleneſs and frolic; but their kindneſs, I know not why, is returned by averſion and diſguſt. Anciently the woods of almoſt all the equatorial parts of America abounded with various tribes of the ſmaller monkey; a ſportive and ſagacious little creature, which the people of Europe ſeem likewiſe to have regarded with unmerited deteſtation; for they hunted them down with ſuch barbarous aſſiduity, that in ſeveral of the iſlands every ſpecies of them has been long ſince exterminated. Of the feathered race too, many tribes have now nearly deſerted thoſe ſhores where poliſhed man delights in ſpreading univerſal and capricious deſtruction. Among theſe, one of the moſt remarkable was the flamingo, an elegant and princely bird, as large as the ſwan, and arrayed in plumage of the brighteſt ſcarlet. Numerous, however, are the feathered kinds, deſervedly diſtinguiſhed by their ſplendour and beauty, that ſtill animate theſe ſylvan receſſes. The parrot, and its various affinities from the maccaw to the perroquet, ſome of them not larger than a ſparrow, are too well known to require deſcription. Theſe are as plentiful in the larger iſlands of the Weſt Indies as the rook is in Europe. But the boaſt of American groves is doubtleſs the colibry, or humming bird; of the brilliance of whoſe plumage no combination of words, nor tints of the pencil, can convey an adequate idea. The conſummate green of the emerald, the rich purple of the amethyſt, and the vivid flame of the ruby, all happily blended and enveloped beneath a tranſparent veil of waving gold, are diſtinguiſhable in every ſpecies, but differently arranged and apportioned in each. Nor is the minuteneſs of its form leſs the object of admiration, than the luſtre of its plumage; the ſmalleſt ſpecies not exceeding the ſize of a beetle, and appearing the link which connects the bird and inſect creation.'

Theſe ſpecimens, we think, fully prove the truth of our preceding aſſertions in reſpect to the ſtyle, talents, and ſcience, diſplayed in this work: we paſs on, therefore, to the ſecond chapter, in which the hiſtory itſelf commences with an account of the *Caribees*, or *Charaibes*, the antient poſſeſſors of theſe iſlands, and the people from whom they derived their name. We muſt here remark that Dr. Robertſon, in his Hiſtory of America, had already greatly ſmoothed the way for an hiſtorian of the Weſt Indies. That elegant writer places the firſt diſcovery of the Caribee or Windward Iſlands, by Columbus, in 1493, and in his ſecond voyage to explore the newly-found world.

ves as of a ferocious and predatory diſ-
ing in the guilty banquet of human
ons, Columbus actually found "relicts
which they had made upon the bodies of
war *." Rochefort, in his account of
es theſe Caribees to have been originally
North America; and deſcribes them as
n Indians driven from the continent to the
Mr. Edwards conceives them rather to be
h American colony; a circumſtance which
confirm. Nor does he think Hornius to-
of credit, when he aſſigns to them an orien-
.) This chapter concludes with an highly
tion of theſe ſavages, their national manners,
, and ſuch political and religious inſtitutions
fabricate; of all which we preſent our readers
ing conciſe epitome.

the character of a *Charaibe* marks him for a
the antipathy which this fierce race bears to the
nd more cultivated natives of the larger iſlands of
Cuba, and Jamaica; his robuſt and muſcular
towering independent ſpirit, diſdainful of reſtraint,
nt under calamity; his dreadful feaſt on human
the inciſions which he makes on his ſcarified body,
ernately with *black* and *crimſon*, to render him terrific
emies in battle; all conſpire to proclaim him an *exotic*,
d either by deſign or accident from ſome diſtant
d bearing with him to his new abode the interminable
ns of his primitive *caſt*; (p. 35.) A Charaibe
s educated amid accumulated toils and ſufferings. One
earlieſt maxims inculcated on his tender mind was to
quite pain without murmuring:—like the Spartan
at the altar of Diana, he was ſcourged until agonizing
was nearly exhauſted: but no ſigh was heard, no tear
n to fall; for, if the ſeverities which he ſuſtained occa-
the leaſt ſign of weakneſs or ſenſibility, he was diſgraced
ver. Public honours and national rewards crowned the
de that never ſhrunk from inflicted torture: above all
s, he was taught to cheriſh an inexorable hatred, and an in-
e thirſt of revenge, againſt his natural enemy the *Arrow-*
the inhabitants of Hiſpaniola, Cuba, and Jamaica. When
mature years called the Charaibe to the field, ſtripes, burn-
and ſuffocation, conſtituted the teſt of him who was to
d the national troops to action. His heart thus hardened, and

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* See Hiſtory of America, vol. i. p. 165, Oct. edit. 1788.

his nerves thus ſteeled, he beheld the unbounded carnage of his foes without the leaſt remorſe, nor checked his ſavage ſquadrons in the mid career of their ſanguinary vengeance. Of their political maxims, one very prominent but diſguſting feature is diſplayed in that abject vaſalage in which the Charaibes keep their women. They are mere houſehold drudges through life, and are denied even the privilege of *eating* in the preſence of the tyrant huſband. Mr. Edwards, on this ſubject, very juſtly obſerves that 'the firſt viſible proof that a people are emerging from ſavage manners is a diſplay of tenderneſs towards the female ſex.'—Few arts and manufactures can be ſuppoſed to flouriſh among ſavages; yet they ingeniouſly manufacture a ſubſtantial kind of cotton cloth, which they ſtain with various colours, and of which they make hammocks, or hanging beds; they alſo fabricate ornamental veſſels of baked clay; they work very elegant baſkets of the fibres of the palmeto leaf; and their bows and arrows are finiſhed with ſingular ſkill and neatneſs. In reſpect to their theology, the life of the Charaibe is not paſſed without acts of devotion paid to the univerſal Father. In every cottage is erected a ruſtic altar, compoſed of banana leaves and ruſhes, on which they offer to the Deity the earlieſt of their fruits, and the choiceſt of their proviſions. His religion, in fact, however, is a religion of terror; in part, perhaps, the reſult of the tremendous irregularities of the climate. They mark an avenging Deity amid the madneſs of the hurricane, and amid the convulſions occaſioned by frequent earthquakes. In the loud thunder of the tropic, the voice of the incenſed Deity is heard, while his arm in imagined vengeance launches the lightning which fires the ſtanding fields of ripening corn, and annihilates the promiſing harveſt.

In the third chapter of this book we are introduced to a very different race, the mild and peaceable inhabitants of Hiſpaniola, Cuba, Jamaica, and Porto Rico; who are conſidered by their implacable enemies, the Charaibes, as direct deſcendants of the Arrowauks, a people of Guiana. Mr. Edwards is inclined to give credit to this traditional hiſtory of their origin; and he inveighs with honeſt indignation againſt the atrocities committed by the Spaniards at their firſt ſettlement on theſe iſlands; under whoſe deſtructive ſwords three millions of their fellow-creatures (for ſuch, at a moderate calculation, was the number of the natives whom they found in them,) have been nearly exterminated. Theſe were in perſon no leſs robuſt than the Charaibe, in ſtature taller, and more graceful in the proportion of their limbs; their complexion was a clear brown, their hair black, but not curled, the face broad, the noſe flat, and their eyes beamed with good nature, and were the happy index of a compaſſionate and benevolent heart. Unlike the ſavage Charaibe, who deſpiſed and oppreſſed the female ſex, the natives of theſe iſlands were a race who delighted in the ſoft intercourſe of love. Full of vivacity and mutual affection, they continued the airy dance, in which they were ſo well formed to excel, from evening until dawn; keeping time by the reſpective motion of their hands, feet, and bodies, and ſinging all the while hiſtorical ſongs in honour of deceaſed heroes, or chaunting holy hymns in praiſe of the Deity. When the Spaniards firſt viſited Hiſpaniola, the whole iſland was divided into five great kingdoms. The ſovereigns of theſe kingdoms were called *Caciques*: their power over the ſubject was abſolute; and they were regarded with almoſt idolatrous veneration. The people ſeem to have admitted the *divine right* of kings; for, ſays our author, ‘ oppoſition to the ſupreme authority was conſidered as *impious*.’ They were not leſs ſlaves to ſuperſtition than their enemies the Charaibes: they admitted a plurality of inferior deities, but acknowleged one ſupreme preſiding *Numen*; concerning whom, however, they entertained the moſt extravagant, diſcordant, and even puerile conceptions. A haughty prieſthood and a deſpotic monarchy ſeem to have immemorially holden in chains this unoffending race.—In reſpect to arts and ſciences, the laſt ſubject of general conſideration in this chapter, they excelled in agriculture and the manufacture of cotton cloth: they were not unſkilled in the fabrication of various ſpecies of elegant pottery; and they conſtructed ſailing veſſels of uncommon magnitude and great convenience. The author concludes this part with a juſt and animated invective againſt thoſe writers, not excepting even Dr. Robertſon, who have attempted to palliate and gloſs over the horrible enormities of the Spaniards on their conqueſt of the newly diſcovered world.

The fourth and final chapter of the firſt book diſcuſſes the natural hiſtory of the animals and vegetables peculiar to theſe iſlands; and to amateurs in that line of ſcience the peruſal will not fail to afford great variety of matter, at once novel and intereſting: but we have too wide a field before us to enter into any very extenſive details on this head. The animals are of eight ſorts, the names of which are enumerated by Mr. Edwards: but, as thoſe names vary according to the different dialects prevailing in theſe iſlands, we decline inſerting them. They are at preſent for the moſt part exterminated, but, our author aſſerts, were evidently the ſame with thoſe that are to be found in Guiana. This circumſtance Mr. Edwards mentions as an additional proof that the Windward Iſlands were in reality peopled from South and not from North America. The iguana, (a ſpecies of lizard,) and the mountain crab, are the moſt remarkable among them; and the hiſtory of the latter is given at ſome length, in profeſſed extracts from the writings of others. Theſe latter animals live in the mountains in a kind of orderly ſociety, and, at certain periods of the year, ſally forth from their lurking holes in the clifts of rocks and the ſtumps of hollow trees, commencing a long and tedious journey to the ſea-ſhore, where they depoſit their ſpawn. They march in a body of ſome millions together, and direct their progreſs in a right line to the ſpot of their deſtination. No geometrician could obſerve a more even courſe; and, ſhould a houſe intervene, they attempt to ſcale the walls 'to keep the unbroken tenor of their way.' Both the iguana and the mountain-crab are delicious food, and are among the higheſt dainties of a Weſt Indian table. The regions of the water and the air in the Weſt India iſlands are ſtill more abundant in uncommon productions. Innumerable birds and inſects of the moſt beautiful plumage and the ſweeteſt note tenant the latter; the ſea and the rivers produce an infinite ſtore of fiſh, exceedingly well taſted, and of wonderful variety; the woods and marſhes abound with wild fowl exquiſite in flavour, among which the delicate ortolan, a native of the Weſt Indies, takes the lead. Nature has ſtocked theſe happy iſlands with every luxury that an epicure can deſire: but ſhe has principally exerted her power in the vegetable world, where the moſt luſcious fruits ſpontaneouſly ſpring up, the juicy pulp of which at once delights and regales the parched inhabitant of the tropic.

To this book is ſubjoined an appendix, in which Mr. Edwards attempts to prove that the Charaibe, according to his former ſurmiſe, is of oriental extraction. On this ſubject, having ourſelves read Hornius concerning the origin of the Americans, with attention, we are able to bear teſtimony to the fidelity of Mr. E.'s repreſentation of that author's ſentiments; and we approve *many* of the arguments which he has adduced to maintain his poſition. The argument, however, is of a very extenſive nature, and requires for its ſupport much ſtronger evidence, and far greater toil of hiſtorical reſearch, than can be diſplayed in an appendix of a few pages. We could wiſh Mr. Edwards to reſume the inveſtigation of this curious ſubject; to travel once more over the chain of iſlands which are now known to exiſt between the north of Aſia and America; and to contemplate a race wonderfully reſembling his Charaibe cannibals. He will comprehend our meaning when we refer him to Herodotus, the hiſtorian whom he ſo much admires, and who informs us that there were Aſiatic as well as African *Æthiopians*; (probably colonies from thoſe parts of Æthiopia which border on the Arabian gulph, and which are expreſsly ſaid to have been inhabited by *Anthropophagi*, or man-eaters;) that they were armed with bows made of the *palm-tree*; and he adds, which is very remarkable, that, when they went to battle, they alſo painted their bodies of a red colour; ſtaining themſelves with μιλτῳ, vermilion [*].

In the ſecond book, we paſs from general deſcription to particular hiſtory, commencing with that of Jamaica. This fine iſland was diſcovered by Columbus in his ſecond voyage to the new world, but was not extenſively explored by that navigator until his fourth and laſt voyage, when the iſland, which he had diſcovered nine years before, afforded him ſhelter from ſhipwreck. During a century and a half, little important occurs in the Spaniſh hiſtory of this ſettlement. It would have been a fortunate circumſtance for the credit of the Spaniſh nation, had their early tranſactions in the other ſettlements of the new world been directed by the ſame humane principles which influenced the conduct of Don Juan de Eſquival in his government of this iſland. Eſquival, however, continued but a few years in his government; and there is too much reaſon to believe that the work of blood began almoſt immediately after his death. The wretched inhabitants, to the amount of 60,000, on the moſt moderate eſtimate, were cut off; and not a ſingle deſcendant of the antient aboriginal families remained on this iſland when the Engliſh took poſſeſſion of it in 1655.

In the ſecond chapter of this book, Mr. E. defends the vigorous proceedings of the protector Cromwell toward the Spaniards at that era, againſt the reproaches of Mr. Hume; and he ſtrengthens his defence by long and pertinent quotations from the ſtate-papers of Secretary Thurloe. With the following account of the ſtate of the iſland, when it was taken by the Engliſh, this ſecond chapter terminates; and we not only heartily join in the concluding ſentiment expreſſed in it, but, could our feeble voice reach the thrones of kings, we would recommend a due conſideration of the important moral contained in it to the potentates who have been ſo iniquitouſly engaged in partitioning out the diſtracted kingdom of Poland:

> 'Upon the whole, although the Spaniards had poſſeſſed the iſland a century and a half, not one hundredth part of the plantable land was in cultivation when the Engliſh made themſelves maſters of it. Yet the Spaniſh ſettlers had no ſooner exterminated, in the manner we have ſeen, the original proprietors, than they had recourſe, with their neighbours of Hiſpaniola, to the introduction of ſlaves from Africa. We are told that the number of negroes in the iſland, at the time of its capture, nearly equalled that of the Whites. It is not eaſy to diſcover to what uſeful purpoſe the labour of theſe Blacks was ap-

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[*] See Herodotus, lib. 7. p. 465. Edit. Steph. 1692.

plied. The ſloth and penury of the Spaniſh planters, when the Engliſh landed, were extreme. Of the many valuable commodities which Jamaica has ſince produced in ſo great abundance, ſome were altogether unknown, and of the reſt the inhabitants cultivated no more than were ſufficient for their own expenditure. Their principal export, beſides cacao, conſiſted of hogs-lard and hides. The ſale of theſe articles, and ſupplying the few ſhips that touched at their ports with proviſions, in barter for European manufactures, conſtituted the whole of their commerce; a commerce which the ſavages of Madagaſcar conduct with equal ability and ſucceſs. They poſſeſſed nothing of the elegancies of life, nor were they acquainted even with many of thoſe gratifications which, in civilized ſtates, are conſidered as neceſſary to the comfort and conveniency of it. They were neither poliſhed by ſocial intercourſe, nor improved by education; but paſſed their days in gloomy languor, enfeebled by ſloth and depreſſed by poverty. Having at the ſame time but little or no connection with Europe, nor the means of ſending their children thither for education (a circumſtance that might have introduced among them, from time to time, ſome portion of civility and ſcience) they had been for many years in a ſtate of progreſſive degeneracy, and would probably, in a ſhort time, have expiated the guilt of their anceſtors, by falling victims themſelves to the vengeance of their ſlaves. Time indeed had wrought a wonderful change in the manners and diſpoſitions of all the Spaniſh Americans. It muſt however be acknowledged, that if they poſſeſſed not the abilities of their forefathers, they were unſtained with their crimes. If we find among them no traces of that enterpriſing genius, that unconquerable perſeverance, that contempt of toil, danger, and death, which ſo wonderfully diſtinguiſhed the great adventurers, who firſt explored and added a new hemiſphere to the Spaniſh dominion; we muſt own at the ſame time that they were happily free from their guilty ambition, their remorſeleſs fanaticiſm, and frantic cruelty. But, whatever was their character, it is impoſſible to juſtify the hard terms impoſed by the Engliſh commanders on the poor ſettlers in Jamaica, in requiring them to deliver up their ſlaves and effects, and quit the country altogether. They pleaded that they were born in the iſland, and had neither relations, friends, nor country elſewhere, and they declared that they were reſolved to periſh in the woods rather than beg their bread in a foreign ſoil. This was their final anſwer to the propoſitions of Venables, the Engliſh General, nor could they be brought again to enter into any treaty. The reſiſtance they afterwards made againſt the efforts of our troops to expel them from the iſland may furniſh this important leſſon to conquerors—that even victory has its limits, and that injuſtice and tyranny frequently defeat their own purpoſes.'

The third chapter continues the civil hiſtory of this ſettlement to the cloſe of the year 1728, and here Mr. Edwards has ſhewn his judgment by dwelling only on the great and intereſting objects of national inquiry, without entering into tedious and diſguſting minutiæ. What was neceſſary to be detailed in this way is thrown into ample notes, and into a very extenſive appendix at the end of this book; which will be found uſeful to the planter and the merchant, but does not materially concern the generality of readers. The fourth chapter again introduces us to a ſurvey of the works of nature;—of nature in her moſt magnificent walk, and in her richeſt attire. We here find depicted in vivid colours the particular aſpect which Jamaica preſents to view. Its ſoil and various productions, its rivers and medicinal ſprings, its ores, grain, graſſes, and peculiar fruits, are ſucceſſively and ably treated. The author's account of the vaſt range of hills called the *blue mountains* is too impreſſive on our minds to be omitted:

> 'On the ſouthern ſide of the iſland, the ſcenery, as I have before obſerved, is of a different nature. In the landſcape we have treated of, the prevailing characteriſtics are variety and beauty: in that which remains, the predominant features are grandeur and ſublimity. When I firſt approached this ſide of the iſland by ſea, and beheld, from afar, ſuch of the ſtupendous and ſoaring ridges of the blue mountains, as the clouds here and there diſcloſed, the imagination (forming an indiſtinct but awful idea of what was concealed, by what was thus partially diſplayed) was filled with admiration and wonder. Yet the ſenſation which I felt was allied rather to terror than delight. Though the proſpect before me was in the higheſt degree magnificent, it ſeemed a ſcene of magnificent deſolation. The abrupt precipice and inacceſſible cliff had more the aſpect of a chaos than a creation; or rather ſeemed to exhibit the effects of ſome dreadful convulſion, which had laid nature in ruins. Appearances however improved as we approached; for amidſt ten thouſand bold features, too hard to be ſoftened by culture, many a ſpot was ſoon diſcovered where the hand of induſtry had awakened life and fertility. With theſe pleaſing intermixtures, the flowing line of the lower range of mountains (which now began to be viſible, crowned with woods of majeſtic growth) combined to ſoften and relieve the rude ſolemnity of the loftier eminences; till at length the ſavannas at the bottom met the ſight. Theſe are vaſt plains, clothed chiefly with extenſive cane-fields; diſplaying, in all the pride of cultivation, the verdure of ſpring blended with the exuberance of autumn, and bounded only by the ocean; on whoſe boſom a new and ever-moving picture ſtrikes the eye; for innumerable veſſels are diſcovered in various directions, ſome crowding into, and others bearing away from, the bays and harbours with which the coaſt is every where indented. Such a proſpect of human ingenuity and induſtry, employed in exchanging the ſuperfluities of the Old World, for the productions of the New, opens another, and, I might add, an almoſt untrodden field, for contemplation and reflection.'

A catalogue of the foreign plants in the public botanical garden of Jamaica concludes this intereſting portion of the work, in which the author ſeems to have determined to leave no uſeful nor engaging object of rational inquiry uninveſtigated.

Chapter V. diſcuſſes the topography of the iſland, and relates principally to its internal regulations, government, commerce, revenues, and rate of exchange; topics of great importance to who may have connections, or engagements, in that he globe, but not generally intereſting; we therefore to the conſideration of the Third Book, in which is the hiſtory of the other iſlands in our poſſeſſion; and Barbadoes.

does was originally diſcovered by the Portugueſe in their from Braſil. The Charaibes, for we are now returned mains of thoſe ſavages, had taken poſſeſſion of it, and ted it, for reaſons which Mr. E. cannot divine. The ſe ſtocked it with a breed of ſwine, and likewiſe deſerted ct, according to every account of this iſland yet received, e moſt ſavage and deſolate of all the Charaibean iſlands. liſh, who took poſſeſſion of it about 1624, found it ſo totalrown with large wood of a peculiarly hard and ſtubborn at it ſeemed to defy the efforts of human induſtry to land and fertilize it; Barbadoes, however, in 1670, ſidering its ſize, one of the moſt populous: it could then 50,000 white, and more than 100,000 black inhabitants, oduce was in proportion. A ſeries of diſaſters, ſince that ave combined to thin its inhabitants, and to ruin its :—it has been more ravaged by hurricanes than any other. ital of this iſland, (ſays our author,) was ſcarcely riſen aſhes to which it had been reduced by two dreadful en it was torn from its foundations, and the whole made a ſcene of deſolation, by the ſtorm of 1780, in 326 of the inhabitants miſerably periſhed. Another evil depreſſes the commercial genius of this place, hich the worthy and liberal author bitterly exclaims: heavy impoſition of 4½ *per cent.* on their exported prohich, though he acknowleges it to have been *nominally* by themſelves, was moſt aſſuredly obtained by fraud eſſion.

ext object of the hiſtorian's conſideration is Grenada, d by Columbus in 1438, and colonized by the French a Parquet in 1650. The French committed ſanguinary s ſcarcely leſs flagrant than thoſe of the Spaniards; e frequently repulſed with great vigour and ſpirit by the bodied natives; and many ſevere conflicts took place e latter were exterminated, which was the reſult of ſt. Grenada was ceded to the Engliſh in 1763: it was nd re-taken by the French under D'Eſtaing in 1779; gain finally reſtored to the Engliſh government in 1783. ory of Grenada is concluded with an account of its prelation, productions, and exports; for which we muſt he work.

St. Vincent, with its dependencies, and Dominica, form the next object of theſe hiſtorical reſearches. In theſe iſlands, the Charaibes long maintained their independence;—an independence founded on the ſecurity which they derived from the mutual jealouſies and avarice of the invaders who ſubjected their brethren in the neighbouring iſlands. At length the contending parties, France and England, conſented to divide the ſpoil; and, by the treaty of Paris in 1763, the three iſlands of St. Vincent, Dominica, and Tobago, were aſſigned to Great Britain, and St. Lucia to France, in full and perpetual ſovereignty, without any more mention of the Charaibes than if no ſuch people ever exiſted. St. Vincent was captured by the French in 1779, but was reſtored to England at the general pacification in 1783. The Charaibes that remain, the miſerable relic of a mighty nation, are diſtinguiſhed into two claſſes, the *black* and the *yellow*. The black, however, are not properly Charaibes: they are negroes who were caſt on this ſhore from the wreck of a Guineaman about a century ago, and who formed themſelves into a ſettlement in the mountains; becoming, by degrees, formidable both to the Aborigines and the French invaders. The African ſettlers, in frequent conflicts with the natives, have almoſt deſtroyed them; and the race of genuine Charaibes is likely, from the continuance of theſe wars, to be ſpeedily and utterly extinct. The report, inſerted in p. 396, of Captain Braithwaite's attempt, about forty years back, by mild and benevolent meaſures, to gain an eſtabliſhment on this iſland, deſerves notice, becauſe it is almoſt an *unique* of the kind; being totally adverſe to the general European method of colonizing the iſlands of the Weſt Indies. Dominica was diſcovered by Columbus on the Lord's day; and from that circumſtance it derived its name: but neither does the hiſtory of this iſland, nor that of the Leeward Charaibean Iſlands, St. Chriſtopher's, Nevis, Antigua, and Montſerrat, afterward diſcuſſed by Mr. Edwards, offer any thing ſufficiently attractive to induce us to enlarge our obſervations on the volume before us; except to inform the botanical reader that, in an appendix to it, is contained a catalogue of the exotic plants flouriſhing in the garden of the late Hinton Eaſt, Eſq. of Jamaica; an accumulation of ſuch rare and coſtly plants, the produce of every region in the world, as does honour to the memory of the indefatigable collector; and the method of the arrangement of the plants enumerated in it is not leſs judicious than the catalogue itſelf is valuable.

[*To be continued.*]

ART. X. *Biographia Britannica:* or, the Lives of the moſt eminent Perſons who have flouriſhed in Great Britain and Ireland, from the earlieſt Ages, to the preſent Times: collected from the beſt Authorities, printed and manuſcript, and digeſted in the Manner of Mr. Bayle's Hiſtorical and Critical Dictionary. The Second Edition, with Corrections, Enlargements, and the Addition of new Lives: By Andrew Kippis, D.D. F.R.S. and S.A. with the Aſſiſtance of the Rev. Joſeph Towers, LL.D. and other Gentlemen. Vol. V. Folio. pp. 710. 1l. 11s. 6d. in Sheets. Longman, &c. 1793.

WE congratulate the public on the appearance of the preſent volume, which the labours of Dr. Kippis and his aſſociates in this great undertaking have enriched equally with any of the preceding; though we were led to apprehend, from his preface to the fourth volume, wherein he declares that he then relinquiſhed all future reſponſibility reſpecting this work, that he contrary would have been the caſe.—That our readers may e made acquainted with the contents of this volume, and with he names of thoſe perſons to whom the editors are indebted for any valuable communications, we ſhall inſert the preface:

'Although, from the extenſive nature of the preſent work, I have eclined being anſwerable to the public for the ſpecific times in which e ſucceſſive parts of it ſhall appear, it may not be amiſs to obſerve, at this fifth volume would undoubtedly have been given to the orld at leaſt ſix months ſooner, had not peculiar and temporary cirmſtances made ſuch demands upon the printer, and, indeed, upon inters in general, that undertakings of a permanent kind were liged to ſubmit to a conſiderable degree of interruption. One adntage, however, ariſes even from delay, which is, that, in conſeence of new publications, ſuch a continual acceſſion is afforded to e treaſures of Biography as contributes to render our Repoſitory ore inſtructive and valuable.

'This volume preſents an additional ſet of friends, to whom, for eir aſſiſtance, my thanks are particularly due. The articles of r. Day, Mrs. Delany, Mr. Orton under Dr. Doddridge, Archſhop Dolben, Profeſſor Duncan, Mr. William and Mr. John Dunmbe, Dr. John Edwards, and Dr. Thomas Edwards, of Coventry, ill ſhew how much I am indebted to the communications of the te Mrs. Day and William Lowndes, Eſq.; George Keate and Court ewes, Eſqrs.; the Rev. Mr. Stedman, Vicar of St. Chad's, Shrewſry; John Engliſh Dolben, Eſq.; Mrs. Duncombe, of Canterbury, d Anthony Highmore, Eſq.; Dr. Gerrard, Profeſſor of Divinity. King's College, Aberdeen; an anonymous Benefactor, whom I ve reaſon to believe to be a perſon of very high rank in the church; d Dr. Edwards, of Cambridge, and the Rev. Peter Emans.

'To Mr. Park, of Piccadilly, I muſt pay my grateful acknowdgements, not only for his information relative to Drummond of awthornden, but for a ſeries of Addenda to various articles in the receding volumes. Theſe I have thought proper to inſert ſeparately, t the end of my own Addenda.

'The obligations I have received have extended not ſolely to occaſional aſſiſtance, but, in ſeveral caſes, to the gratuitous communication of entire articles. To Dr. Diſney I owe the account of the Rev. John Diſney. The Life of Humphrey Ditton was ſent me by Mr. Newton, of New Ormond Street. For the article of Dr. Daniel Duncan, and the curious narrative of the Duncan Family, I am obliged to the Rev. Dr. John Duncan, rector of South-Warmborough, Hants. The account of Sir Richard Fanſhawe has been compoſed, at my particular requeſt, by Edmund Turnor, jun. Eſq. of Panton, in Lincolnſhire, who is deſcended from a branch of the family. All theſe articles will, I doubt not, be judged to be valuable parts of the preſent volume.

'The curious Life of Sir John Faſtolff, which was elaborately, but awkwardly, written by Mr. Oldys, Richard Gough, Eſq. has condeſcended to new-model. In doing this, Mr. Gough has not only made uſe of Mr. Oldys's materials, but has enriched the account with much additional information, ariſing from his ſuperior and eminent knowledge in whatever relates to Antiquarian Literature.

'One gentleman is yet remaining, to whom my acknowledgments are eſpecially due. The gentleman I mean is the Rev. Francis Henry Egerton, rector of Whitchurch, in Shropſhire, and prebendary of Durham, who has favoured me with the accurate and elaborate life of his great anceſtor, the Lord Chancellor Egerton. This is, in every reſpect, ſo much ſuperior to the article concerning his Lordſhip in the former edition, that it will juſtly be regarded as an important acceſſion to the Biographia.

'There is one article, from the length of which I am apprehenſive of being charged with ſome degree of partiality, ariſing from my particular profeſſion and connections. It is the life of Dr. Philip Doddridge. What I have to ſay, by way of apology, is as follows: Firſt, Having been requeſted to write a life of that eminent divine, to be prefixed to the ſeventh edition of his Family Expoſitor, and this being (though with conſiderable acceſſions of new matter), in a great meaſure, an abridgement of Mr. Orton's Memoirs, I found that to abridge my own account ſtill farther would render it leſs intereſting than in its preſent form. Secondly, The narrative contains much information relative to the Proteſtant Diſſenters during the period in which Dr. Doddridge flouriſhed; and the hiſtory of ſects conſtitutes a part of the general eccleſiaſtical and literary hiſtory of any country. Thirdly, The Doctor is a divine who is held in ſuch great reputation by the Clergy and Laity of the Church of England, that there is reaſon to believe, that a copious account of him will be as acceptable to *them* as to thoſe of his own denomination. Fourthly, There are interſperſed, through the narrative, various anecdotes reſpecting ſeveral of the moſt dignified and diſtinguiſhed ornaments of the eſtabliſhed religion. Fifthly, Nothing will be found in the article which can give juſt cauſe of offence to any party of Chriſtians. And, ſixthly, Having been a pupil of Dr. Doddridge, and highly favoured by him; and regarding his memory with the utmoſt gratitude, reverence, and affection, as my benefactor, friend, and father; if theſe circumſtances have led me aſtray, it can only be ſaid, that the feelings of the heart have been ſuperior to the dictates of the underſtanding. Should theſe conſiderations not be deemed of ſufficient force to conſtitute my vindication, I ſhall patiently, and even cheerfully, ſubmit to any cenſures that may be paſſed upon me.

'It is with ſome degree of confidence that I offer to public inſpection a volume which contains fifty new lives, and additions (ſeveral of them very large) to almoſt forty old articles. In ſo complicated a work, there will undoubtedly occur various errors and defects; and diverſities of judgment will be formed concerning different objects. But if, on the whole, it ſhall appear that there is not any diminution of diligence or candour in the preſent volume, and that it contains no ſmall ſtore of Hiſtorical, Biographical, Miſcellaneous, and Literary, Information, the Editor has no doubt of receiving that approbation with which the labours of himſelf and his co-adjutors have hitherto been indulged.'

This volume begins with the life of John Davis, a celebrated navigator in the ſixteenth century, and concludes with that of Sir John Faſtolff. We were happy to find, in the life of Richard Dawes, the author of the Miſcellanea Critica, ſome account of Mr. Anthony Blackwall, to whom the world was obliged for many learned publications, and, among the reſt, for the Defence and Illuſtration of the Sacred Claſſics. We always thought that his name deſerved a place in the Biographia Britannica, and we are glad to obſerve that what we before conſidered as an omiſſion is now ſo ably ſupplied.

We underſtand that the ſixth volume of this extenſive undertaking is in great forwardneſs.

Art. XI. *Two Letters on the Savage State*, addreſſed to the late Lord Kaims. By David Doig, LL.D. F.S.S.A. Maſter of the Grammar School, Stirling. Crown 8vo. pp. 157. 2s. 6d. ſewed. Robinſons.

The intention of the preſent letters is to conteſt the theory of the late Lord Kaims, as delivered in his Sketches of Man; and Dr. Doig addreſſes his Lordſhip in a candid, calm, and philanthropic temper and ſtyle. Though publiſhed in 1792, the firſt of theſe letters was written in December 1774, and the ſecond in March 1775. The author appears to be a ſincere inquirer after truth; and, whatever his ſucceſs may be, his intentions are evidently pure. His cauſe of oppoſition to Lord Kaims is thus ſtated in the preface:

'The moſt important point, about which he [the author] differed in opinion from his Lordſhip, is the univerſality of the Savage State in the earlieſt ages of the world; a doctrine which the author of the Sketches has not only aſſumed as true, but which he has made the baſis of his philoſophy of human nature.

'It is needleſs to obſerve that he, who believes mankind to have raiſed themſelves from the ſtate of abſolute ſavagiſm to that of civilization, muſt entertain ideas of the powers of the human mind very different from thoſe entertained by him, who believes the race to have been originally civilized. This laſt-mentioned opinion had been long the author's; and of courſe the theory of human nature, which he had framed to himſelf, was in many reſpects the reverſe of that which had ſo recently been detailed in the Sketches.'

We cannot give a more ſatisfactory ſummary of the arguments adduced by Dr. Doig, in ſupport of his own opinion, than he has himſelf delivered, at the concluſion of the work. This ſummary, therefore, we ſhall quote, and content ourſelves with offering a few queries.

'1ſt, The more popular and extenſive kingdoms and ſocieties were civilized at a period prior to the records of hiſtory: the preſumption therefore is, that theſe were civilized from the beginning.

'2d, No people who were once in a cultivated ſtate, and, in proceſs of time, degenerated into the ſavage or barbarous ſtate, have ever recovered their priſtine condition, without foreign aid. This furniſhes a preſumptive argument, that man, once a ſavage, would never have raiſed himſelf from that hopeleſs ſtate.

'3d, None of the nations which were ſavages or barbarians, at the period of their firſt appearance in hiſtory, have ever been known to move one ſtep forward toward a civilized ſtate, till impelled by ſome external circumſtance; a phenomenon which does not ſeem to favour the progreſſive motion of the human ſpecies towards a ſtate of civilization.

'4th, There appears in ſavages a natural and rooted averſion to a civilized ſtate. This furniſhes a ſtrong preſumption, that, by the efforts of their natural genius alone, they never would have raiſed themſelves above their original character.

'5th, The moſt judicious and the moſt enlightened ſages of antiquity entertained the moſt exalted notions of the piety, virtue, wiſdom, and juſtice of the primitive men. Theſe great men neither wanted inclination, nor means of information, nor indeed abilities to diſtinguiſh truth from falſehood. If we can depend upon their opinion, there muſt always have exiſted, in ſome region of the globe, a ſociety of civilized people.

'6th, The idea of a ſtate of univerſal ſavagiſm ſeems to have ſprung from the chimerical coſmogonies of *Mochus*, *Democritus*, *Epicurus*, &c. Theſe coſmogonies, nor the conſequences of them, were never admitted by the wiſe and ſober ſects of philoſophers.

'7th, The notion of a Golden Age, which, at one time, univerſally prevailed, is inconſiſtent with the univerſal extent of the empire of ſavagiſm.

'8th, There ſeems to be in human nature, an innate propenſity towards degeneracy, even in a ſtate of the higheſt improvement. The conſequence is obvious.

'9th, The period immediately ſucceeding the deluge, if ſuch an event actually took place, muſt have been remarkable for piety. The ſenſe of duty and a divine providence muſt have been deeply impreſſed upon the minds of men, and that impreſſion muſt, for ſome ages, have prevented the patriarchs from falling into the ſavage ſtate.

'10th, Civilization and improvements of every kind have always been carried to the higheſt pitch of perfection in large and populous ſocieties. In ſavages, the ſocial appetite never reaches beyond their own ſept, or horde, and, conſequently, is too weak and too confined to diſpoſe them to unite into large communities, and, of courſe, had all mankind been once in the ſavage ſtate, they never could have arrived at any conſiderable degree of civilization.

'In the earlieſt ages all over the globe, we meet with names of perſons, places, offices, dignities, alluding to, or formed from, names, epithets, attributes, of the Deity, or, at leaſt, from objects of religious worſhip. This appearance indicates a devout turn of mind, and conſequently a ſtate of things greatly ſuperior to that which is contended for by the gentlemen of your Lordſhip's party.

'The religious enthuſiaſm of the ages of heroiſm was certainly derived from the devotional character of the primitive men, which is a proof almoſt demonſtrative, that ſavagiſm was not the original ſtate of mankind.'

Without entering into any defence of the ſyſtem of Lord Kaims, we think that Dr. Doig aſſumes various propoſitions, many or moſt of which are exceedingly doubtful. His opponents would certainly put the following queſtions, among numerous others:

The art of writing hiſtory indicates a conſiderable degree of civilization. How, therefore, is it preſumable that the more extenſive kingdoms and ſocieties were civilized from the beginning, becauſe they were civilized prior to the records of hiſtory?

Is it not an aſſertion, in ſupport of which no good proof can be given, that no cultivated people, who have degenerated into a ſavage or barbarous ſtate, have ever recovered their priſtine condition, without foreign aid? Have any ſuch cultivated people ever degenerated into a ſavage ſtate? What limits does the author mean to preſcribe to the word barbarous, or to the phraſe, foreign aid? Is not ſo looſe a ſtatement apt to lead us aſtray, and to perplex rather than to elucidate the queſtion?

How much is meant by the aſſertion that ſavages and barbarians have never been known to move one ſtep toward a civilized ſtate, till impelled by ſome external circumſtance? Is not man, whether civilized or ſavage, continually under the impulſe of external circumſtances? Though progreſſion ſhould be ſo ſlow as to be imperceptible, are we therefore to infer that no progreſs whatever has been made? Can any thing diſcoverable in the phyſical or intellectual world be pronounced ſtationary? Do not all things change?—and does the ſavage riſe from the hunting ſtate to the agricultural; or deſcend from the agricultural to the hunting?

In all ſtates, civilized or ſavage, man is tenacious of old habits:—but what is meant by the *natural* averſion of ſavages to a civilized ſtate? Do not all ſavages cheriſh the intelligent and civilized man, who happens to wander among them, the moment they diſcover his ſuperior wiſdom? Ought not philoſophers to inquire how much or how little they mean, when they talk of occult qualities? ſuch as *natural averſion*; *natural genius*; and (of which, under the eighth head, Dr. Doig ſpeaks,) *an innate propenſity* toward degeneracy?

How is it proved that the ſages of antiquity did not want the means of information, nor the abilities, to diſtinguiſh truth from falſehood? Were theſe ſages omniſcient? Were they never guilty of miſtake?

Is not the notion of a golden age a foreſight rather of a high ſtage of future than a deſcription of former perfection?

Speaking of the Deluge, the candour of the author obliges him to premiſe, *if ſuch an event took place.* Whatever may be the merit of faith in holy writ, is it not adviſable for the philoſopher, who is arguing from facts within his knowlege or comprehenſion, never to aſſume either doubtful or diſputable data? *

Were it even granted that ſepts or hordes of ſavages are never diſpoſed to unite into large communities, is it therefore certain that ſepts or hordes might not individually increaſe and become populous?

Such queries might indeed be endleſs: but thoſe which we have ſtated ſeem to ſhew that the ground has by no means been ſufficiently cleared, by Dr. Doig, to prove that the opinion, which he has eſpouſed, is true beyond all farther doubt:—but there is one feature in his book which we muſt again mention, becauſe of its beauty; and that is the calm benevolence with which he purſues diſcuſſion. Let men inquire; let them ſpeak all that they think, however wiſe or however fooliſh; for by the publication of error only can error be detected. Let them differ as widely as they will in opinion: but let them never be angry with each other. Anger, and, its firſt born, puniſhment, may produce hypocriſy, but never can impart conviction.

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* It is not here intended to queſtion the Moſaic account of the Deluge. We ſpeak only in reference to the general principles of philoſophic inveſtigation.

Art. XII. *Dernier Tableau de Paris*; *ou*, *Récit Hiſtorique de la Revolution du* 10 *Août*, &c. &c. Par J. Peltier. 8vo. 2 Vols. pp. 464 and 589. 1l. 1s. Boards. Owen.

Art. XIII. *The late Picture of Paris*; or, a faithful Narrative of the Revolution of the 10th of Auguſt; of the Cauſes which produced, the Events which preceded, and the Crimes which followed it. By J. Peltier. 8vo. 2 Vols. pp. 512 and 618. 14s. Boards. Owen.

The facts, of which a hiſtory is attempted in theſe volumes, are of ſuch a nature that future ages will certainly be deſirous of obtaining a juſt account of them: but it may be matter of doubt whether the mind of any writer be now ſufficiently calm and diſpaſſionate to draw up that narrative of them which will be completely ſatisfactory to poſterity. Both the actions and the characters of men, who render themſelves conſpicuous in very intereſting periods, and during the ſhock and ebullition of great and ſingular revolutions, are weighed by contemporary writers in balances with arms of unequal length; ſo that they ſink down or *kick the beam*, not in exact proportion to their true merit or demerit, but as the prejudice or partiality of the hiſtorian has placed them in this or that ſcale. For this reaſon, we muſt not yet expect an impartial hiſtory of the French Revolution. It is a circumſtance of ſuch vaſt moment, involving ſuch important and extenſive conſequences, and ſo violently exciting either the hopes or the fears, the pride or the paſſions, of all deſcriptions of perſons, that we may almoſt deſpair of finding a *neutral* mind to philoſophiſe on it among thoſe who are accuſtomed to ſpeculate on the events of the world.

If, however, we offer this ſentiment with ſome heſitation, we do not heſitate in ſaying that the author of this *late Picture of Paris* is not that calm and diſpaſſionate exhibiter of political characters and tranſactions, who will pleaſe all parties. He may gratify ſome whoſe pride has been wounded, whoſe prejudices have been ſhocked, whoſe feelings have been irritated, and whoſe property has been invaded: but he will be leſs applauded by thoſe who prefer plain facts to high-flown panegyric on the one hand, or virulent invective on the other. M. Peltier, to recommend his narrative, and to excite attention, may introduce ſome things with a *quæque ipſe miſerrimâ vidi*; and may talk, when relating others, of his authentic information: but he has ſo blended what he has ſeen, and what he has heard, either with his love or his hatred; he has ſo gilded and varniſhed one party and beſpattered and blackened the other; that ſcarcely any thing appears as it ought in a candid narrative. All are angels, or all are devils. Alas! this is not hiſtory; nor that picture of man which may ſuperſede the neceſſity of the dearly bought wiſdom of experience!

M. Peltier undertakes, in theſe two volumes, to relate the events of *forty days*; or of that period from the tenth of Auguſt 1792, in which the palace was taken by the national troops and royalty was ſuſpended, till the opening of the National Convention on the 20th of September.

'The only accounts of them (he ſays) which have hitherto appeared, were written under the influence of the ruling faction. Almoſt all the perſons capable of throwing light on thoſe works of darkneſs and horror, and of laying before the public important truths, have been butchered or executed!—their property deſtroyed!—their wives and children ſeized upon!—the few, who eſcaped, owe their precarious exiſtence to concealment in their own country, or are doomed to wander in ſome foreign land.

'As for thoſe, who might have had courage enough to undertake the defence of the pitiable victims that have already periſhed, and of the illuſtrious perſonages ſtill threatened with the dagger of the aſſaſſin, they were reduced to ſilence, and had no opportunity of making their voices heard. The ſecrecy of the poſt office, the freedom of the preſs, perſonal ſecurity, the faculty of thinking and ſpeaking, in ſhort, all the rights and privileges, which conſtitute the very eſſence of civilized ſociety, have been refuſed to them with menaces, and prohibited with outrage.

'Thus hiſtory ſtill waits for materials; public opinion wants ſome ſolid baſis to reſt upon; and the groans of tortured innocence call loudly for a defender.

'Having been for the laſt three years engaged in ſupporting the cauſe of honour, of order, and of monarchy, I was the firſt to ſound the alarm againſt the regicides, by publiſhing, immediately after the proceedings of the fifth of October, the "*Domine, ſalvum fac regem.*" The intrigues and ignorance of the *conſtitution-manufacturers* ſupplied me, for two years, with ample materials for eleven volumes of ridicule and ſatire, known under the name of the "*Acts of the Apoſtles.*" But when the late legiſlative aſſembly came to apply the conſequences of the principles decreed by their predeceſſors, the ſmile of pleaſantry was ſuppreſſed by the enormity of crimes. The only thing I could then do was to foretel our preſent calamities, and to ſend forth the *cry of affliction* in the numbers of the "*Political Correſpondence,*" which I continued to publiſh from the beginning of the preſent year.

'If the guardian care of Providence preſerved me ſo long unhurt in the midſt of enmity, and of perſonal reſentments: if, through the ſame divine interpoſition, I have ſurvived the Abbé Royou, Suleau, and Deroſoy, and eſcaped to the ſhores of truth and liberty; I am deſtined undoubtedly to paint, to expoſe in all their horror, the dreadful ſcenes which have juſt paſſed before my eyes. Heaven, in permitting me to be a witneſs, but not a victim of ſuch barbarities, manifeſts its will that I ſhould record them; and I undertake the taſk.'

In writing the hiſtory of the tenth of Auguſt, he does not fail to notice the previous ſteps of the French Revolution;

and the light in which he places them may be ſeen from the very titles of the firſt and ſecond chapters—' Sketch of the plan and means adopted by the republican faction for the abolition of royalty.'—' Conduct of the court and miniſtry in oppoſition to the republican plan of the factious, and for the ſupport of the conſtitution.'

From ſo loyal a writer as the author of theſe volumes, we may have expected the aſcription of *every virtue under heaven* to the unfortunate Louis XVI.:—his pen went in uniſon with his heart, when he ſpeaks of his late royal maſter's ' life as ſpent in the practice of every civil and religious duty:'—ſuch praiſe, though certainly exaggerated, we mean not with over-rigid ſcrutiny to queſtion: but we apprehend that he will be generally condemned as exceeding all due bounds, when he deſcribes the King, Vol. II. p. 13. as ' offering up his blood in atonement for their [his people's] faults.'

Yet this morally perfect king*, this immaculate character, is acknowleged to have employed, at the commencement of the revolution, the common arts of corruption to arreſt its progreſs.

' The expedient of purchaſing the influence of ſome of thoſe committee-men, was a ſacrifice which the king made to general venality, in order to improve his own ſituation, and to obtain the means of convincing the people by degrees, and without any ferment, of the weakneſs of the new ſyſtem, and the impoſſibility of reducing it to practice, even with the ſincereſt intention of adhering to it: he hoped that time, experience, and reaſon would bring them back to the true principles of ſound policy: and as he could no longer work upon the ſecondary agents of adminiſtration, either by lucrative employments which he had been deprived of, or by honorary diſtinctions which had been aboliſhed, the only inſtrument left him was money. This was a neceſſary conſequence of the very ſpirit and frame of the conſtitution; and men were found ſhameleſs enough to exact bribes from his miniſters, and indiſcreet enough afterwards to reveal their own corruption and infamy.'

By this extract, it ſeems that the king was not blame-worthy in offering bribes; the whole guilt is attached to thoſe who *took* them. The king did not diminiſh his ſtock of civil virtue by exerting corrupt influence; he only made *a ſacrifice to general venality!*

M. Peltier thus ſpeaks of the arrival of the Marſeillais at Paris:

' The anniverſary of the *confederation*, and the neceſſity of augmenting the army, afforded the Jacobins a pretence for ordering to

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* M. Peltier does not contend for the King's *perfect wiſdom*, for he charges him with ' the guilt of ſome indiſcretion in giving liberty to America.'

Paris a national force, to be entirely at their diſpoſal, and which might ſtrike a terror into the Pariſian guards. All the environs of Paris ſent to the confederation volunteers, who did not exactly anſwer the end in view. Their ſimplicity was directed to the camp at Soiſſons: the moſt wicked amongſt them ſtaid to wait for the brave confederates of Marſeilles, who arrived at length with arms and accoutrements, after having been driven out of Lyons, Tournus, and Melun; but diſregarding theſe local inſults, in order to devote their whole thoughts to their high deſtination.

'They arrive; and the moſt affectionate fraternity is entered into between them and the outcaſts of the ſuburbs. 250 deſperados take their ſtand at Paris—they are joined, as if by inſpiration, by 1500 banditti;—and they already make ſix hundred thouſand men tremble. The municipality finds them quarters: the aſſembly defrays the expence; and Sergent ſupplies them with powder and ball. On their arrival, the firſt tribute of their homage and reſpect is paid to the virtuous Petion. What a glorious ſight for that god-like patriot! His full-moon face expands with rapture, and in a tone of candid ſillineſs, and of that cool cruelty which is the only prominent feature in his ambiguous aſpect, he adviſes them *to ſtick together.* After this exhortation they withdraw, and are conducted by Santerre to a tavern in the *Champs Eliſées*, where they found at a very peaceable and friendly dinner about a hundred young men, ſoldiers raiſed by the nunneries of St. Thomas and of Petits Peres; children of the conſtitution, all diſpoſed to fight againſt Coblentz, but ready to fly before Marſeilles. This ſmall party, attached as well from intereſt as affection to the king, whom they defended on the 20th of June, and trained under La Fayette, could not bear the inſults of the *ſans culottes.* A childiſh diſpute firſt gave riſe to a quarrel: ſome bits of dirt thrown by the mob cauſed the ſword to be drawn: this was ſoon followed by the diſcharge of ſome piſtols: a ſtock-broker was ſhot, and four or five others were wounded: but the gentlemen in the laced uniform could not long ſuſtain the onſet of the duſty adventurers.

'Here was a fine ſpecimen of the audacioufneſs of the *Marſeillais*, and of the weakneſs of Paris. No perſon could entertain any doubt upon this head, when it was ſeen that two hundred *Marſeillais* led their priſoners in triumph to their barracks, and through the very diſtrict where four thouſand men were poſted under arms, and with cannon, in conſequence of the defeat of their comrades. Theſe 4000 men contented themſelves with idly parading every evening before the Italian play houſe; but dared not budge to reſcue their companions out of the hands of the *brothers and friends* from Marſeilles.'

Violently reprobating the French conſtitution, M. Peltier, in perfect conſiſtency with himſelf, condemns every meaſure by which it was effected, and ſpeaks with contempt and ridicule of every democratic agent. Of *Briſſot*, he ſays that 'he dreamed of nothing, ſpoke of nothing, wrote of nothing, but the grand word *National Convention*, which he dug up in grubbing the woods of Pennſylvania.' We would exhibit other ſpecimens of his mode of depicting the democrats and republicans, were this at all requiſite. It may be more amuſing to our readers to peruſe his remarks on the king's flight from Paris:

'The ſacrifices made by Lewis the Sixteenth to the deſpotiſm of the aſſembly, to the rage of the factious, and to the daring attempts of the people, left the revolution without any reſource, and the conſtitution without any hope. La Fayette one day gives him leave to take an airing as far as St. Cloud; but the captive king perceives by the unruly and inſulting reſiſtance of the people, and even of the national guards, that his tyrant has no power but that of oppreſſing him. His majeſty then reſolves to hinder his people from committing new crimes: he wiſhes at laſt to put an end to a tragedy already too long, and too painful to all Europe: his dejected eye turns of itſelf towards the ſcattered fragments of the monarchy: he feels that the ſalvation of France is no longer within herſelf; but ſome remains of heat and life may perhaps be found in the extremities of the empire: he ſets out.

'This was a thunder-clap to the metropolis: no more parties—no more factions—monarchy-men, republicans, nobility, citizens, plunderers, all are huddled together—all confounded—danger melts them into a common maſs—fear has but one complexion; deſpair but one voice. La Fayette in particular aſtoniſhes his own ſatellites; fear excepted, the paſſions had never produced in him any change of countenance. Now pale, ſhuddering, diſtracted, he runs, he flies in ſearch of his loſt prey, and remains himſelf the prey of a ſuſpicious, ſavage, and numberleſs mob, who ſurround him: his officers are ill uſed; his own life threatened; and it is that threatened life which he pledges, and by which he ſwears to bring back his royal priſoner. Couriers are diſpatched from Paris at his command; and all France is covered with ſcouts.—It is the ſevere will of Heaven that the victim ſhould be brought back.

'I ſhall here make but one reflection; how neceſſary a king is to France. Whether an object of hatred, or of love, of reſpect, or of outrage, ſtill we muſt have one. Behold Lewis XVI. In a revolution of ſo republican a nature, he ſeems an obſtacle to every thing. Yet, if he diſappears, all is loſt. Thus blaſphemies, and acts of worſhip, equally atteſt the exiſtence of a God.'

It is to be lamented that the majority of M. Peltier's countrymen do not perceive the neceſſity of which he has ſo warm a conviction.

Several writers, in their relation of the bloody ſcene at the Thuilleries on the tenth of Auguſt, have aſſerted that the *firſt fire* came from the Swiſs guards; this our author utterly denies, affirming that the firſt fire came from the people in the court-yard. Of the bloody conflict which enſued, Mr. P. gives a circumſtantial and animated deſcription; for which we refer to his narrative, p. 221, Vol. I.

The author reckons the whole number of perſons who fell on the 10th of Auguſt at about 4500 men: viz. 700 ſoldiers and 20 officers of the Swiſs; 20 royaliſts of the national guards; 500 *federates*, or *Marſeillais*; 5 of the gentry; 3 commanding officers of the national troops; 40 *gendarmes*; above 100 perſons of the king's houſehold; 200 men killed for robbery; 9 citizens butchered at the *Feuillans*; M. de Clermont Tonnerre; and about 3000 of the mob who were killed in the *Carrouſel*, the *Thuilleries-Gardens*, and *Lewis the Fifteenth's Place*.

We muſt refer to the work itſelf thoſe who are deſirous of peruſing the author's narrative of the king's retreat to the national aſſembly, of the proceedings of the aſſembly, and of the ſubſequent ſituation of the royal family, &c.

The *horrors of the ſecond of September*, which evidently aroſe from thoſe of the 10th of Auguſt, and from the invaſion of France by the Auſtrians and Pruſſians under (as M. Peltier ſtyles him, Vol. I. p. 405,) the *philanthropic* Duke of Brunſwick, are the affecting ſubject of the ſecond volume of this work. Here, without attempting to develope and explain, with the calm inveſtigation of the hiſtorian, the real cauſes of theſe bloody tranſactions, he chiefly fills his pages with declamatory praiſe of the unhappy victims; the truth or juſtice of which we are by no means diſpoſed to queſtion. On the contrary, we are equally ſorry with Mr. P. for their miſerable fate.

The number of perſons maſſacred in the different priſons at Paris, from Sunday the 2nd till Friday the 7th of September, 1792, our author reckons at 1005. To theſe, he ſays, ſhould be added the poor creatures who were put to death in the hoſpital of Bicetre, and in the yards at la Salpetriere; thoſe who were drowned at the Hotel de la Force; and all thoſe who were dragged out of the dungeons of the Conciergerie and the Châtelet, to be butchered on the *Pont-au-Change*; 'the number of whom it will ever be impoſſible preciſely to aſcertain, but which may, without exaggeration, be computed at 8000 individuals.'

From the little which the author has ſaid of himſelf, (p. 502. Vol. II.) it is to be preſumed that this work was written in England; which will account for his eulogium on this nation. Our benevolence toward his emigrant countrymen prompts him to ſay that he has ſeen the miracle of the loaves and fiſhes renewed before his face: the gratitude of the ſentiment will apologize for the rapture of the expreſſion.

The tranſlation, from which we have made the extracts given in this article, does not contain all that is to be found in the French edition. Some notes and liſts of names, not in the leaſt amuſing nor intereſting to the Engliſh reader, are very properly omitted, together with ſome French patriotic hymns or ſongs: but we think that the Plan, in the firſt volume of the

French edition, explanatory of the attack on the palace, ought to have been given with the tranſlation; as well as the liſt of thoſe members of the convention who voted the condemnation and death of the king. The tranſlation is faithful, and is executed in the ſpirit of the original.

To the narrative of the *forty days* is added an hiſtorical ſketch of the revolution of the 31ſt of May 1793: the Downfal of the Girondins and Briſſotites, &c. and, by way of ſupplement, is given M. St. Meard's work, intitled '*My agony for thirty-eight hours*; or a narrative of what I ſuffered, what I ſaw and heard, during my confinement in the Abbey Priſon of St. Germains, from the 22d of Auguſt till the 4th of September.' This is a very affecting relation.

We cannot conclude without remarking that a great maſs of important information is preſerved in theſe volumes, for which future hiſtorians will be much indebted to this author; for whoſe zealous attachment to the cauſe of royalty they will make due allowances.—The ſtyle of M. Peltier's work is highly animated; and he certainly poſſeſſes great command of language.

A work intitled *Tableau de Paris*, in two vols. 8vo. was publiſhed in 1781 by M. Mercier. See M. Rev. vol. lxv. p. 227.

ART. XIV. *Select Views of the Antiquities and Harbours of the South of France:* with Topographical and Hiſtorical Deſcriptions. By the Author of the Rhætian Alps, &c. &c. Folio. 2l. Boards. 5l. 5s. *coloured.* Faden. 1794.

THE traveller who explores countries with the pencil in his hand, as well as the pen, has an evident advantage over the relator who is obliged to confine himſelf to verbal deſcription. How often, in our little excurſions, when any thing ſingularly beautiful in nature or in art has caught our admiration, have we found the impotence of words to convey our ideas and ſenſations to our correſpondents! We have wiſhed for the artiſt's power to make the ſcene our own, and to bring it away with us. Words, though ſuperior to painting in conveying to the mind *the progreſs* of an action, are incompetent to the delineation of any particular landſcape: yet they are often employed for this purpoſe; and rocks, woods, hills, rivers, houſes, and fields, are thrown together on the deſcriptive page: but, though they may give an idea of ſomething pictureſque and beautiful, they can never perfectly realize to the imagination the ſpot which was to be deſcribed. Penciled views alone can do this; and travellers, therefore, ſhould learn the art of deſigning. We would not, however, have them inceſſantly employed in ſketching, for this would unneceſſarily retard their progreſs, and cram their port-folios! but, when any thing peculiarly beautiful and intereſting preſents itſelf, they ſhould make a ſtand to examine, to deſcribe, and faithfully to delineate.

The author of the preſent work is a traveller much to our mind. Guided by judgment and taſte, he uſes his pencil to exhibit only ſuch objects as are worthy of delineation; a fac-ſimile of which the man of genius and literature muſt be deſirous of inſpecting. By theſe ſelect views, he has taken us into a claſſical and celebrated region; and, for the pleaſure which he has afforded us, the leaſt that we can do in return is to make our due acknowlegments. Thoſe who have ſeen his Travels over the Rhætian Alps *, and his other works †, will not doubt the elegance of the execution of the plates now before us, which are 15 in number, containing the following views and plans:

Plate 1. A view of the harbour of Antibes, taken from a height northweſt of the city. 2. A plan of the town and harbour of Antibes. 3. A view of Toulon, taken from an eminence which lies between Fort Pharon and Fort Rouge, or St. Antoine, north-weſt of the city. 4. A plan of the roads, harbour, &c. of Toulon. 5. A triumphal arch near the town of St. Remi. 6. View of the harbour and city of Marſeilles, taken from the extremity of the iſland of Rotoneau, ſouth-weſt of the city. 7. The entrance of the canal of Orgon. 8. View up the bay of Toulon, taken from one of the batteries at the foot of the mountain of La Croix des Signaux. (N. B. This ought to have followed plate 3.) 9. The temple of Caius Lucius Cæſar, or Maiſon Carrée. 10. The Coloſſæum or amphitheatre at Niſmes. 11. Sketches of fragments of bas-reliefs, &c. 12. View of Turris Magna, or Tourmagne, on a hill near Niſmes. 13. View of Pont du Gard, taken on the north-weſt. 14. The Triumphal Arch at Orange; and 15. A Pyramid near Vienne, in Dauphiny.

The views of Toulon, together with the plan, have aſſiſted thoſe who are deſirous of underſtanding the Gazettes which record our late military operations in that quarter, and will ſerve to convince every perſon, who inſpects them, of the impoſſibility of our keeping poſſeſſion of Toulon, while the ſurrounding heights were occupied by the enemy.

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* See Rev. vol. xii. p. 305. *New Series.*

† Mr. Beaumont complains that a tranſlation of his Hiſtorical and Picturesque Travels to the Maritime Alps has been publiſhed in this country, without his knowlege or conſent. This alludes to the work noticed as an original in our Review for March 1793, p. 308.

The deſcriptions accompanying the plates are amuſing and inſtructive. In Mr. Beaumont's account of the magnificent remains of the amphitheatre of Niſmes, he explains his mode (which is a very ſimple one,) of calculating the number of perſons whom it would contain, which he makes to be ſixteen thouſand five hundred and ninety-nine, allowing 21 inches for each ſpectator. His mention of the ſpacious avenues or paſſages, called *vomitoriæ*, to this place of public exhibition, affords him an opportunity of reflecting on the injudicious ſtructure of moſt modern theatres. ‘The ancients (he ſays,) were ſurely more judicious in the diſpoſal of their buildings, as they prevented, by the width and multitude of their entrances, thoſe ſhocking accidents which ſo frequently happen by the few vile narrow paſſages through which ſpectators croud in and out of our places of amuſement.’

It will be ſaid that the exhibitions in the antient theatres and amphitheatres were *gratis*; and that modern theatres, at which money is taken at the door, cannot be conſtructed on the ſame plan. Not preciſely, we will admit: but a hint ſhould be taken from them to make the entrances as many and as ſpacious as poſſible; and it would not be amiſs to have ſome *extra* vomitoriæ to be opened in caſe of fire, or other alarm, by which the theatre might be inſtantly emptied. The new and exquiſitely beautiful theatre of Drury-lane has the peculiar contrivance of an *iron-curtain* to ſecure the audience from all danger, in caſe of fire on the ſtage. Miſs Farren, in the occaſional epilogue, delivered on opening this new theatre, pleaſantly informs the ſpectators that, ſhould flames burſt out in the part appropriated to the repreſentation, they may comfort themſelves with thinking that nothing can be burnt but *the ſcenery and the actors*. Though, however, we muſt approve this proviſion, and the ſupply of water, we take this opportunity of urging it as our opinion that ſtill farther attention ought to be paid to the ſecurity of the people. The audience-part of this and of every theatre is of wood; fire may break out here; and the conſternation ariſing from an accident of this kind would occaſion ſuch a preſs to get out as might be fatal to many: to prevent which, the *vomitoriæ* ſhould be numerous, and the doors ſhould open outwardly; and we think that, to a licencer of plays, there ſhould be added an inſpector of theatres, whoſe report of their perfect ſafety as to the ſtructure of their various parts, eſpecially in the metropolis, and in populous cities, ſhould be neceſſary to their being opened as places of dramatic repreſentation.

To Mr. B.'s remarks on the antiquities of Niſmes, he ſubjoins ſome obſervations on the ſtate of ſociety. Differences in matters of religion have in moſt places operated very unpleaſantly. An acquieſcence in the ſame general principles is not ſufficient to chriſtian fellowſhip. The trifles, on which mankind diſagree, produce antipathies which the conſideration of the important doctrines maintained by them in common, is inſufficient to eradicate, or even to diminiſh. Indeed, when a religious antipathy is excited, it gathers ſtrength by time; and any word will ſerve as the Shibboleth of a party to keep up the irritation. A caſe in point is here recorded; and, though it be not altogether ſingular, it may be acceptable to many of our readers. After having informed us that Niſmes, previous to the revolution, contained about 48,000 perſons, two thirds of whom were papiſts, and one third at leaſt proteſtants; and that to the application and induſtry of the latter the city was in a great meaſure indebted for its proſperity, many of them being at the head of extenſive manufactories in ſilk and cotton; Mr. B. thus proceeds:

'The difference in matters of religion had at all times produced a ſhyneſs between the individuals of the two ſects into which the inhabitants are divided: it did not, however, occaſion any material diſſentions between them for upwards of twenty years, thoſe of each party keeping by themſelves, being as it were ſtrangers to the other, and diſtinguiſhing one another only, by way of deriſion, as the people of the *toi* and the *vous*, or of the *thou* and the *you*, alluding to the manner in which they repeated the Lord's prayer; one ſaying, "*Nôtre Pere qui* êtes *aux Cieux, que* votre *nom ſoit ſanctifié*, &c." and the other "*Nôtre Pere qui* es *au Ciel, que* ton *nom ſoit ſanctifié*, &c." The proteſtants, being proſcribed the regular worſhip according to their form of religion, were under the neceſſity of concealing themſelves, as well as their miniſters, from their fellow citizens, when they performed and attended divine worſhip.

'*Their* meetings were held in the open air, the ſervice being uſually performed in the valley called *the Deſart*, a mile or two from the town.

'The author had the ſatisfaction, in 1787, of attending one of theſe meetings, and never will the ſentiments of admiration and reſpect with which he was inſpired by the ſight of this truly patriarchal devotion, aided by the awful and majeſtic ſilence of the auditors, be effaced from his memory.

'Let the reader figure to himſelf the delightful and intereſting ſcene of upwards of fifteen thouſand individuals, proſcribed as before mentioned, on account of their religious principles, aſſembled in the moſt devout and peaceable manner, to chaunt the praiſes of the Almighty, and intercede for thoſe who oppreſſed them: add to this glorious ſight, the preſence of a prince of the illuſtrious Houſe of Brunſwick, with his family promiſcuouſly mingled with the people, combining their prayers with thoſe of the multitude with unaffected devotion and fervor, and he will agree with the author that it is impoſ-

ſible,

ble, by any verbal deſcription, to do juſtice to ſo ſublime a ſpec-
cle.'

This muſt certainly have been a very grand and enchanting
ght. The *prince*, who joined in this field devotion, we ap-
ehend, was the Duke of Glouceſter.

We have noticed ſome little errors of the preſs, or overſights,
hich may be corrected in a ſubſequent edition; ſuch as *Tro-
a Auguſti* for *Trophæa*, and *Aquæductus Ælius Adrianus*, for
lii Adriani.

Books of this kind are neceſſarily expenſive, and will there-
e only find their way into the libraries of perſons of fortune.
ch collectors will know how to appreciate works of taſte,
d will not deem this elegant publication too dear.

The author aſſures us that theſe views are given with fide-
y, and he throws out a hint by which we are encouraged to
pe for farther gratification from his pencil.

T. XV. *A Short Account of the Malignant Fever, lately prevalent
n Philadelphia*; with a Statement of the Proceedings that took
lace on the Subject in different Parts of the United States. By
Matthew Carey. 3d Edition, improved. 8vo. 138 Pages.
Philadelphia. 1793. (This *enlarged Edit.* has not yet been re-
printed here.)

HIS account of a calamity which excited much attention in
Europe is rather calculated for ordinary than for profeſ-
nal readers. Though Mr. C. does not paſs over in total
nce either the origin, the nature, or the treatment of the
eaſe, yet his narrative is principally confined to external cir-
nſtances. Of theſe, many will intereſt the inhabitants of
s diſtant part of the globe. During the prevalence of the
gue in the different countries of Europe, human nature has
peared at once ſunken to the loweſt depth of depravity, and
vated to its higheſt ſummit of generoſity. Such ſcenes have
en often depicted. Deep deſpair, groſs debauchery, deſperate
lainy, and ſights of diſguſting horror, form the dark ſhades:
t theſe ſhades are always relieved by the moſt vivid light of
manity. The picture of the malignant fever of Philadel-
a anſwers too much to this deſcription: but, while human
ture is ſeen as highly exalted, it will not appear ſo debaſed,
on former equally calamitous occaſions.

Previouſly to the appearance of the malignant fever at Phila-
phia, the proſperity of that city was ſuch as, by the introduc-
n of luxury, could not but ſeriouſly alarm thoſe who conſi-
ed 'how far the virtue, the liberty, and the happineſs of a
ion depend on its temperance and ſober manners;' and al-
ugh it were preſumption, adds the author, 'to attempt to
n the decrees of heaven, yet few, I believe, will pretend to

deny that ſomething was wanting to humble the pride of a city, which was running on in full career, to the goal of prodigality and diſſipation.'

How low this prodigal and luxurious city was bowed in the autumn of 1793, may be gathered from the ſubjoined ſtatement:

> 'Moſt people who could by any means make it convenient, fled from the city. Of thoſe who remained, many ſhut themſelves up in their houſes, and were afraid to walk the ſtreets. The ſmoke of tobacco being regarded as a preventative, many perſons, even women and ſmall boys, had ſegars conſtantly in their mouths. Others placing full confidence in garlic, chewed it almoſt the whole day; ſome kept it in their ſhoes. Many were afraid to allow the barbers or hair-dreſſers to come near them, as inſtances had occurred of ſome of them having ſhaved the dead—and many of them had engaged as bleeders. Some who carried their caution pretty far, bought lancets for themſelves, not daring to be bled with the lancets of the bleeders. Some houſes were hardly a moment in the day free from the ſmell of gunpowder, burned tobacco, nitre, ſprinkled vinegar, &c. Many of the churches were almoſt deſerted, and ſome wholly cloſed. The coffee-houſe was ſhut up, as was the city library, and moſt of the public offices—three out of the four daily papers were dropped, as were ſome of the other papers.—Many were almoſt inceſſantly purifying, ſcouring, and whitewaſhing their rooms. Thoſe who ventured abroad, had handkerchiefs or ſponges impregnated with vinegar or camphor at their noſes, or elſe ſmelling-bottles with the thieves' vinegar. Others carried pieces of tarred rope in their hands or pockets, or camphor bags tied round their necks. The corpſes of the moſt reſpectable citizens, even thoſe who did not die of the epidemic, were carried to the grave, on the ſhafts of a chair, the horſe driven by a negro, unattended by a friend or relation, and without any ſort of ceremony. People haſtily ſhifted their courſe at the ſight of a hearſe coming towards them. Many never walked on the foot path, but went into the middle of the ſtreets, to avoid being infected in paſſing by houſes wherein people had died. Acquaintances and friends avoided each other in the ſtreets, and only ſignified their regard by a cold nod. The old cuſtom of ſhaking hands fell into ſuch general diſuſe, that many were affronted even at the offer of the hand. A perſon with a crape, or any appearance of mourning, was ſhunned like a viper. And many valued themſelves highly on the ſkill and addreſs with which they got to windward of every perſon they met. Indeed it is not probable that London, at the laſt ſtage of the plague, exhibited ſtronger marks of terror, than were to be ſeen in Philadelphia, from the 25th or 26th of Auguſt till pretty late in September. When people ſummoned up reſolution to walk abroad, and take the air, the ſick-cart conveying patients to the hoſpital, or the hearſe carrying the dead to the grave, which were travelling almoſt the whole day, ſoon damped their ſpirits, and plunged them again into deſpondency.'

How entirely ſociety was diſſolved, and all the charities and accommodations of life ſuſpended, the following circumſtances will ſhew:

'With the poor, the caſe was, as might be expected, infinitely worſe than with the rich. Many of theſe have periſhed, without a human being to hand them a drink of water, to adminiſter medicines, or to perform any charitable office for them. Various inſtances have occurred, of dead bodies found lying in the ſtreets, of perſons who had no houſe or habitation, and could procure no ſhelter.

'A man and his wife, once in affluent circumſtances, were found lying dead in bed, and between them was their child, a little infant, who was ſucking its mother's breaſts. How long they had lain thus was uncertain.

'A woman, whoſe huſband had juſt died of the fever, was ſeized with the pains of labour, and had nobody to aſſiſt her, as the women in the neighbourhood were afraid to go into the houſe. She lay for a conſiderable time in a degree of anguiſh that will not bear deſcription. At length, ſhe ſtruggled to reach the window, and cried out for aſſiſtance. Two men, paſſing by, went up ſtairs; but they came at too late a ſtage.—She was ſtriving with death—and actually in a few minutes expired in their arms.

'Another woman, whoſe huſband and two children lay dead in the room with her, was in the ſame ſituation as the former, without a midwife, or any other perſon to aid her. Her cries at the window brought up one of the carters employed by the committee for the relief of the ſick. With his aſſiſtance ſhe was delivered of a child, which died in a few minutes, as did the mother, who was utterly exhauſted by her labour, by the diſorder, and by the dreadful ſpectacle before her. And thus lay in one room, no leſs than five dead bodies, an entire family, carried off in an hour or two. Many inſtances have occurred, of reſpectable women, who, in their lying-in, have been obliged to depend on their maid ſervants, for aſſiſtance—and ſome have had none but from their huſbands. Some of the midwives were dead—and others had left the city.

'A ſervant girl, belonging to a family in this city, in which the fever had prevailed, was apprehenſive of danger, and reſolved to remove to a relation's houſe, in the country. She was, however, taken ſick on the road, and returned to town, where ſhe could find no perſon to receive her. One of the guardians of the poor provided a cart, and took her to the alms-houſe, into which ſhe was refuſed admittance. She was brought back, and the guardian offered five dollars to procure her a ſingle night's lodging, but in vain. And in fine, after every effort made to provide her ſhelter, ſhe abſolutely expired in the cart.

'To relate all the frightful caſes of this nature that occurred, would fill a volume.'

The public diſtreſs was conſiderably increaſed by the abſence of the preſident, and of moſt, if not all of, the other federal officers: the governor too, and almoſt all the officers of ſtate, were abſent

ſent or had retired: except the mayor, and one other magiſtrate, the municipal officers likewiſe were away: ſo that, when the city moſt needed counſellors, ſhe was moſt deſtitute of counſel. The firſt victim, as far as is known, was ſeized by the diſorder on the 26th or 27th of July, and died on the 6th or 7th of Auguſt. The diſeaſe ſpred during Auguſt; and the alarm increaſed to ſuch a degree that on the 10th of September the Mayor called a meeting of the citizens, at which very few attended, though ten citizens offered themſelves as aſſiſtants to the guardians of the poor. On the 14th, a committee was appointed to tranſact the whole of the buſineſs relative to the ſick, to procure phyſicians, nurſes, and attendants. It conſiſted of 26 perſons: but, by the death of 4, and by the deſertion of 4 others, it was reduced to 18. Theſe 18, men chiefly in the middle walks of life, from the day of their appointment till the ceſſation of the fever, watched over the ſick, the poor, the widow, and the orphan, with ſuch vigilance as to check the progreſs of deſtruction, eminently to relieve the diſtreſſed, and to reſtore confidence to the terrified inhabitants of Philadelphia.

Of the operations of this committee, an inſtructive account is given by our author. They conſiſted principally in meaſures for the burial of the dead, in the removal of the ſick to the hoſpital at Buſh-hill, and in borrowing money from the bank of North America to relieve the diſtreſſed; of whom there occurred weekly twelve hundred people, many of them having families of 4, 5, and 6 perſons. The numerous deaths of heads of families left a very large body of children for whom it was neceſſary to provide; and hence the committee found themſelves obliged to eſtabliſh an orphan houſe: nor were their labours cloſed till they had provided for the cleanſing and purification of the houſes in which the fever had prevailed. It was not till the 14th of November that they finally addreſſed their fellow-citizens, informing them of the reſtoration of the city to as great a degree of health as uſually had prevailed at the ſame ſeaſon.

In this part of the work, we meet with a moſt encouraging inſtance of the happy effects of energetic philanthropy: we particularly recommend to the notice of our readers the account of the magnanimous offer of Stephen Gerard, a wealthy merchant, and a native of France, to ſuperintend the hoſpital at Buſh-hill; of the wretched ſtate in which he and his voluntary aſſociate found it; and of the admirable order which they ſoon introduced. In this hoſpital, before September 16th, 'a profligate, abandoned ſet of nurſes and attendants (hardly any of good character could at that time be procured,) rioted on the proviſions and comforts, prepared for the ſick, who (unleſs at the hours when the doctors attended) were left almoſt entirely deſtitute of every aſſiſtance. The dying and dead were indiſcriminately mingled together. The evacuations of the ſick were allowed to remain in the moſt offenſive ſtate imaginable. Not the ſmalleſt appearance of order or regularity exiſted. It was, in fact, a great human ſlaughter-houſe, where numerous victims were immolated at the altar of riot and intemperance. No wonder, then, that a general dread of the place prevailed through the city, and that a removal to it was conſidered as the ſeal of death. In conſequence, there were various inſtances of ſick perſons locking their rooms, and reſiſting every attempt to carry them away. At length, the poor were ſo much afraid of being ſent to Buſh-hill, that they would not acknowledge their illneſs, until it was no longer poſſible to conceal it.'

Such, however, was the regularity introduced by the managers, and ſuch were the care and tenderneſs with which they treated the patients, and which they obliged the attendants to obſerve, that, in a week or two, the application for admiſſion became importunate; and it was neceſſary, by requiring a certificate from a phyſician, ſpecifying that the bearer laboured under the fever, to guard againſt improper objects. Of the number of patients received, about 500 died, (one third of the whole,) within two days after their admiſſion.

At the end of his account of the Buſh-hill hoſpital, the author adds the following obſervation concerning its active and beneficent managers:

> 'Before I conclude this chapter, let me add, that the perſeverance of the managers of that hoſpital has been equally meritorious with their original beneficence. During the whole calamity to this time they have attended uninterruptedly, for ſix, ſeven, or eight hours a day, renouncing almoſt every care of private affairs. They have had a laborious tour of duty to perform – to encourage and comfort the ſick—to hand them neceſſaries and medicines—to wipe the ſweat off their brows—and to perform many diſguſting offices of kindneſs for them, which nothing could render tolerable, but the exalted motives that impelled them to this heroic conduct.'

This diſeaſe proved particularly fatal to phyſicians and to the clergy—in conſequence of its contagious nature. Of the profligate, and of the corpulent, few are ſaid to have recovered. The French, who were ſettled in Philadelphia, eſcaped its ravage in a remarkable manner. The negroes did not *totally* eſcape, though not *many* were ſeized with the fever; and in theſe it is ſaid to have yielded more eaſily to medicine than in the whites.—An opinion prevailed that cold and rain extinguiſhed the diſorder, but this is ſhewn by the preſent writer, from a ſtatement of the weather, to have been erroneous. A ſimilar error concerning the plague and other contagious diſeaſes has been current in moſt countries, among the vulgar.

Among the *deſultory facts and reflections*, ſome appear worthy of the notice of European readers. The late dreadful ſufferings—the loſs of 4000 lives—the terror and uncomfortable ſtate of the reſt—the injury ſuſtained by the commercial intereſt of the ſtate—might all have been prevented, if the magiſtrates had been inveſted with authority to interpoſe in time, and if they had exerted that authority properly.

For a whole month, the diſeaſe lurked in one ſtreet, and was confined to a few houſes in that ſtreet. Who can doubt that it might eaſily have been ſtifled in its birth?—but then is Mr. C. certain that the phyſicians and magiſtrates were apprized of the deleterious nature of the contagion? It might probably, for ſome time, have been confounded with an ordinary epidemic; and ſtateſmen have not yet condeſcended to frame regulations for checking the ravages that common contagious fevers produce; though the deſign is important, and, as we believe, practicable.—The aſſertion (p. 85) 'that half or a third of thoſe who died (1400 or 2000 perſons) periſhed for want of the neceſſary care and attention, owing to the extraordinary panic,' muſt fill every breaſt, in which common ſympathy for human ſufferings reſides, with indignant grief, and many at Philadelphia with the moſt lively regret. The ties of blood and of affection appear indeed to have been torn aſunder by fear, with a degree of violence which is inconceivable to a ſpectator of the uſual aſpect of ſocial life.

The following occurs (p. 107) among the detached obſervations:

> 'Shall I be pardoned for paſſing a cenſure on thoſe, whoſe miſtaken zeal led them, during the moſt dreadful ſtages of the calamity, to croud ſome of our churches, and aid this frightful enemy in his work of deſtruction? who, fearful leſt their prayers and adoration at home would not find acceptance before the Deity, reſorted to churches filled with bodies of contagious air, where, with every breath, they inhaled noxious miaſmata? To this ſingle cauſe I am bold in aſcribing a large proportion of the mortality—And it is remarkable that thoſe congregations, whoſe places of worſhip were moſt crouded, have ſuffered the moſt dreadfully? Will men never acquire wiſdom? Are we yet to learn, that the Almighty Architect of the heavens and the earth does not require "temples made with men's hands:" that going to a place of worſhip, againſt the great law of ſelf-preſervation, implanted in indelible characters by his divine hand, on the breaſt of every one of his creatures, conſtitutes no part of the adoration due to the Maker and Preſerver of mankind? That a "meek and humble heart" is the temple wherein he delights to be worſhipped? I hope not—I hope the awful leſſon ſome of our con-

gregations hold forth on this ſubject, by a mortality out of all proportion to their numbers, will ſerve as a memento at all future times, in the like critical emergencies!'

We do not dwell on the ſcanty medical information here given, becauſe we hope that the medical practitioners of Philadelphia will communicate their obſervations to the world.—Mr. Carey enumerates the places in which harſh reſolutions were framed againſt the fugitives from Philadelphia; and thoſe (much fewer in number,) in which they were received with kindneſs. Theſe details, we ſuppoſe, can only be locally intereſting.—To the account are annexed, 1. A liſt of the burials in the city and liberties of Philadelphia, from Auguſt 1ſt to November 9th, 1793, according to the ſects to which the perſons buried belonged; 2. Meteorological tables for the ſame period; and 3. an alphabetical liſt of the burials.

Thus Mr. Carey has preſented his fellow citizens with a collection of facts and obſervations well calculated for the ſatisfaction of their anxious curioſity. The friends of mankind, every where, will be gratified by it; and though, perhaps, they may not conceive the very higheſt opinion of his philoſophical diſcernment, and of his literary powers, they will ſcarcely fail to reſpect him as a worthy and humane member of ſociety.

ART. XVI. *A Tour through the Iſle of Man:* To which is ſubjoined a Review of the Manks Hiſtory. By David Robertſon, Eſq. Large 8vo. pp. 235. 1l. 1s. in Boards. Payne, &c. 1794.

THE Iſle of Man, (the *Mona* of Cæſar,) is deſerving of more attention, on ſeveral accounts, than it has hitherto received, or than, from its ſmall extent, it might ſeem entitled to claim. Its diverſified ſurface affords romantic ſcenery to gratify the lover of pictureſque beauty; it contains many venerable veſtiges of former times; and in its civil hiſtory, and the peculiar cuſtoms and manners of its inhabitants, it ſuggeſts important ſubjects of reflection to the philoſophic mind. Our accounts of this iſland have hitherto been ſo exceedingly imperfect, that, to pronounce the work now before us the beſt deſcription which has hitherto appeared is to give the author but a ſmall ſhare of the praiſe which ſeems to us to be his due. Excepting the walk of natural hiſtory, and the dark receſſes of antiquity, which the preſent traveller does not appear to have viſited, every object that may be ſuppoſed to intereſt the generality of readers in works of this kind has its ſhare of attention. Mr. Robertſon evidently made his tour through the iſland accompanied by that indiſpenſible requiſite in a traveller, *a diſpoſition to be pleaſed:* but, at the ſame time, he appears to have obſerved the objects which paſſed under his view with a diſcriminating

criminating eye. His deſcriptions of the country are lively; his remarks on the manners of the people are judicious, and have every appearance of impartiality; and his obſervations on the civil hiſtory and ſtate of the iſland breathe a glowing ſpirit of freedom. The ſtyle is correct, and enlivened by many ſtrokes of ſentiment and fancy: the work is alſo handſomely printed, and adorned with ſeveral neat and pleaſing *acqua tinta* views.

Mr. Robertſon, in his account of Douglas, the chief town in the iſland, remarks, concerning the inhabitants, that a ſpirit of gaming prevails among them to a pernicious degree; and that, though the town is greatly indebted to the Engliſh for its improvement, the natives entertain unreaſonable prejudices againſt them.

The natives, according to our traveller, are naturally indolent: but the example of ſeveral Engliſh farmers, who have ſettled in the iſland, has rouſed them from their lethargy:

> ' In the neighbourhood of Douglas, the marſhy grounds are now drained; the waſte lands encloſed, and nouriſhed with lime, marle, and ſea-weed; cultivation begins to throw a rich verdure over hill and vale; and the yellow harveſts now wave luxuriant " o'er the ſmiling land." The value of the landed property, of courſe, is now conſiderably increaſed; the country enriched by the exportation of produce; and the markets at home abundantly ſtored with a variety of proviſions. Eggs, butter, and poultry are here very plentiful. Beef ſeldom exceeds 2d. a pound; mutton is equally cheap, and perhaps the moſt delicious in the world. Pork is ſtill cheaper. The pigs fed at home are reaſonably large; and have ſometimes a fiſhy flavour: but there are a ſmall ſpecies, called Purs, which run wild on the mountains, and are eſteemed a moſt admirable delicacy. Hares, partridges, and moor-game are plentiful: and of fiſh there is great variety.
>
> ' From this abundance of domeſtic comforts, and the plenitude of foreign luxuries, perſons of ſmall fortunes here enjoy life in its full flow: for here, the oppreſſion of game-laws, land-taxation, and exciſe-eſtabliſhment are utterly unknown*.'

The abbey of Ruſhen is particularly deſcribed; a tribute of veneration is paid to its antient inhabitants; and the account concludes with the following romantic piece of monaſtic hiſtory, which the narrator gives without any comment:

' * The only taxes in the iſland are 10s. 6d. on each publican per annum; 5s. 2d. on greyhounds and pointers; and 5d. on other dogs. Theſe taxes, with a very moderate ſtatute duty, are appropriated to the repairs of the public roads; which are, in general, equal to any in England, without being fettered at every turning with odious impoſts: in the whole iſland there is not a ſingle turnpike. The mercantile impoſts I ſhall afterwards mention.'

' Only premiſing that there are ſtill ſome veſtiges of a ſubterraneous road leading from the abbey to the caſtle, that ſeem to confirm what tradition has preſerved.

' In the thirteenth century, Ivar, a young and gallant knight, was enamoured of the beauteous Matilda. Her birth and fortune were inferior; but his generous mind diſdained ſuch diſtinctions. He loved, and was moſt ardently beloved. The ſanction of the king was alone wanting to conſummate their happineſs. To obtain this, Ivar, in obedience to the cuſtom of the Iſland, preſented his bride to Reginald, a gay and amorous prince; who, ſtruck with the beauty and innocence of Matilda, heightened by an air of modeſty, immediately, for ſome pretended crimes, baniſhed Ivar from his preſence, and by violence detained the virgin. Grief and indignation alternately ſwelled her boſom, till from the exceſs of anguiſh ſhe ſunk into a ſtate of inſenſibility. On awakening, her virtue was inſulted by the approaches of the tyrant. She was however deaf to his inſinuations; and only ſmiled at his menaces. Irritated at her contempt, and flattering himſelf that ſeverity would ſubdue her truth and chaſtity, he impriſoned her in the moſt ſolitary apartment of the caſtle; where, for ſome months, ſhe paſſed the tedious night and day in tears; far more ſolicitous for the fate of Ivar, than affected by her own misfortunes.

' In the mean time, Ivar, failing in an attempt to revenge his injuries, aſſumed the monaſtic habit, and retired into Ruſhen Abbey. Here he dedicated his life to piety; but his heart was ſtill devoted to Matilda. For her he ſighed; for her he wept; and to indulge his ſorrows without reſtraint, would frequently withdraw into the gloomieſt ſolitudes. In one of thoſe ſolitary rambles he diſcovered a grotto, which had been long unfrequented. The gloom and ſilence of this retirement correſponding with the anguiſh of his mind, he ſauntered onward, without reflecting where the ſubterraneous path might conduct him. His imagination was pourtraying the graces of Matilda, while his heart was bleeding for her ſufferings. From this reverie of woe he was however ſoon awoke by the ſhriek of a female. Advancing eagerly, he heard in a voice nearly exhauſted—" Mother of God! Save Matilda!" while through a chink in the barrier that now ſeparated them, he ſaw the virgin, with diſhevelled hair and throbbing boſom, about to be ſacrificed to the luſt and violence of Reginald. Rage and madneſs gave new energy to Ivar; who, forcing a paſſage through the barrier, ruſhed upon the tyrant; and, ſeizing his ſword, which lay careleſsly on the table, plunged it into its maſter's boſom.

' The tyrant died: and the lovers through this ſubterraneous communication eſcaped to the ſea-ſide; where they fortunately met with a boat which conveyed them to Ireland: and in this kingdom the remainder of their years was devoted to the moſt exquiſite of all human felicities; the raptures of a generous love, heightened by mutual admiration and gratitude.

' This is the ſubſtance of the tradition; but according to ſome of the Manks records, Reginald was ſlain by Ivar, not in the caſtle of Ruſhen, but in a neighbouring meadow. This variation of the ſcene however does not materially affect the credit of the tradition; as the

Manks hiſtorians impute Reginald's death, not ſo much to Ivar's ambition, as to his revenge of private injuries.'

In Caſtletown, is the antient and magnificent pile of Caſtle Ruſhen, built in 960 by Guttred, a prince of the Daniſh line. 'Here, (ſays the author,) before the ſubjugation of Man by the Engliſh, the Kings of the iſland reſided in all the warlike pomp of thoſe barbarous ages; ſupporting their ſplendour and dignity by oppreſſing, or deſtroving mankind.' After the decollation of James the 7th Earl of Derby for his attachment to Charles I. his lady, with her children, ſought an aſylum in this caſtle.—In paſſing through the iſland, Mr. R. met with ſeveral inſtances of ſuperſtitious credulity, which he relates; not without adding ſome judicious reflections on the natural alliance between ignorance and ſuperſtition. After having deſcribed the majeſtic ruins of Peel caſtle, and ſome other remains of antiquity, he gives the hiſtory of the biſhopric, founded in 447, and an account of the manner in which the ſee of Sodor and Man has been filled. The following character of the good Biſhop Wilſon, we truſt, will be pleaſing to moſt of our readers:

> 'Venerable in his aſpect, meek in his deportment, his face illuminated with benignity, and his heart glowing with piety, like his divine Maſter, "he went about doing good." With the pride and avarice of prelacy he was totally unacquainted. His palace was a temple of charity. Hoſpitality ſtood at his gate, and invited the ſtranger and beggar to a plenteous repaſt. The day he devoted to benevolence, and the night to piety. His revenue was dedicated to the poor and needy. And not contented with relieving the wants, or mitigating the woes of mankind, he was ſolicitous, by his precept and example, to conduct his little flock to the kingdom of Heaven. He died in the ninety-ſecond year of his age, juſtly revered and lamented by the whole Iſland: while his grave was watered with the tears of thoſe, whom his bounty had ſupported; his benignity had gladdened; or his eloquent piety had "turned unto righteouſneſs." Even to this day, many of the inhabitants of the iſland never hear his name mentioned, but the tear of gratitude inſenſibly ſwells into their eye, and their faltering tongue bleſſes the memory of their pious and venerable benefactor.'

A view is next taken by Mr. Robertſon of the ſtate of trade in the iſland, before and ſince the ſale of the iſland to the Crown; whence it appears that, though, by putting a ſudden ſtop to ſmuggling, the ſale was in its immediate conſequences injurious to the country, it has ſince been univerſally beneficial.

The work concludes with a general ſketch of the character of the Manks; and with a brief review of their hiſtory, which exhibit a ſeries of ſtruggles for freedom, attended with various degrees of ſucceſs.

Art. XVII. *Obſervations on the Duke of Richmond's extenſive Plans of Fortification,* and the new Works he has been carrying on ſince theſe were ſet aſide by the Houſe of Commons in 1786. By the Author of the Short Eſſay. 8vo. pp. 252. 7s. Boards. Robinſons. 1794.

THESE Obſervations fill 100 pages; the next 60 contain a reply to the Anſwer to the Short Eſſay mentioned in the title; and the remaining 92 pages conſiſt of an appendix to both: ſo that in this book we find three tracts, printed and bound together.

The ſubject of the Obſervations is not new to the public; it has already been diſcuſſed in a pamphlet publiſhed in 1785 under the title of "A Short Eſſay on the Modes of Defence, beſt adapted to the Situation and Circumſtances of this Iſland;" an account of which will be found in the 72d volume of our Review, p. 310. The Short Eſſay did not paſs unnoticed, for an anſwer to it was publiſhed in the ſame year, and we reviewed it at the ſame time with the former. This begat a reply, in the form of a letter to the Duke of Richmond, for our remarks on which we refer to the ſame volume, p. 312.

The author, in a ſhort addreſs to his readers, aſſigns his reaſon for again agitating a ſubject which, he flattered himſelf, had been for ever ſet at reſt by the ſolemn rejection of the Duke of Richmond's plans by the Houſe of Commons. It appeared to be the ſenſe of that aſſembly that no *new* works ſhould be erected for the defence of Portſmouth and Plymouth dock-yards, and that money ſhould be granted only for improving and completing the *old* works in theſe two diviſions: the Houſe accordingly directed that an eſtimate ſhould be made of the expence of ſuch improvement and completion. Even to this meaſure, he ſays, he would have ſtrongly objected, had he been in England when it was adopted. On reading the return made to the above order of the Houſe of Commons, his aſtoniſhment was great indeed when, in an eſtimate for completing *old* works, he found ſums were inſerted for *new* erections; and that the Houſe had inadvertently voted them, after having reſolved, on a previous occaſion, to ſet aſide the Maſter General's ſyſtem of new works altogether. A wiſh to place theſe matters in their true light, free from every ſpecies of political diſguiſe or miſrepreſentation, induced the author to ſend the preſent publication into the world. He is aware that he may be thought to write with aſperity, and to be perſonally ſevere on the Duke of Richmond; his excuſe is, that he was provoked to it by the very illiberal expreſſions uſed by his Grace, in his anſwer to the Short Eſſay; for he imagines the Duke to be the author of that anſwer, though his name was not prefixed to it.

In our Review of this author's firſt publication, we ſaid that he was well verſed in the ſubject; the work now under conſideration confirms that opinion. In him the Duke of Richmond finds a moſt formidable adverſary; whoſe heavy artillery beats all his Grace's works to atoms, and proves them to be, in many reſpects, as little capable of reſiſtance or annoyance, as were Uncle Toby's fortifications.

To the Duke's fortifying ſyſtem, the Obſerver urges two objections,—the enormous expence, and the extent of the works. To complete them, on the ſcale originally propoſed by his Grace, he thinks 2,336,271 l. would be required; a ſum, he ſays, 'greatly exceeding that which is ſufficient for building the whole navy of England.' In the latter part of his calculation, he is, however, conſiderably miſtaken; for a ſhip of 74 guns, before ſhe is armed or equipped, coſts at leaſt 30,000l. Suppoſing, then, that there were no firſt, ſecond, nor fourth rates in our navy, and that all our ſhips of the line carried 74 guns, the expence of building 100 ſuch ſhips would amount to 3,000,000l.; to this let us add the ſum neceſſary for building frigates, ſloops, &c. making the number of veſſels of war of all rates and ſizes 443, which is the preſent number of the royal navy; it will then appear that our author muſt have calculated at random and greatly below the mark. We agree with him, however, that a navy is the beſt and natural defence of an inſular ſtate; and that the money laid out in erecting fortifications on ſhore might be employed with much more certainty of advantage, in increaſing the maritime ſtrength of the country.

We are aware that the Duke of R. profeſſes that it is with a view to increaſe this very ſtrength, that he is for raiſing works round our naval arſenals, and for putting it out of the power of an invader to deſtroy the ſeeds of our future navies by burning our naval ſtores, and demoliſhing our dock-yards:—but this brings us to the conſideration of our author's ſecond objection to the Duke's ſyſtem,—the extent of the propoſed works. To man them, he ſays, would require an army; and, if we had ſuch an one to ſpare from other ſervices, it could be employed with much more effect in the field; and, if we could not ſpare ſuch a force, then thoſe very works, which muſt ſoon be carried by a powerful invader, might be turned againſt ourſelves, and might enable him to keep his ground in England, make him maſter of the Britiſh channel, and leave the trade of Great Britain at his mercy. Independently of the extent of the works, our author conſiders moſt of thoſe which the Duke has erected, and is erecting, as inadequate to the end which his Grace himſelf had in view when he projected them.

On this ſubject, and on others on which he touches, he ſpeaks like a man who is completely maſter of his profeſſion, as well in practice as in theory, with whom the Duke of Richmond, perhaps, is not qualified to contend in the art of engineering. We know not from what motives this gentleman attacks the Maſter-general of the Ordnance; they may be purely patriotic; though, from the ſeverity and perſonality of ſome of his obſervations, it would ſeem as if reſentment had ſome ſhare in the buſineſs: but, to whatever ſource his oppoſition to the Duke's plans may be traced, it muſt ultimately be attended with beneficial conſequences to this country, as it directs the attention of the public, and of the parliament, to a ſubject of very great importance, and particularly calls on the Houſe of Commons to conſider whether it ought to ſuffer the ſpirit of that deciſion to be evaded, by which it was declared to be the ſenſe of the Commons of England that no *new* fortifications ſhould be erected for the defence of our dock-yards; and that, for the protection of our coaſt, we ſhould look principally to naval exertions.

Our author conſiders the money laid out in raiſing fortifications in the Weſt Indies as thrown away; becauſe theſe works cannot protect more than a ſmall ſpot on any given iſland, nor prevent the landing of an enemy in other parts, nor ſave the plantations of the inhabitants from deſtruction. The defence of thoſe iſlands, he ſays, and ſays juſtly, muſt depend on a FLEET;—the power that commands the ſea will always be able to command the Weſt Indies.

In his appendix, the author draws a compariſon between Vauban's or the cuſtomary method of conſtructing fortifications, and that of the Marquis de Montalembert, and ſhews the great ſuperiority of the former over the latter; to which the Duke of Richmond appears to be ſo much attached. He treats this ſubject in a clear, able, and ſcientific manner.

Toward the end of the work, the writer takes notice of the new ſyſtem of building barracks throughout the kingdom, and thus expreſſes himſelf on that head:

> 'Within works that are erected on neceſſary and permanent principles of ſecurity, barracks are certainly admiſſible as uſeful for keeping together the men employed in their defence. But quit ſuch works, and the neceſſity for them, and conſequently the propriety of having them vaniſhes at once. Out of ſuch works, erections of this ſort ſhould never be permitted. Every recommendation of ſuch a meaſure ſhould not only be held by the people in abhorrence and deteſtation, but rejected by their repreſentatives with marked diſapprobation and contempt.'

Hence it would appear that the author is as conſtitutional a ſubject as the other parts of the publication ſhew him to be an able writer; a man of letters; and an officer deeply verſed in the ſciences connected with his particular branch of the military profeſſion. From the laſt five lines of his work, we learn that he has not yet done with the Duke of Richmond, but means to attack ſome other favourite projects of his Grace. 'I will take an opportunity ſoon, (ſays he,) of delivering my ſentiments at full length, reſpecting the corps of Royal Military Artificers, and the Horſe Artillery, which are unqueſtionably great impoſitions on the public.' It is hard that he will not ſuffer the Duke to keep ſo much as one poor hobby in his ſtable. We will not anticipate what may be ſaid on the announced ſubjects: but to give his Grace a helping hand, we will juſt obſerve that the eſtabliſhment of horſe artillery has taken place in the French armies, and, by all accounts, has been found of the greateſt utility to them, and of much annoyance to the allies.

Before we diſmiſs the work now under conſideration, we muſt make our readers acquainted with the opinion of the author reſpecting a matter which may well be deemed of importance, as, very poſſibly, it may one day be the ground of a war between Great Britain and the United States of America. It is well known that there are certain parts in N. America occupied by Engliſh troops, which, the Americans contend, are within the limits of their territory, and ought therefore to be ſurrendered to them; while England on the other hand, after having once eſtabliſhed thoſe poſts, appears determined to maintain them. Our author thus incidentally mentions them: 'This board has neither been at any expence on account of the poſts at Preſque Iſle and the grand falls on the river St. John, that Brigadier General Carleton, with the approbation of his brother, Lord Dorcheſter, lately eſtabliſhed, (which are generally ſuppoſed to be within the line of the United States as fixed by the treaty of Paris, and I am convinced will really be found to be ſo,) nor of the barracks erected at Frederiction in 1792.'

Should this gentleman be correct reſpecting the ſituation of thoſe poſts, (and the opinion of an able engineer muſt carry great weight on ſuch a ſubject,) our government ought ſpeedily to repair the injuſtice of building on another nation's ground, either by abandoning the poſts, or by negociating for a ceſſion to us of the territory in which they ſtand: at all events, the fact ought to be fully aſcertained whether they be within the Britiſh line or not. The aſſertion of this writer is an authority, which, inſtead of being ſlighted, ought to prompt thoſe who are in power to make inquiry into the matter; for, before a nation reſolves to reſiſt the claim of a neighbour, it ought to be ſatisfied that ſuch claim is not founded in juſtice.

Art. XVIII. *A Chronological Hiſtory of the European States*, with their Diſcoveries and Settlements, from the Treaty of Nimeguen in 1678, to the Cloſe of 1792. In which a particular Attention is paid to the Origin, Progreſs, and Termination of the Revolutions which have taken place in different States. Alſo, Biographical Sketches of the Sovereigns who have reigned during that Period, and of thoſe Perſons who have been principally intereſted, as Stateſmen, Warriors, Patriots, &c. in the Events and Tranſactions of it. Together with Tables, which have a Reference to different Parts of the Work. By Charles Mayo, LL.B. Rector of Beching Stoke and Hewiſh in the County of Wilts. Folio. pp. 226. 1l. 5s. Boards. Robinſons. 1793.

Except the biographical part, this work conſiſts merely of chronological tables, in which are ſet down ſhort accounts of the events that have occurred in the period ſtated in the title; a ſingle page contains the occurrences of a whole year; and the margin gives the arrangement of the contents, the names of the powers, and the heads to which they reſpectively relate. The articles in the table refer to the ſtate or head ſet oppoſite to it in the margin, to which the reader muſt conſtantly recur, or he will be led into miſtakes.

Mr. Mayo muſt have beſtowed great pains in collecting, and has certainly ſhewn great ingenuity in arranging, ſuch an immenſity of materials in ſo ſmall a compaſs: but ſtill we cannot ſay that he has ſucceeded ſo far as to ſteer perfectly clear of confuſion; on the contrary, the ſyſtem which he has adopted leads to a variety of repetitions and ſtatements of the ſame events in the ſame page. Thus, for inſtance, if a treaty be concluded to which four or five powers are parties, mention is made of it oppoſite to the name of each of theſe powers. The ſame thing happens when a battle is fought; as many accounts are given of it as there were belligerent ſtates that had troops engaged in it. This is a circumſtance which unneceſſarily ſwells the work, and tires the reader, without adding to his ſtock of information. However, it muſt be allowed that Mr. Mayo has furniſhed the public with a work which will be found uſeful in every gentleman's library as a book of reference, and which will ſave him the trouble of turning over many volumes to aſcertain the chronology, or other circumſtance, of an event.

That ſuch a work as this ſhould be without fault, would be much more ſurprizing than that a few errors ſhould have found their way into it; there are ſome, however, which we will notice, not for the purpoſe of cenſure, but for that of pointing out grounds of amendments, which Mr. Mayo will owe it both to himſelf and the public to make in the next edition of his work.

Speaking of the pretended popiſh plot in the reign of Charles II. he gives the innocent Lord Stafford, who was executed for it, the rank of *Earl*, though his real title was that of *Viſcount*; and he calls Lord Petre, Lord *Peters*. Mentioning the birth of the Duke of Normandy, now the unfortunate heir of Louis XVI. he calls him *Charles*; this ill-fated young prince was chriſtened Louis-Charles.

In the biographical ſketch of Herbert Earl of Pembroke, he makes mention of ‘ the preſent Earl of Portcheſter:’ but there is no ſuch title to be found in the roll of parliament; the perſon, who is thus erroneouſly deſcribed, is the *Earl of Caernarvon*, who is alſo a Baron by the title of Lord Portcheſter.

In the ſketch of the late Earl Bathurſt's life, Mr. Mayo ſtyles the celebrated Lord Bolingbroke—*Earl* of B.;—he was no more than a *Viſcount*.

Giving an account of the tranſactions of 1781, he calls the conqueror of Minorca the celebrated *Chr.* or Chevalier de Crillon: but, in the next page, he gives him his proper title, that of *Duke*, when he repreſents him as taking the chief command of the army beſieging Gibraltar.

Under the head 1786, he has raiſed Lord Hawkeſbury, who is only a *Baron*, to the rank of *Earl*.

In the life of James Fitz-James Duke of Berwick, he tells us that this nobleman had two ſons and a daughter by his ſecond wife Anne *Berkley*; he ſhould have ſaid Bulkley[*]; ſhe was daughter of a brother of the then Lord Bulkley.

In the life of King James II. ſpeaking of the illegitimate children of that monarch, he tells us that he had, by Mrs. Sedley, a daughter, created Counteſs of Dorcheſter, married to the Earl of Portmore; and a daughter married firſt to the Earl of Angleſea, and afterward to John Sheffield Duke of Buckingham. This is a groſs error; James had but one daughter by Mrs. Sedley; ſhe was ſtyled Lady Catherine Darnley, from the title of her father's great grandfather Henry Stuart Lord Darnley, huſband to Mary Queen of Scots, and father of James I. of England: this was the lady who firſt married Lord Angleſea, and afterward the Duke of Buckingham: by the Earl, ſhe had a daughter, from whom the preſent Lord Mulgrave is deſcended. As to Mrs. Sedley, and the Counteſs of Dorcheſter, inſtead of being mother and daughter, they were one and the ſame perſon; James created his miſtreſs, who was daughter of Sir Charles Sedley, a peereſs by the title of Counteſs of Dorcheſter; and, after the connexion between her and her royal paramour was diſſolved, ſhe married the Earl of Portmore.

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[*] This is poſſibly an error of the preſs.

. Sir Charles was a member of the Convention Parlia- which raiſed William and Mary to the throne, and ſaid ıe would out-do King James in generoſity; that monarch made his daughter a *counteſs:* but he would make the ırch's daughter a *queen.*

r. Mayo ſeems to have borrowed from the morning papers npropriety of ſinking the word *of* between the word *Earl*, he title which the earl bears. Thus he ſays Earl Angle- Earl Portmore, inſtead of Earl of Angleſea, Earl of Port- , and ſo of every other earl. Such an omiſſion is proper the title and the family name are the ſame, as Earl Har- , Earl Stanhope, Earl Spencer, &c.: but it is extremely g, though done for the ſake of brevity, when the title is ıed from ſome place different from the family name, as Earl rby, Earl of Pembroke, &c.

his account of the royal family of Denmark, Mr. Mayo s four children, whom he ſays the King of that country ıy the late Caroline-Matilda, ſiſter of his Britannic Ma- This expreſſion implies that, when this work was print- 1793, there were living four children of that unfortunate eſs, which certainly was not the caſe; if ſhe ever had ſo , there were only *two* alive in that year, viz. the Prince l, and his ſiſter, who is married to the Prince of Auguſtin- g.

his account of ſome celebrated French lawyers, Mr. o tells us that they filled the office of *Procurer Genéràl*, a d tranſlation of the words "Procureur Général," which t to be rendered, "Attorney General."

. XIX. *The Practice of Extempore Preaching recommended*; and Propriety and Advantage of that Mode of Public Inſtruction ged and ſupported by Arguments deduced from Scripture Autho- y, Primitive Example, Hiſtoric Facts, and the very Nature of Office: By a Clergyman of the Church of England. 8vo. .126. 2s. Matthews.

E entirely agree with the author of this tract in thinking that ſome improvement in the method of conducting ic inſtruction is become highly neceſſary: but, whether ſub- ting *extemporary* preaching*, in the room of the preſent hod of delivering ſermons from written compoſitions, would ny improvement, after all that is here advanced to recom- d it, we own ſtill remains with us extremely doubtful.

y extemporary preaching, the author does not mean ching from immediate conception without any premeditation, but delivering diſcourſes of which the train of ideas alone has been previouſly digeſted, and perhaps minuted in brief hints, without committing the words, in which they are to be expreſſed, either to writing or to memory. The practice of the Jewiſh prophets, and of Jeſus Chriſt and his apoſtles, is urged as deciſive authority in favour of this mode of preaching:—but, if the extraordinary aids which they enjoyed, and the peculiar circumſtances under which they addreſſed the multitude, be conſidered, it will be eaſily ſeen that little ſtreſs ought to be laid on this argument. With ſtill leſs reaſon is the example of the firſt Chriſtian fathers ſet forth as obligatory on ſucceeding teachers; ſince their ſituation was in many material reſpects different from that of modern preachers; and ſince they fell into too many errors, both in opinion and practice, to be entitled to implicit regard.

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* So the author ſhould have written; for *extempore* is an *adverb*, an *adjective*.

Equally nugatory is this writer's argument from the general practice both of proteſtants and papiſts in foreign countries: for the queſtion is not, whether the practice of reading ſermons be peculiar to this nation, but whether it be reaſonable and beneficial? If the example of the church of England in this reſpect has been followed by the preſbyterians in England, and in part by the church of Scotland; may it not, at leaſt, as fairly be concluded that the practice has been found uſeful, as that it has been adopted, according to the author's aſſertion, 'becauſe the life of religion is, in a great meaſure, loſt among them?'

Ignorance and idleneſs, it is ſaid, are encouraged among the clergy by the practice of writing ſermons: but, we aſk, are there not other cauſes, in the preſent mode of education, and in the manners of the times, to which theſe evils, as far as they in reality prevail, may be more properly aſcribed? We aſk, farther, is there no ignorance, no idleneſs, among extemporary preachers?

Reading ſermons, it is alſo urged, by tying the preacher down to a written taſk, 'puts an unjuſtifiable reſtraint on the ſacred influences,' and 'takes the preacher out of the hands of God.' This is an argument which, if it means any thing, muſt prove all preparation for public ſervice to proceed from a want of faith.—If a reading preacher has had the induſtry to write three hundred good ſermons, where is the harm of preaching them over again? or what is there either profane or ridiculous, as this writer ſuppoſes, in ſuch a preacher juſtifying himſelf by ſaying that every important truth of Chriſtianity muſt be contained in that compaſs, and that, as he does not think he could make better, he ſhall be contented with what he has made? Or, if it be true that pulpit-readers ſometimes preach borrowed or even printed ſermons, are the hearers leſs edified than they would be by an ill-digeſted and vulgar extemporaneous effuſion? In ſhort, if it be, as the author ſeems to think, a ſerious evil that the reading of ſermons ſometimes gives birth to ingenious diſcourſes, written in a flowing, neat, or nervous ſtyle, ſometimes a little above the comprehenſion of illiterate hearers, and even fit for publication, is this a greater evil than are thoſe incoherent bablings which are ſometimes poured forth by ignorant extemporary preachers?

Notwithſtanding all the looſe, and, we muſt add, enthuſiaſtical declamation, which this writer has beſtowed on the ſubject, we apprehend that the more judicious part of mankind will be ſtill inclined to prefer that mode of preaching which has been productive of ſo many excellent and uſeful diſcourſes, to a method which, as experience ſufficiently ſhews, cannot be ſucceſsfully followed without uncommon talents; and which, at the beſt, is more fitted to make a temporary impreſſion on the paſſions, than to enlighten the underſtanding, and to convince the judgment, by rational inſtruction.

ART. XX. *Miſcellaneous Antiquities*, in continuation of the Bibliotheca Topographica Britannica. 4to. No. 1. pp. 166. 10s. 6d. No. 2. pp. 24. 2s. Nichols.

AFTER a conſiderable lapſe of time, we here meet again with our old acquaintance; who, under a title ſomewhat varied, propoſes farther to amuſe and inform the public, in the topographical line.—The firſt of theſe Nos. is entitled,

'*Mandueſſedum Romanorum*, being the hiſtory and antiquities of the pariſh of Manceter, including the *hamlets* of Hartſhill, Oldbury, and Atherſtone, and alſo of the adjacent pariſh of Anſley, in the county of Warwick.'

This account was drawn up by Benjamin Bartlett, Eſq. F. A. S. who employed a conſiderable portion of his leiſure, for many years, on the ſubject: but illneſs, terminating in death, prevented the completion of his deſign: it is now 'enlarged and corrected under the inſpection of ſeveral gentlemen, reſident on the ſpot.'

Manceter, the firſt ſyllable of which name is probably Britiſh, *maen* ſignifying *ſtone* or *rock*, appears to have been a Roman ſtation of note, in the foreſt of Arden, where they had other encampments and towns. When that people finally left this country, the Britons and *Romano*-Britons retained quiet poſſeſſion for ſeveral years. The writer has here collected ſuch portions of hiſtory as are to be gathered from records and other memorials found on the ſpot, relative to thoſe periods, as alſo to the Saxon and Norman, down to the preſent time; and the whole produces ſome agreeable information and amuſement for the reader.

Manceter, built by the Romans, and by one of our earlieſt writers numbered with the primary cities of Britain, is now a ſolitary village: but it ſtill retains ſome pre eminence, by being poſſeſſed of the mother-church, and giving name to the pariſh. In one of its hamlets, (Ardenſhill, or Hareſhull,) now *Hartſhill*, Michael Drayton was born, A. D. 1563; who has not failed, among the various products of his muſe, to celebrate the antient and extenſive foreſt of Arden: many writers have allowed him praiſe, but ſurely none more than a great modern critic, who ſays* that his "*Nymphidia* muſt be allowed a *perfect* pattern of paſtoral elegance."—The preſent account is accompanied by the following prints:—Map of the Arden, accurately pointing out the Roman camps, ſtations, &c. Plan of the *Foſſe-way* in its extent, from the famous High-croſs, on the edge of Warwickſhire, to Newark on the Trent.—Roman Miliary, diſcovered near Leiceſter, a deſcription of which is to be ſeen in Archæologia, vol. vii. p. 89. and yet more fully in Nichols's collections for Leiceſterſhire, p. 718.—Miſcellaneous antiquities and natural hiſtory: among theſe is a kind of battle-axe, wrought from the hard blue ſtone of the country, and found in a ſmall unnoticed tumulus on Hartſhill-common by a cottager who had obtained leave to enlarge his little croft. It appears to be a curious Britiſh relic.—Map of the pariſh of Manceter on a copper-plate, and another of *Manduesſedum Romanum* on the *letter-preſs*.—Seal and arms of Poleſworth monaſtery; ſouth-weſt view of Oldbury, the manſion of Rowland Farmer Okeover, Eſq. the fort at Oldbury; ground plot of Hartſhill caſtle, and Saxon door-way of Anſley church: a bird's-eye view taken from Mr. Bartlett's ſummer-houſe on Hartſhill; which hill, we are told, 'is one large and very deep rock, breaking when dug up into ſmall and very irregular pieces, more fit for the repair of the highways than buildings, very great quantities being carried away for ſome years paſt for that purpoſe. The interſtices of this ſtone are in many places filled with a reddiſh fluid, of the ferrugineous kind; and though this rock in ſeveral places appears on the ſurface, yet the ground is very fruitful, gratefully repaying the induſtrious cultivator for his compoſt and labour. From this hilly plain is ſeen a moſt beautiful and fruitful landſcape, interſperſed with a great number of churches, more than forty of which may be ſeen with the unarmed eye.'—Theſe churches, in number forty-five, with a few other objects, form the engraving above mentioned: —A cottage, on Hartſhill-green, called the chapel; ſeals of Hardreſhull; monument of John de Hardreſhull in the church of Aſhene, or Aſton, Northamptonſhire; ſeals of Bec, Robert Earl Ferrers, &c. Earl of Stafford's arms, from Maxtoke-caſtle gates; of this *Maxtoke* we do not obſerve any particular account, except it be that the gates, antiently plated with iron, are ſtill remaining: ſeals of the Earls of Cheſter and Warwick, &c.; north elevation of Atherſtone-chapel; the ſame, with a variation of the tower; Roman coins, Atherſtone-ſchool ſeal, and tradeſmen's tokens; the *coins* corroborate the opinion that the foreſt of Arden had been diſtinguiſhed by the Romans; an urn, full of them, was dug up in 1763, and another in 1766; from among which, one of Claudius Cæſar and one of Domitian are exhibited in the above plate:—a view of Hartſhill caſtle; we conclude that this view preſents the appearance which it *now* makes:—Atherſton chapel, Anſley church, with figures taken from glaſs windows:—Manceter church, and ſeals; two cloſes are charged with the perpetual expence of finding ropes for the three largeſt bells of this church; this bequeſt was occaſioned by the great danger in which one Iſaac Cook, many years ago, found himſelf to have been, when wandering unknowingly at night near the banks of the river, the ground being covered with ſnow; the ſound of the curfew directed him to Manceter, and the next day convinced him of his narrow eſcape; he immediately made the above appointment:—South-eaſt view of Anſley-hall, a ſpacious antient manſion in the poſſeſſion of John Ludford, Eſq.—To the plates are added ſome long genealogical tables.

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* Warton on the Genius and Writings of Pope, vol. i. p. 295. ſecond edit.

In the biographical line, we remark in this volume a long advantageous account of Obadiah Grew, D.D. born at Atherſton, and ejected by the act of uniformity from the church of St. Michael's, Coventry. The character is chiefly taken from Dr. Calamy's book on this ſubject, and to it is added an account of Nehemiah Grew, M. D. ſon of the former Dr. Grew, who reſided many years in London, and was well known both by his profeſſion and by his writings. We diſtinctly notice theſe circumſtances, becauſe they manifeſt ſomewhat of that ſpirit of liberality and ingenuouſneſs which ought to be apparent in theſe publications, but is too often undiſcernible.

The ſecond number of this work is properly called '*A Sketch of the Hiſtory and Antiquities of Hawkherſt, Kent.*' It is written on a plan ſuggeſted in the Gentleman's Magazine, for procuring parochial hiſtories throughout England. We cannot inſert much from this little performance: but we will give the following etymological lines:—'In Kent, the diviſion, which in many counties was called a tithing, is termed a *borow*, from the Saxon word *Borb*, which ſignifies a pledge or ſurety, and the chief of the pledges a *borſholder*, or *borough's-ealder*, that is, the diſcreeteſt man in the borough, or tithing, as in cities he is called the ealderman, or alderman.'—Mr. Thomas Rettord is properly mentioned as a reſpectable inhabitant of this pariſh, who poſſeſſed a ſtrong natural underſtanding, and acquired much knowlege, by dint of application: but he not unfrequently formed ſentiments which an increaſed acquaintance with ſcience and the world compelled him to alter. As a proof of this, 'a diſquiſition on ſpiders *darting their webs* is mentioned, in which, like many theoriſts, he maintained the impoſſibility of the fact, but experience convinced him of the fallacy of his principle.' It is not to be imagined that a man ſo eminent as N. Lardner, D.D. could be forgotten in a deſcription of the pariſh in which that learned, aſſiduous, and upright man drew his firſt and lateſt breath *.

This little tract is agreeably written, and is illuſtrated by two copper-plates: but we think it might have been enlarged and improved: the omiſſion of births and burials, of the land-tax and poor's-rates, is a defect; as alſo, of the nature of the ſoil, agriculture, products, minerals, employments, &c. &c.—material topics in a work of this kind! although not to be diffuſely treated.

MONTHLY CATALOGUE,

For JUNE, 1794.

POLITICAL *and* COMMERCIAL.

Art. 21. *Conſiderations on the State of Parties, and the Means of effecting a Reconciliation between them.* By Thomas Bigge. 8vo. pp. 60. 1s. Robinſons, &c.

IN the courſe of our literary experience, we have remarked that mediocrity of talents in authors has been inſeparably connected with aſſuming confidence; while modeſty and diffidence were the invariable attendants on ſterling merit. This remark, if it ſtood in need of confirmation, would find it in the work which we are now reviewing. Mr B. laments that 'he cannot do juſtice to his ſubject, or treat it with an ability in any degree proportionable to his zeal:' but we will venture to ſay that not a ſingle reader, who poſſeſſes even a moderate qualification for paſſing judgment on his performance, can diſcover in it any want of ability, nor attentively peruſe it without being convinced that the writer has done ample juſtice to the cauſe which he s undertaken to ſupport; a cauſe which, in our opinion, derives not s ſtrength from the ſolidity of his arguments, than from the temper, deration, and urbanity, with which he enforces them.

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* Due reſpect is here paid to his memory, by the inſertion of his well-written epitaph.

His great object appears to be to unite all thoſe, who are attached the true ſpirit of our conſtitution, in a rational oppoſition to e principles of two deſcriptions of men, either of which, if prelent, would completely overturn our preſent form of government. r theſe he means, on the one hand, the advocates for a republic; d, on the other, thoſe perſons who, to expreſs their abhorrence of publican doctrines, fly into the oppoſite extreme, and, for the purſe of guarding againſt the influence of democratic opinions, are for ming the crown with powers which would convert our limited onarchy into abſolute deſpotiſm. The author, who is convinced of e excellency of our conſtitution in theory, wiſhes to diminiſh, as uch as poſſible, the number of its enemies, by a timely reform of e abuſes that have crept into its adminiſtration; and thus to take vay, from thoſe who profeſs to be its admirers, all temptation to row ſuch an additional weight into the ſcale of the crown, as would leſs effectually deſtroy the eſſence of our conſtitution, than if it ere made to give way to the eſtabliſhment of a republic.

The different parties, into which the people of this country are at eſent divided, are thus deſcribed with equal accuracy and brevity:

' No one who reflects upon public affairs can be ignorant that ree conſiderable parties are formed in the ſtate, of unequal ſtrength, d of different opinions. One determined, until all danger from publican doctrines ſhall be finally removed, to ſupport at all hazards, d with all its influence, the uſurped as well as conſtitutional prileges of the ariſtocracy and the crown. Another is formed of men ho, eager in the cauſe of natural rights, and wearied of renewing uitleſs petitions to the legiſlature for a moderate reformation of uſes, have at length pledged themſelves ſolemnly to purſue with remitting zeal the eſtabliſhment of univerſal ſuffrage and annual arliaments, as eſſential and preliminary to every other reform. The ird conſiſts of thoſe who wiſh to effect an immediate and temperate form in the way of amicable compromiſe between the above parties, r the ſake of national tranquillity, and for the extenſion and better curity of our juſt rights, by thoſe regular means which our impaired onſtitution is ſtill ſaid to afford. From this bare enumeration it is vident that the laſt-mentioned deſcription of men differs much more om the firſt than from the ſecond; and therefore, in the rapid proreſs of abuſe, when the diſorder, grown deſperate, will not only ſtify but demand a more deſperate remedy, when ſtrong apprehenions for the very exiſtence of liberty ſhall become nearly univerſal, it not impoſſible that this party, deſpairing of the practicability of moerate plans in a highly agitated ſtate of the public mind, and preerring acquieſcence rather than oppoſition to the popular will, may n ſuch deplorable circumſtances be driven into a cloſer union with hat which profeſſes the moſt extenſive ſyſtem of reform. As theſe arties already unite in many points, and may hereafter in a conceivable criſis unite in more; ſo the two firſt never can unite in the entiments which either of them maintain; one ſide being determined to reſiſt the invaſion of opinions which they term democratical, at the riſk of rendering our monarchy abſolute; the other no leſs intent upon aſſerting their natural rights, and repreſſing the encroachments of privileged orders, although, in conſequence of bitter oppoſition to their demands, the ſtruggle ſhould terminate in the eſtabliſhment of a pure republic. If this ſtatement be tolerably exact, it ſurely exhibits an object of infinite importance, and neceſſarily points to the moſt ſerious conſiderations—the fate of our conſtitution, and the happineſs of every individual living under it, are immediately involved; and when we reflect upon the influence of Great Britain, it is not too much to add, that the freedom and welfare of Europe depend upon the event. Hoſtilities between the two oppoſite parties cannot poſſibly, in the preſent diſtracted ſtate of public opinion, and the calamitous ſituation of public affairs, lead to any concluſion which the friends to order and liberty united will not deeply deprecate: and it ſeems highly expedient that their bitter and encreaſing animoſities ſhould be ſuſpended by patriotic and conſtitutional means, by the reſpectable intervention of the middle ranks of men co-operating with the declared and active advocates of moderate reform.'

Mr. B. holds up to public ridicule and contempt the groſs abſurdities and contradiction of Mr. A. Young in his tract intitled, "'The Example of France a Warning to Great Britain;" and ſhews that the aſſociations formed throughout the country, in imitation of the ſociety at the Crown and Anchor tavern, are, in their principle, deſtructive of the impartiality without which no man can have a fair trial, and that they maintain principles incompatible with the reſtraints which the wiſdom of our anceſtors thought proper to lay on the royal authority. He encourages the middle men, who are equally hoſtile to a republic and to an abſolute monarchy, to perſevere in their endeavours to effect ſuch a reform in the repreſentation of the people in parliament, as may remove all ground of complaint from thoſe who think that our conſtitution is in its practice a departure from its theory: by ſuch a meaſure, he is of opinion, on the one hand the projects of thoſe who are for a republic will be moſt effectually defeated; and, on the other, all pretexts for veſting the crown with ſuch additional power as might render it independent of parliament will be completely taken away, and the empire of the conſtitution be firmly eſtabliſhed throughout the land. He quotes, in an Appendix, paſſages from the ſermons or writings of ſome *divines*, in which the mild doctrine of the goſpel is made to give way to exhortations to bloodſhed, and the extermination of enemies. To theſe humane gentlemen he happily applies the following quotation from Shakeſpeare:

> "Who ſhould be *pitiful*, if *you* be not?
> Or, who ſhould ſtudy to prepare a *peace*,
> If HOLY CHURCHMEN thus delight in *broils*?"

We ſincerely recommend the peruſal of Mr. B.'s pamphlet to all who wiſh to ſteer a middle courſe between thoſe who would make the crown *every thing*, and thoſe who would make it *nothing*; in a word, to thoſe, (and we truſt that they form a great majority of the nation,) who are for maintaining the purity and balance of the Britiſh conſtitution.

Art. 22. *Conſiderations on Falſe and Real Alarms.* By Col. Norman Macleod, M.P. Dedicated with ſincere and affectionate Reſpect to the Earl of Lauderdale. 8vo. pp. 26. 1s. Debrett. 1794.

Ne ſutor ultrà crepidam—would be uncourtly advice to a perſon who repreſents a ſhire in parliament, and who has obtained the rank of colonel in the army: but to a gentleman ſo circumſtanced we may, without diſreſpect, venture to ſuggeſt, that it is not given to every man to ſhine *tam Mercurio quam Marte.* Col. Macleod is an officer of diſtinguiſhed reputation: be it his then to draw the *ſword* in his country's cauſe, leaving it to ſuch puny elves as us to wield the *pen.* Let him, with his brave Highlanders, make the enemies of Britain feel the edge of his *claymore*; and there will be found an abundance of bards to celebrate his exploits and record his fame: but let him not indulge the ambition of figuring in the world as an author, nor even as a politician. His gallantry in the plains of Indoſtan has acquired him glory: but we cannot ſay that he has derived much from his *Noctes Tippoo-Saibanæ*, nor from his literary performance now under conſideration.

The main object of this pamphlet is to ſhew that, whatever grounds the continental governments may have for apprehending danger from the eſtabliſhment of a republic in France, England can have none; that, therefore, ſhe can have no intereſt in proſecuting a war which, with reſpect to her, has either no rational object, or ſuch as it is ſcarcely poſſible for her to attain. Here he not improperly obſerves that, though we have nothing to fear from a French republic, we have much to dread from expenſive wars; which, he ſays, have a natural tendency to produce revolutions; the remote, if not the immediate, cauſes of which are to be found in oppreſſion and taxation. Former writers had taught us to believe that the corruptions, which had crept into the church, having been combated by the pure doctrine of Chriſt extracted from the ſacred writings, the reformation in religion was produced by the colliſion: but Col. M. denies this, and aſſigns another cauſe, certainly not ſo honourable to the reformers, as it would make them appear much more ſolicitous about their money than the purity of faith. He thus expreſſes himſelf, page 22.

'After the moſt attentive peruſal of hiſtory, and a conſiderable degree of reflection, I can diſcern no cauſe of revolutions, but oppreſſion and taxation; diſputes about thrones are not revolutions. Nothing can be dignified by that name, but a change or improvement of the conſtitution by the will of the people. Religion, it may be ſaid, has operated this effect; but let it be remembered, that it was not the licentiouſneſs and abominable vices of the clergy, it was not the ſeverity of the character or the purity of the doctrines of Luther, it was not the wit and ſarcaſm of Eraſmus, nor the mild reaſon of Melanchton, that overſet the papal tyranny; *it was* the exorbitant *exactions* of Leo the Tenth by the ſale of indulgences, and other modes of eccleſiaſtical greedineſs.'

Col. M. conſiders the different *poſſible* terminations of the preſent war; and, after having enumerated *three*, he very gravely tells us that the firſt of them, viz. 'that the French may be completely ſubdued, an abſolute monarchy forced upon them, their nobility and clergy reſtored, and their fineſt provinces diſmembered in favour of Auſtria,' is *impoſſible*; or, which amounts to the ſame thing, he ſays that 'he ſincerely thinks that no man in this country believes in the *poſſibility* of ſuch an event.'—This *poſſible impoſſible* termination of the war an Engliſh underſtanding may not be able to comprehend: an Iriſh commentator might poſſibly render it intelligible; he might ſay that it was borrowed from the idiom of his country; and might ſhew, on the authority of a very intelligent and accurate hiſtorian, *Sir Callaghan O'Brallaghan*, that the Iriſh, having peopled the north of Scotland with their own hands, had there planted their own language, which had deſcended to the preſent member for Inverneſsſhire, through a long line of chieftains much more famed for hardy and generous actions than for deep reflection.

In page 17, our author is guilty of a miſnomer; for, ſpeaking of the Dutch, he calls them the inhabitants of '*the United States*.' Now this denomination is diplomatically appropriated to the government of the late Britiſh colonies in North America; and the Dutch confederacy is known by the name of the *United Provinces*.

It appears to us rather ſingular that a Britiſh ſenator ſhould be alarmed, as Col. Macleod ſeems to be, leſt Auſtria ſhould be able to recover thoſe fine provinces from France which Great Britain endeavoured, at the expence of millions, firſt to prevent from falling into the hands of the French, and afterward to wreſt from them, and reſtore to their former owner. The aggrandizement of France under any form of government cannot be attended with advantage to this country; and the reſtoration of Flanders, Lorraine, and Alſace, to Auſtria, would probably not reduce the French force too low, nor raiſe the Auſtrian too high, for the ſafety of the balance of power in Europe.

As to the Halcyon days of peace and proſperity, which the Colonel thinks France will enjoy after the war, when relieved from the expence of a court, and poſſeſſing a cheap government, we fear that very many *years* muſt elapſe before thoſe days arrive, though hoſtilities ſhould ceaſe to morrow; in the immenſe emiſſion of her paper-money alone are the ſeeds of long conteſts and heavy burdens; ſo that we think the Colonel's fears of ſeeing the wealth and population of France renovated, by an influx from the territories of her neighbours, are not likely to be ſpeedily realized. It is by this kind of a drain of our riches and people that he imagines France may conquer us; and as to the idea of a *conqueſt* by *force*, the confidence which he has in the native courage of Britons, of which we are ſure he poſſeſſes an ample portion, makes him treat it with manly indignation.

Art. 23. *A View of the relative Situation of Great Britain and the United States of America.* By a Merchant. 8vo. 1s. Debrett, &c. 1794.

Great apprehenſions have lately been entertained by the lovers of peace, and the well-wiſhers to the commercial intereſts of this country, that the harmony between Great Britain and America has been, and perhaps ſtill continues, in imminent danger of a fatal interruption. The cauſes of this danger are well explained by the intelligent and judicious author of this tract; and his repreſentation may juſtly be conſidered as furniſhing a ſeaſonable hint to our government: the wiſdom, moderation, and equity of which, is is hoped, will prevent our loſing the moſt valuable of our remaining commercial connexions. We ſay the *moſt valuable*, taking into the eſtimate the preſent advantages reſulting from the friendly intercourſe ſubſiſting between the two countries, with the proſpect of an increaſe of thoſe advantages, in favour of our poſterity, to an extent far beyond what we may even have imagined: all of which, by raſh meaſures on either ſide, may, in the opinion of this writer, (who ſeems to argue on good, ſolid, mercantile premiſes,) not only be *loſt* to us, but be *gained* by thoſe whom we now conſider as our formidable enemies, and who may hereafter prove our ſucceſsful rivals.

Art. 24. *Thoughts on Civil Government*; addreſſed to the disfranchiſed Citizens of Sheffield. By Henry Yorke. Small 8vo. 6d. Eaton. 1794.

We wiſh that we could ſpeak as highly of the diſcretion as of the abilities of Mr. Y.--When he pleads the cauſe of the people; when he aſſerts their juſt pretenſions to a full ſhare of the advantages of the conſtitution; when he condemns disfranchiſement for difference in religious opinions, and contends for the extention of the favours as well as the burdens of the ſtate to every deſcription of men without regard to their religion; when he arraigns at the bar of the public the abuſes of different eſtabliſhments whether civil or eccleſiaſtical; and when he argues for the melioration of the condition of the poor; our hearts and minds go with him, and we pour out fervent wiſhes for his ſucceſs in a cauſe which may truly be called the cauſe of all mankind:—but, when we find that, not ſatisfied with laſhing the vices of the clergy, he proceeds to what appears to us a direct attack on religion itſelf, we feel the moſt ſincere regret that ſuperior talents ſhould be thus employed. Man cannot, in our opinion, afford to part with religion, (we ſpeak not of its various forms, but of its eſſence;) it is equally neceſſary to every rank in life; it is the poor man's pillow, the rich man's couch; it teaches each to bear with patience and reſignation the ills that attend their reſpective ſtations,—and what ſtation in life is exempt from ills? It is man's greateſt comfort; is there humanity in attempting to deprive him of it? We lament that men of abilities ſhould carry the admiration of the French ſo far as to blame them in *nothing*, and think them right in *every* thing. Surely liberty and religion are by no means incompatible; both may thrive, both may flouriſh in the ſame region. We ſpeak not of external religion which receives ſupport from civil magiſtrates, but of that which may exiſt without their countenance; and which conſiſts in a ſenſe of the exiſtence of a ſupreme Being, of the immortality of the ſoul, of reſponſibility in another world for acts done in this, and of a thorough conviction that benevolence and beneficence to each other are duties impoſed on men by their Creator. Can the ſituation of mankind be bettered by deſtroying, or even by weakening, this ſenſe? and is it not in danger of being weakened, when this principle is inculcated, that a man may live in a ſtate of ſociety, and practiſe thoſe things which religion calls virtues, without believing in the exiſtence of a future ſtate or of a God? If an individual were taken up and proſecuted, not for any act done by him, but merely for being a deiſt or an atheiſt, we would not heſitate to give the proſecution its true name, and call it *perſecution:*—but we would not, when no proceeding was pending nor in agitation, think it wiſe to undertake the defence either of deiſm or atheiſm, and contend *à priori* that they were in their nature harmleſs, nor 'that it was a *vulgar error* that an atheiſt cannot be under the obligation of conſcience.' Of ſpeculative opinions that had not manifeſted themſelves by open acts againſt the peace of ſociety, we ſhould certainly think it the duty of a legiſlature to take no notice: but we ſhould not deem it prudent to facilitate the growth of deiſm and atheiſm, nor to preach up to mankind that individuals, who reject all belief in the exiſtence of a God and of a future ſtate, are capable of being as good members of ſociety as thoſe who, to the obligations which their own feelings would tell them had been impoſed on them by Nature herſelf, add others founded in a reſponſibility not only to the laws of man, but to thoſe of a ſupreme Being whoſe eye no action, however ſecret, can eſcape; and whoſe juſtice, ſeconded by almighty power, muſt deal out puniſhments on delinquents, as well as rewards on the meritorious. If the author thinks it right to imitate the French even in their departure from ſound policy and reaſon, let him not deem it unworthy of him to imitate them alſo in their return to the path of diſcretion. They tried the experiment of founding a government on the abolition not merely of religious eſtabliſhments, which no one can prove to be neceſſary to a ſtate, but of religion itſelf, and of a belief even in the exiſtence of a God. The attempt had nearly overturned the republic; and Robeſpierre now finds it neceſſary to reproach the memory of Danton, Chabot, and their aſſociates, and to charge them with impiety and ſacrilege in preſuming to withdraw their fellow-citizens from the worſhip of the ſupreme Being. Every man ought to be left as free as air in the choice of his religion, and ſhould be ſuffered, without the ſmalleſt diminution of his civil rights, to adopt *any* religious creed which his judgment teaches him to conſider as the beſt, and which does not interfere with the peace and happineſs of the community: but at the ſame time we do not heſitate to give it as our opinion that it is deſirable that he ſhould profeſs *ſome* religion, and that whoever does profeſs one is likely to be a better member of ſociety than the man who does not. Honour and honeſty, we are ready to admit, *may* exiſt independently of religion: but ſurely we have an additional pledge for their inflexibility, in the belief of an omnipreſent all-ſeeing Creator, and of a reſponſibility hereafter for every departure from theſe virtues. The mariners might well be charged with folly who, finding their ſhip riding in a gale of wind with two anchors, ſhould ſlip one of their cables, merely to ſhew that the veſſel *might* weather the ſtorm with a ſingle anchor. For our part, we are for having as many ſtrings to our bow as we can get; and we truſt that wiſe legiſlators will always think that when there is a queſtion of preſerving the tranquillity of millions, two pledges for the public ſafety are better than one.

Art. 25. *Jordan's Parliamentary Journal*, for the Year 1794. Being an accurate and impartial Hiſtory of the Debates and Proceedings of both Houſes of Parliament, from the Opening of the Seſſion,

ſion, Jan. 21. Including all the Motions, Queſtions, Reſolutions, Proteſts, Treaties, and Papers of every Kind. Vol. I. 8vo. 7s. half bound. Jordan, &c.

This uſeful work is publiſhed in weekly numbers at 6d. each. The pages which compoſe the preſent volume are replete with matter of the higheſt conſequence; as there never was a ſeſſion productive of more intereſting and more important objects of attention; among which we may mention the debates on the introduction of foreign troops into this kingdom, the ſlave trade, the caſes of *Muir* and *Palmer*, the Scotch law, Lord Lanſdowne's motion for peace, that of Lord Stanhope for the acknowlegement of the French republic, copies of the treaties with foreign powers, the trial of Mr. Haſtings; and many other great queſtions.

It is juſtly remarked, by the editor, that ‘ in the preſent moment the attention of mankind is directed to the *debates* and *proceedings* of the *Britiſh Parliament*. The judgment not only of this country, but the ſentiments and meaſures of other countries, will be formed and regulated by the conduct of the Britiſh ſenate. A correct and early knowlege of theſe proceedings is, therefore, at this period, more pecuculiarly important that at any former time whatever.'

Art. 26. *A Glimpſe through the Gloom*, in a candid Diſcuſſion of the Policy of Peace, and an impartial Review of the Proſpect before us, with a Glance at the Marquis of Landſdowne's late Speech and Motion. 8vo. pp. 95. 2s. 6d. Owen. 1794.

We ſcarcely know what to make of this writer; he certainly poſſeſſes great power of language; his reaſoning is generally ſtrong, his imagination is lively, his principles are liberal, and his love for liberty is unequivocal: on the other hand, he eludes our graſp, like quickſilver; he is conſtantly running from ſide to ſide, and nearly baffles every effort to fix him: we find him now attacking, now defending, the ſame cauſe or party; and, in his ardour for battle, when he has proſtrated all his foes, he wars even on himſelf,—routing by turns his own favourite arguments. He admits the preſent war to have been juſtifiable in the outſet, and to have been demanded by the people in an unequivocal *aſſociated* voice, but ſtill he ſeems to inſinuate that the threats of France to extend her ſyſtem, ſubverſive of all ſyſtems, over the face of the earth, might have been conſidered in the light only of a gaſconade;—and not a few have expreſſed the ſame idea. ‘ In France (he ſays,) every bond that binds ſociety is burſt aſunder: every ſofter claim of love or nature is diſſolved; the Convention bellowed its thanks and plaudits to the ſon, who rejoiced in the ignominious death of his father, the murderer of a parent's fame, the parricide of his memory. This is a ſtab into the very vitals of that *nature* they alone affect to revere; it is inſult to the brute to compare it with ſuch horrid miſcreants; the bear loves, licks, and forms its young, and has that love returned; but *bears*, as Mr. Burke ſays, are not *philoſophers*.'

After this frightful picture, the author turns ſhort, and charges on the war all the horrors that have diſgraced France.

If the ſyſtem, againſt which the powers of Europe roſe in arms, were ſuch as the author deſcribes it, ‘ ſubverſive of all ſyſtems,' the war on their part was not only juſtifiable but neceſſary to their own ſecurity;

and it would be an act of injuſtice to place to the account of ſuch a war the murderous exceſſes of France. It is for him to reconcile theſe two extraordinary propoſitions:—I. France provoked the war by adopting a ſyſtem ſubverſive of all ſyſtems, and by endeavouring to impoſe it on Europe. II. The powers thus forced into the field in defence of their reſpective governments are reſponſible for the murders committed by the French, who have been driven to madneſs by a war of which they themſelves were the authors.

Be it here underſtood that we are not giving our opinion of the war, but pointing out what we apprehend to be inconſiſtencies in the opinion which the author delivers.

Speaking of the death of the king, he calls it 'a moſt foul murder of the mildeſt of a mild race:' but, in his good nature, he is not diſpoſed to impute this crime wholly to the French. Here, again, he makes the war a ſcape goat, and heaps on its head this foul deed. 'Let us aſk ourſelves, (ſays he,) if the war that thunders at all their gates, is not in a degree the ſource of theſe horrors? Has it not haſtened, has it not probably *cauſed*, the murder of Louis and Antoinette, of the twenty-one deputies, and of the multitudes leſs known to fame?

It cannot, however, be fairly ſaid that the *Engliſh* war either haſtened or cauſed the death of the king; for the unhappy monarch was executed *before* we broke out with France: nay there are many who think it was that event which rouzed the people of England, and made them call for war. If this opinion be well founded, the murder of the king will ſtand, with reſpect to *our* war, in the relation of cauſe to effect; ſo that, inſtead of having haſtened or cauſed his death, we may be ſaid to have been rouzed by the event to have declared war againſt his murderers.

This is a ground on which the war is certainly leaſt defenſible; for it does not become us to turn knights-errant, and ſpill our own blood for the purpoſe of purging the earth of murderers and oppreſſors. It is true, in point of chronology, that the death of the king preceded the war; that it was after the news of that event arrived that Monſ. Chauvelin was informed he could no longer be recognized here in a public character; and that thus the diplomatic communication between the two countries was interrupted.

The author tells us that ſuch perſons as Danton and Robeſpierre, and their 'bloody faction, in times of uproar leſs univerſal, might not have forced their way to uncontrolled power; ſuch infernal ſpirits ride only in the very whirlwind, and in the fury of the ſtorm; the people in a cooler moment might have ſhuddered at a ſyſtem ſo mercileſs and ſanguinary.'—Here again the powers at war are made accountable for the enormities of this bloody faction. Might not one imagine that the author was of opinion that, if left to themſelves, and not goaded by war and its conſequent diſtreſſes, the French would ſoon ſettle into an orderly and humane people, and ſhudder at barbarity? Indeed he intimates as much, in plain terms; and yet he ſoon after forgets himſelf; for, in page 15, he ſays, 'Leave theſe wild beaſts to themſelves, and they may hunt each other down: blood will have blood; and when you no longer concentrate their force and attention againſt a foreign object, they may ruſh on each other's throats, and do your work *gratis*, till ſunk, exhauſted and expiring, they may fly for refuge to the conſtitution they have diſdained, or the monarchy they have ſubverted.'

Having deſcanted for ſome time on the origin and object of the war, the author next adverts to the manner in which it ought to be conducted. In his opinions on this head we find him at variance with thoſe who moſt determinedly oppoſe the war. Mr. Fox ſays "what buſineſs have we for an army in Flanders? Why ſhould we exert ourſelves there for the purpoſe of making conqueſts for the houſe of Auſtria? Let us look for ſome indemnification for ourſelves; let us turn our eyes to the French colonies in the Weſt Indies; conqueſts made there will be for our own advantage; on the continent they will be for that of our allies." A quite contrary ſyſtem is propoſed by our author, who ſays, 'Away, at all rates, with foreign colonial conqueſts: if our object be to bring France to reaſon, France is only vulnerable in France.' Yet, leſt miniſters ſhould adopt his advice, he afterward ſays, 'What prodigious force will it not demand to ſhake France to the centre? The ſtorehouſe of Europe will be exhauſted.—In a country of 25,000,000 of inhabitants (where the people riſe in a maſs) ſtanding armies muſt *every way* fly before them.' This is a ſtrange mode of proving that a nation is vulnerable.

He ſays, 'I am not of the deſponding caſt; *I will not deſpair of the commonwealth*:' but it would ſeem as if it were his object to make every other man deſpair of it; for what eye could perceive a ray of light, or even the fainteſt '*glimpſe through the gloom*;' or what breaſt could dare to entertain a hope that Britiſh independence could maintain itſelf; if it were really true that France poſſeſſed at this moment a circulation of 90 millions ſterling in ſpecie, and had 40 millions ſterling in her exchequer, either in caſh or bullion, excluſively of a vaſt revenue? Such funds for a war, with her immenſe population, would render her truly formidable not merely to us, but to all Europe! and it would be the intereſt of all the ſurrounding nations to confederate, not againſt the liberty, but againſt the exorbitant power, of a ſtate, equal to a rapid conqueſt of each of them ſeparately.

The writer, in another place, takes on him the office of Chancellor of the Exchequer, and propoſes ways and means for providing for the exigencies of the ſtate, without any new burdens on the bulk of the people. He eſtimates the poor's rates at *three millions*; and he thinks that this immenſe fund might be ſo managed, that the public might, on the one hand, come in for a ſhare of it, and the poor receive, on the other, more effectual benefit and relief, and more humane attention, than they experience at preſent.—We are far from thinking the author wrong in this point; we believe that great abuſes exiſt in the management of the produce of the poor's rates; and that regulations might be adopted on that head, highly advantageous both to the poor and to the public.

In his capacity of Chancellor of the Exchequer, our author ſuggeſts the propriety of taxing the poſſeſſions of the church; for which the clergy, in the exceſs of their patriotiſm, will, no doubt, publicly thank him: nay, *poſſibly*, they may be beforehand with the ſtate, and ſtand forward with an offer of a *don gratuit*, and expreſs their concern that they have nothing better to give to the nation than ſome of the ſuperfluous droſs of this world, which they conſider as the mammon of unrighteouſneſs.

One of his plans would undoubtedly produce the moſt fixed and certain revenue, but there will ſcarcely be found a miniſter bold enough to adopt it; and that is, to tax *monied men*, and particularly *ſtockholders*. He feels that this is a delicate ſubject, and he propoſes his tax with this proviſo, that it may be 'impoſed without affecting public credit.'

Sir Robert Walpole, who well knew mankind, ſaid that he could do what he pleaſed with the country gentlemen, and tax them almoſt to any amount; the landed intereſt he deſcribed as the ſheep, that ſuffers itſelf to be ſhorn of his whole fleece without the leaſt noiſe: but the monied intereſt he likened to the boar, which, if but a ſingle briſtle be pulled from its back, makes the whole pariſh ring. The ſame ideas of theſe two claſſes of men have been entertained by all Sir Robert's ſucceſſors in office: and the monied men and ſtockholders, as ſuch, have hitherto eſcaped taxation. An income ariſing from the funds has many advantages over one of equal nominal value ariſing from lands; it is not chargeable with land tax, tithes, poor's rates, parochial lays, county rates, nor the expence of ſurveys and ſtewardſhip. It might appear reaſonable that it ſhould be ſubjected to ſome charge for the public uſe: but then a wiſe miniſter will well conſider whether the ſtate might not loſe more in times of loans, if the funds were to be taxed, than it could gain by the produce of a tax on them. The reſult of that conſideration ought alone to decide whether it would be proper to enact that the intereſt on the public debt ſhould be taxable property. Such a meaſure, we are, however, inclined to think, would appear to the greateſt part of mankind as bordering very cloſe on bankruptcy.

Peers of antient lineage, judges, and lawyers, come in for their ſhare of the author's ſeverity; nay the law itſelf, particularly that part of it which relates to impriſonment for debt, does not eſcape his laſh: his obſervations on theſe heads are forcible, humane, and juſt.

In the courſe of this author's reaſoning, we perceive great powers of argument and eloquence: but we muſt confeſs, with whatever regret we may do it, that a vein of inconſiſtency runs through the whole work, and forms its general characteriſtic: of this we have already given ſome inſtances, and we could add more, were not the article already extended to a ſufficient length.

Art. 27. *Conſiderations on the Cauſes and alarming Conſequences of the preſent War, and the Neceſſity of an immediate Peace.* By a Graduate of the Univerſity of Cambridge. 8vo. pp. 151. 3s. Jordan. 1794.

The general purport of this work ſufficiently appears from the title-page. The author thinks that the war ought not to have been undertaken, and that it cannot be too ſpeedily terminated. He conſiders the ſituation and reſources of this country; and the reſult of his obſervations is that ſhe cannot proſecute hoſtilities for any length of time without ruin to her trade and manufactures, which, being ſcarcely able to exiſt under the preſent burden of taxes, muſt, he thinks, abſolutely ſink under any addition to the weight. He next ſurveys the reſources of France, and he finds them to be ſuch as to deſtroy all hope which might be entertained by England that they muſt ſoon be exhauſted. Seeing, therefore, on the one hand, no proſpect of ſucceſs to reward our perſeverance in the war, while on the other the ſymptoms of approaching ruin to ourſelves ſtare him in the face, he is for recognizing the French republic, and for putting an end to the preſent conteſt by an immediate treaty. He adduces many arguments to prove that we might treat with France with as much ſecurity in her republican as in her monarchical form, and with as little danger of ſeeing the engagements, into which we might enter with her, violated on her part.

Of the manner in which the author has executed his deſign, we muſt ſpeak in terms of commendation. Both as a writer and a reaſoner he certainly may be conſidered as an ornament to the learned ſeminary of which he calls himſelf a member. In ſome parts, however, of his pamphlet, he has left himſelf open to attack, and has neglected to entrench himſelf ſo ſtrongly behind argument as might have been expected. He tells us that France earneſtly wiſhed to avoid a war with us; and hence he would infer that it was our fault that a rupture with that country took place. Now it ſtrikes us that, though the fact ſhould be conceded to him, the inference which he draws from it would not fairly follow. The motive from which an action ſprings ought never to be overlooked. If France wiſhed for peace with us, that ſhe might be better able to defend herſelf againſt the Auſtrians and Pruſſians, and, having repelled their attacks, to ſit down quietly and ſettle her own internal government, the part which we took in joining the confederacy againſt her cannot be ſufficiently condemned and deplored: but, if her motive in telling us that ſhe ardently wiſhed to continue on good terms with us was merely to lull us into a ſtate of falſe ſecurity, and to procure our forbearance while ſhe ſhould be employed in over-running Flanders, Holland, Germany, and Italy, and, by *offenſive* operations, adding province after province to her own territory, already ſo extenſive and formidable, and putting herſelf in a condition to attack England at a time when the latter ſhould not be able to find a ſingle ally to ſupport her,—in ſuch a caſe, ſurely it could not be imputed to us as a fault that we joined other powers in attempting to ſet bounds to the ambition of France, before ſuch an attempt ſhould be rendered nugatory by the deſtruction of thoſe ſtates whoſe co-operation alone could afford us any hope of ſucceſs. We are of opinion, therefore, that our author, to have armed himſelf at all points, ought to have ſtated reaſons to ſhew that it was not from any ſiniſter motive that France wiſhed to avoid a rupture with us. Had he undertaken ſuch a taſk, we believe that he would have found it extremely arduous. France, it is true, in her firſt aſſembly, ſolemnly renounced for ever all idea of *offenſive* wars, or wars of conqueſt and ambition:—but how did ſhe adhere to that noble renunciation? She ſeized on Avignon, and juſtified the meaſure by a principle ſtill more dangerous to ſociety and to the ſecurity of property than the ſeizure itſelf was unjuſt. In Savoy, ſhe perſuaded the people, who lay at the mercy of her army, to vote for an incorporation with the French republic, and accordingly Savoy was declared an 84th department. In the Netherlands, and in the principality of Liege, the ſame ſyſtem of aggrandizement was purſued; and by means which evidently ſhewed that what was called the free voice of the country was uttered partly in obedience to the order of commiſſioners, who had 100,000 men to enforce it; and partly in conſequence of ſums of money laviſhed on the lower orders of the people, who were thus made to ſell and transfer to France the right of ſeizing and appropriating to her own uſe the immenſe treaſures and poſſeſſions of the Flemiſh churches. We would aſk whether England, ſuppoſing that ſhe had no ſubſiſting treaties with any power on the continent, ought to ſtand by, an inactive ſpectatrix of ſuch acceſſions of ſtrength to France; who, even without them, was but too formidable to her neighbours. Should the French, after having humbled or perhaps deſtroyed the power of Auſtria and Pruſſia, and puſhed her conqueſts, no matter by what name or title acquired, on one ſide as far as Naples, and on the other as far as the German ocean, take it into their heads to turn their whole force againſt England, might it not be ſaid that her inaction and want of foreſight were well rewarded, and that, were ſhe reduced to the condition of a French province, ſhe could only blame herſelf for ſuch a calamity?

In another part of his work, we think, the author is not invulnerable; for, inſtead of the armour of ſound argument adapted to the kind of warfare in which he is engaged, he covers himſelf only with the thin and weak ſhield of common place. He deſcribes the calamities of war, and its fatal effects on trade, manufactures, population, and the price of the neceſſaries of life; and he deſcribes all this in colours as juſt as they are glowing:—but the misfortune is, that, in this caſe, he proves too much, and conſequently he defeats his own purpoſe. The ſame arguments might be uſed not merely againſt *this*, but againſt *any* war; for none can be carried on without extraordinary expence, to be defrayed by loans, the intereſt on which cannot be paid without new taxes; thus the national debt muſt be increaſed, and the burdens of the poor, already nearly intolerable, made completely ſo, to the ruin of the country. Would it be fair to infer from this, that we muſt therefore not engage in *any* war, however juſt, however neceſſary? Certainly not; and yet there is this in common between the moſt juſt and the moſt unjuſt, the moſt ſucceſsful and the moſt diſaſtrous, war, that the one as well as the other bends ſtill lower the backs which are loaded with the national debt. We conceive it would not be ſound policy to tell the world that, ſhould we be inſulted or injured ever ſo grievouſly, we have no alternative but patiently to ſubmit to the inſult, or ruin ourſelves in reſenting it. There is another conſideration: we are a commercial people; and our greatneſs depends on the exportation of our manufactures, and the extent of our trade and navigation. What would be the injury which we might ſuſtain in all theſe, if the other powers of Europe, irritated at our refuſal to co-operate with them in ſetting bounds to the ambition of France, ſhould, even for a ſhort period, ſhut us out from the markets of Germany, Spain, and Italy? This to us appears a ſerious conſideration. Every queſtion has two ſides: we are ſorry that our author has conſidered only one ſide of this. Had he attended equally to both, and given his opinion on each, he probably would have obviated or ſilenced our objections, which we urge rather as doubts, than as objections that we are prepared to defend and maintain.

We have one ſuggeſtion more to offer, and with it we will diſmiſs the ſubject. This author ſees the dangers to which the proſecution of the war may expoſe the country, and he wiſhes to avert them by a timely peace. We ſee them alſo, and we are not free from alarm while we contemplate them: but is it clear that peace will be unattended with dangers? If the preſent confederacy ſhould be diſſolved, and the French republic recognized, who will venture to ſay that the Britiſh conſtitution will ſurvive the peace ten years? Will it not be the intereſt of that republic to put down monarchy wherever ſhe can? If it be her intereſt, is it likely that ſhe will want inclination to purſue it? If ſhe have the inclination, who can ſay that ſhe will not poſſeſs the means; or that any one ſtate will be able ſingly to reſiſt a power which confederated Europe ſhall have found ſuperior to its combined exertions? This is an awful ſubject: it calls for the ſerious conſideration of every true patriot; and it ought to be carefully weighed by every member of the legiſlature, who, at the opening of the next ſeſſion of parliament, ſhould hoſtilities not have ceaſed before that period, will find himſelf required to decide the important queſtion, Which would be the leſs dangerous meaſure to the Britiſh conſtitution, a vigorous proſecution of the war, or a ſpeedy termination of it by a peace?—A queſtion which, we think, the author of the pamphlet before us is extremely well qualified to diſcuſs.

Art. 28. *Conſtitution of the Athenians*; containing curious and intereſting Details of the Methods adopted by that ancient People to preſerve a Spirit of Democracy in their Commonwealth; and exhibiting a ſtriking Contraſt between the Bleſſings of a limited Monarchy, and the hideous Doctrines of fanatical Republicans. Tranſlated from the Greek of Xenophon, with a Preface and Notes, by James Morris. 8vo. pp. 60. 1s. 6d. Owen. 1794.

Mr. M.'s preface takes notice of the doctrine, "that the ſovereignty belongs eſſentially to the people; that they never have loſt the unalienable right of exerciſing it themſelves, and that all authority ſhould continually reſt ſubmiſſive to their ſupreme will;" and he employs a very curious method to combat it: he ſays that thoſe, who pretend to have diſcovered this doctrine of late, are much miſtaken; for that, ſo far from being novel, it was underſtood and aſſerted 500 years before the Chriſtian æra, by the Athenians, who made it the baſis of their government.

This ſurely is giving to it a ſtrong ſupport, by ſhewing that it is ſanctioned by very remote antiquity, and by a people who inhabited a country at that time the moſt civilized and enlightened in the world. Mr. M. however, did not intend that it ſhould derive any ſtrength from the authority of ages; on the contrary, he avails himſelf of the weight of Xenophon's name, to prove that a democratic government however early it might have found an eſtabliſhment in the world, is by no means calculated to promote a due regard to public faith, the encouragement of virtue, an upright and impartial adminiſtration of juſtice, nor the dominion of wiſdom and ſound policy. It muſt be admitted that the arguments, which the apologiſt of the Athenian conſtitution is made to uſe, are not likely to prove ſerviceable to the cauſe of democracy, nor to make men of reflection enamoured of republicaniſm: on the contrary, they afford an antidote to the doctrine that a government, exerciſed by the multitude, is the only one which can be called legitimate, or formed for the happineſs of the people, and the peace of ſociety.

Conſidering this work merely as a *political* production, we enter not into a diſcuſſion of a variety of critical queſtions which might be ſtated with reſpect to it, becauſe they would lead to a length of literary and chronological criticiſm, in which we cannot at preſent indulge; for this reaſon, we do not diſcuſs Mr. M.'s aſſertion that Xenophon was the author of this apology for the Athenian conſtitution, that he compoſed it during the Peloponeſian war, therefore before his baniſhment, and that conſequently he was not influenced by reſentment, nor by any thing that could ſhake the love which he was known ſincerely to entertain for his country.

This aſſertion being once admitted in its full extent, it would follow that we have the authority of a celebrated hiſtorian, ſoldier, and ſtateſman, in the perſon of Xenophon, to ſhew that a purely democratic government cannot maintain itſelf without occaſionally ſacrificing the wiſe, the virtuous, and the rich, to the caprice of the multitude; and without purſuing ſyſtems equally ſubverſive of national faith and ſound policy. Our readers will decide what degree of weight the name of Xenophon ſhould be allowed to carry with it on this ſubject.

Mr. M. has illuſtrated the opinions of his author with judicious notes; a ſpecimen of which we wiſhed to lay before our readers, but are prevented by the neceſſary limits of our *political department*;—already, we fear, tranſgreſſed by the preceding articles.

AFFAIRS OF FRANCE.

Art. 29. *Proceedings in the National Convention of Paris; and other authentic Documents reſpecting Religion in France.* 8vo. pp. 35. 1s. Debrett. 1794.

The following introduction will ſhew the ſcope and object of this publication:

'Much difference of opinion, it is well known, has ariſen both in parliament and out of doors, reſpecting the ſentiments of the French government and the French nation in matters of religion. Some think that they are atheiſts; ſome that they are only deiſts; and others again contend that they have merely caſt off the groſs ſuperſtitions of their former religion; that all the impieties and blaſphemies we hear of are nothing more than the extravagancies of a few wild hot-headed individuals (ſuch as are to be met with in all large bodies of men) and that they are entirely diſapproved and reprobated by the greater and better parts of all ranks of men among them. In order to clear up theſe doubts, and decide, if poſſible, this very intereſting queſtion, it was thought that the beſt and faireſt way would be to collect together in a ſhort compaſs the moſt material decrees, ſpeeches, letters, &c. produced in the National Convention, the municipalities and other public meetings; and recorded in the moſt authentic publications of the day. This has been done with as much impartiality as poſſible, and the reſult is here ſubmitted without any comment or obſervation to the judgment of the public.'

This pamphlet conſiſts of ſpeeches delivered in the Convention, and other articles tranſlated from the Paris papers, which, being ſuffered to be publiſhed at all, may be ſaid to be publiſhed under the authority of that aſſembly. We wiſh it were in our power to diſpute the authenticity of theſe articles: but that not being the caſe, we turn from them with diſguſt and horror, becauſe, with the weight of great authority, they inculcate principles injurious to civil ſociety, and to the comfort and happineſs of mankind. The Convention, however, after having countenanced open avowals of atheiſm, has ſeen the abſurdity of its conduct, and has manifeſted its repentance and recantation by a decree which recognizes the Divinity, and enjoins the people to pay due worſhip to their Maker.

AFFAIRS OF IRELAND.

Art. 30. *Society of United Iriſhmen of Dublin.* Eſtabliſhed Nov. 9, 1791.

A duodecimo volume of 207 pages, bearing the above title, was printed in Dublin in the courſe of the preſent year, and contains a great variety of reſolutions and addreſſes publiſhed by that ſociety, together with the arguments of counſel and the deciſions of the courts, in the actions brought by James Napper Tandy, Eſq. againſt the Lord Lieutenant of Ireland, in conſequence of a proclamation iſſued by his Excellency at the deſire of the Houſe of Commons for apprehending Mr. Tandy, who had eſcaped from the cuſtody of their ſerjeant, and under the authority of which he was again arreſted; and alſo againſt the Lord Chancellor, the Speaker of the Houſe of Commons, and the Attorney General, who, in their capacity of Privy Counſellors, had ſigned the ſaid proclamation. As this ſociety of United Iriſhmen has excited ſo much attention, one of its members (Mr. Archibald Hamilton Rowan) having been ſentenced to impriſonment for having, as ſecretary, ſigned and publiſhed an addreſs to the volunteers of Ireland to take up arms, and been ſince charged with high treaſon; and two others of them, the Hon. Simon Butler and Mr. Oliver Bond, having been committed to priſon by the Iriſh Houſe of Lords; our readers may wiſh to be made acquainted with the principles and views of this body of men; and the more ſo as government has lately deemed it a meaſure of neceſſary ſecurity to diſperſe their Society, and to ſeize their books. We cannot pretend to aſcertain preciſely what were their views, for they have been variouſly repreſented; the enemies to reform, and to the French revolution, deſcribing them as treaſonable; while they themſelves diſclaimed every intention which the trueſt patriot might not fairly avow in the face of his country. The former charge the ſociety with having planned a ſyſtem, the object of which was to break the connection between Great Britain and Ireland, and to erect, on the ruins of the Iriſh monarchy and conſtitution, a republic, on the model of that which now exiſts in France. The members of the ſociety declare that this charge is groundleſs and malicious, and is urged ſolely for the purpoſe of bringing odium on men who have nothing more in view than the perfection of the Britiſh conſtitution, and the conſequent happineſs of the people. Should we be required to offer an opinion on the ſubject, we ſhould feel ourſelves diſpoſed not to give too much credit to either ſide; for the enemies to reform and to the French revolution are certainly capable of imputing bad motives to every one who, at this ſeaſon, ventures to talk of reforming the repreſentation of the people in parliament; on the other hand, we confeſs that the views of the ſociety in queſtion appear to us to be, at beſt, equivocal. Some of the means, however, which they employed, *might* certainly be uſed for the very beſt purpoſes: but it is equally true that they might be made ſubſervient to the worſt. To explain this ſeeming paradox, we muſt obſerve that the political ſituation of Ireland was perhaps the only one of its kind in the univerſe. In England, the great bulk of the people profeſs the religion eſtabliſhed by law; and thoſe who are ſhut out from ſome of the advantages of the ſtate form an inconſiderable minority of the nation: yet even here it is thought unjuſt that the majority ſhould, under the ridiculous idea of danger to the ſtate from (comparatively ſpeaking) a handful of individuals, disfranchiſe the latter, and put them on a much worſe footing than the moſt worthleſs of their fellow-ſubjects of the eſtabliſhment. In Ireland, the caſe was preciſely the reverſe, and the injuſtice, conſequently, was the more glaring: for there a ſmall minority of the people had ventured to disfranchiſe the great body of the nation, and to reduce three-fourths of the inhabitants of that country to a ſtate of the moſt abject ſlavery, not only ſhutting them out from every office civil and military, but taking from them their moſt valuable right, that of having a ſhare in framing the laws by which they were to be taxed and governed. The whole population of Ireland is thought to amount to *four millions*, divided into two diſtinct claſſes of proteſtants and catholics; the latter being to the former at leaſt as *three* to *one*. The proteſtants themſelves are ſubdivided into thoſe of the eſtabliſhment and the diſſenters; and their numbers are pretty nearly equal. On the diviſion of theſe three bodies was founded the government of Ireland, or rather the dominion of England over Ireland; and thus a ſyſtem the moſt unnatural prevailed; for the ſtrength of the executive power aroſe not from the united hearts and affections of the people, but from their diviſions, their diſcord, their fears, and their jealouſies. Thoſe who were impatient of the yoke of the Britiſh parliament ſaw that they could never hope to ſhake it off, unleſs an union of intereſts was formed among the Iriſh of every religious perſuaſion. The foundation of ſuch an union was accordingly laid about fourteen years ago; and the conſequence was, as might have been expected, that the Britiſh parliament ſolemnly renounced all right to legiſlate for Ireland; which, from that moment, roſe from provincial inſignificance to Imperial independence. The catholics on that occaſion gave their countenance and ſupport to the efforts of their proteſtant countrymen, without making any ſtipulation in their own favour: but it was generally underſtood that, a new order of things having ſprung up, it was morally impoſſible that the condition of the catholics ſhould continue to be the ſame; the neceſſity of their emancipation, and of their reſtoration to the rights of freemen, was felt by all the thinking part of the community. Thoſe, however, who, to the perverſion of the principles of the Britiſh conſtitution, had long enjoyed the monopoly of political power, being aware that they muſt ſhare it with the catholics, if this emancipation ſhould take place, moved every engine to oppoſe it; and to this end almoſt all the grand juries and corporations of Ireland publiſhed reſolutions, calculated to encourage a reſiſtance to the claims of the catholics, and to deter the latter from urging them to parliament. The ſociety of United Iriſhmen ſtood forward on this occaſion. They ſaw that, as Ireland had been ſunken by diſunion, ſo nothing but union could raiſe her to importance; and therefore they ſtrongly recommended it to the different religious deſcriptions of men to forget their party intereſts, and to ſink the catholic, the proteſtant, and the preſbyterian intereſt, for the purpoſe of giving birth to another, which unfortunately, they ſaid, had never been regarded in Ireland,—an *Iriſh* intereſt. This proceeding, *locally* conſidered, was right: but it may well be queſtioned whether, its end being attained, the ſeparation of England and Ireland might not be the conſequence. The emancipation of the catholics was avowedly only a link in the chain of the ſociety's meaſures; a part only of their ſyſtem of parliamentary reform. By excluding all but *popular* influence, they would make the parliament of Ireland ſpeak only the ſentiments of Ireland; and thus Engliſh ſuperintendence and interference in any degree might be eventually reſiſted and annihilated. Engliſh ſupport had hitherto been neceſſary to the ruling party in that kingdom, becauſe it was the minority: but, in caſe the government ſhould be founded on the affections and good-will of the *whole* people, all deſcriptions of men, without diſcrimination of religion, being admitted to an equal participation of the benefits of the conſtitution and favours of the ſtate, then it would be no longer neceſſary for any party to look for ſupport out of the country; and thus, by degrees, Ireland would find herſelf weaned from England. If the ſociety of United Iriſhmen ſeriouſly entertained a regard for the conſtitution, and carried their views no farther, they might unqueſtionably do all this without impropriety: but, on the other hand, they not only might but *muſt* do it, if it were their object to pull that conſtitution down, and to erect a republic in its ſtead: for, before they could ſucceed in ſuch a project, they muſt have previouſly diſſolved the connection between England and Ireland; as the former would certainly from intereſt oppoſe a meaſure of that nature. As we obſerved before, we cannot pretend to ſay that the eſtabliſhment of a republic was their object: but we are warranted in ſaying that, if it were, they muſt, in policy, have purſued the very line of conduct which they appear to have laid down. Engliſh influence being withdrawn, and the right of univerſal ſuffrage, for which they have always been ſticklers, being once eſtabliſhed, the monarchy and the ariſtocracy could not be ſuppoſed to be able to ſtand their ground, but muſt give way to a republic on the French model.

The action brought by them againſt the Lord Lieutenant gives ſome kind of clue to their projects. They contended, by their counſel, for they ſupported Mr. Tandy, who was the plaintiff, that the Lord Lieutenant, though head of the executive government, was liable to be ſued at law, and ought to enter an appearance to the action, and then demur to it if he thought proper, by ſtating his privilege as chief governor. They were aware that he derived his authority from the Great Seal of *Great Britain*, which, they inſiſted, could not give him a legal title to the government of *Ireland*. The conſequence, which they would draw from this, was that there was no legal Lieutenant, privy council, nor judicature, at that moment in Ireland; becauſe nothing could confer legality on them, nor on any of them, but the great Seal of Ireland, which was not affixed to Lord Weſtmoreland's commiſſion; the want of it therefore might be ſaid to vitiate all his acts of government. When the courts of King's Bench and Exchequer ſtated that ſuch would be the conſequence of the doctrine ſet up, if it were once admitted, the counſel for the plaintiff replied that this was the fault, not of their client, but of thoſe who could immediately cure all the defects in the Viceroy's government, by giving him a commiſſion under the Iriſh Great Seal. The action, however, was quaſhed by the court: but we dare not hope that this act of judicial power has deſtroyed the principles and doctrine on which it was founded. A peruſal of the publications of the ſociety ſhews that it had the aid of firſt-rate talents; ſome of the addreſſes are really maſterpieces. The Hon. Mr. Butler, who has been one of the moſt diſtinguiſhed members, is a gentleman of great abilities, and of high rank, both by birth and profeſſion. He is one of his Majeſty's learned counſel, and either brother or uncle, we believe the latter, to the preſent Earl of Kilkenny, and is of a younger branch of the illuſtrious houſe of *Ormond*. Whether, under all the circumſtances of the caſe, the diſperſion of the ſociety ought to be conſidered as a bleſſing or a misfortune, we muſt leave our readers to determine. To England, it certainly cannot be called the latter; and perhaps it may ultimately prove to be a bleſſing to Ireland.

MATHEMATICS.

Art. 31. *The Royal Road to Geometry, and Familiar Introduction to the Mathematics.* By Thomas Malton, Senior. 8vo. pp. 550, with Plates. 12s. Boards. Dilly. 1793.

This new edition of a work which was publiſhed ſome years ago, (ſee Rev. vol. lii. p. 359.) is conſiderably enlarged and improved. In its preſent ſtate, it comprehends every thing that is neceſſary for the inſtruction of the learner in the theory and practice of geometry. The *firſt* containing the elements of geometry, the theory of menſuration, and a demonſtration of ſome properties of ellipſes; in the *ſecond*, the author has inſerted all the problems of Euclid's Elements, with a number of others ſelected from various writers; and an appendix on the conſtruction of ellipſes, proportional ſcales, and the line of chords, with problems, illuſtrating their uſe: he cloſes with ſtrictures on Mr. Bradberry's Treatiſe of Perſpective.

In the courſe of this work, the author has introduced a variety of notes, which ſwell the bulk of the volume without adding much to its intrinſic value. We wiſh that he had more conſtantly adhered to the object which he profeſſes to have had in view; viz. 'the abridgment of every redundancy and the avoiding of that tedious prolixity,' which he very freely, and not without ſome degree of aſperity, condemns in the works of other authors. In publications of this kind, which are principally deſigned for learners, brevity is a diſtinguiſhing excellence. We think that Mr. Malton might have been more conciſe without being leſs intelligible; and that the work would have proved more acceptable, if it had been leſs encumbered with occaſional reflections.

THEOLOGY, &c.

Art. 32. *A Reply to the Rev. F. Randolph's "Scriptural Reviſion of Socinian Arguments Vindicated* *." By Benjamin Hobhouſe, Barriſter at Law, and A. M. of Brazen-Noſe College, Oxford. 8vo. pp. 147. 2s. Cadell. 1793.

The teſtimony which we bore to the ability of this writer, in our account of his letters to Mr. Randolph † on his "Scriptural Reviſion of Socinian Arguments," we think ourſelves authorized by the preſent publication to confirm. After having vindicated himſelf, and his brethren of the Unitarian, or, as Mr. H. chuſes to call it, the *Humanitarian* ſect, from certain cenſures, which he deems ſevere and ill-founded, he reſumes the diſcuſſion of the queſtion concerning the perſon of Chriſt, in order to examine Mr. Randolph's comments on ſeveral paſſages from the antient chriſtian fathers, and from the ſcriptures. Moſt of theſe paſſages have already been ſo frequently canvaſſed by the writers in this controverſy, that little new matter is now to be expected:—yet, to thoſe who have intereſted themſelves in the diſpute, this writer's remarks will appear very deſerving of attention, in the particular view in which they are preſented to the reader, as a correction, or refutation, of Mr. R.'s explanations; and though we have ourſelves little inclination to renew the diſcuſſion, in the preſent almoſt exhauſted ſtate of the controverſy, we are not diſpleaſed to ſee it proſecuted with ſo much freedom; becauſe we perfectly agree with Mr. H. in the opinion that, 'if ſerious and conſcientious perſons, who think reform neceſſary, in church or ſtate, ſhould, through timidity, remit their labours, error, both religious and civil, muſt enjoy perpetual empire.'

Art. 33. *Principles of Prayer and Humiliation*, in a Time of National Guilt and Diſtreſs. By a Layman. 8vo. 6d. Jordan.

This *form of prayer for the faſt* contains ſome good principles, and is profeſſedly written to ſerve the cauſe of true religion and peace: but we cannot give our entire approbation of it. We do not think the writer peculiarly happy in his devotional ſtyle: our principal objection ariſes from the freedom with which he pours out, before his Maker, heavy charges againſt his fellow creatures. 'Thou ſeeſt the evil leaven of malice and iniquity, the combination of corruption which prevails in the governments of the earth;—they have com-paſſed ſea and land for vengeance;—they have profeſſed thy ſanctions for blood, and have carried with them, through the world, a blaſphemous antidote againſt the reception of thy glorious name.' This is not the proper language of prayer. By whatever high authority the practice may be ſanctioned, or in however juſt a cauſe it may be repeated, it ill becomes an offending mortal, when he ought to be confeſſing and deploring his own ſins, to bring a railing accuſation againſt his fellow creature.

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* See Review for December 1793, p. 417.

† See Rev. vol. x, New Series, p. 236.

TRIAL OF MR. HASTINGS.

Art. 34. *A Letter to Mr. Fox, on the Duration of the Trial of Mr. Haſtings.* 8vo. pp. 88. 2s. 6d. Owen. 1794.

The length of this trial, let who will be reſponſible for it, has been unqueſtionably a grievance, not merely to Mr. Haſtings, but alſo to the public. A delay of juſtice is injurious both to the accuſed and the accuſer. By whom it has been occaſioned in this caſe we preſume not to determine; ſome impute it to the defendant, ſome to the managers, ſome to the houſe of lords, and others to the nature of the charge itſelf. For our own part, we think that there is ſome ground for imputing it to this laſt cauſe; for, from the very nature of the caſe, diſpatch was leſs practicable than in any other. The preſent letter-writer ſays that the firſt, the great, and the moſt important cauſe of delay might be traced up 'to the late houſe of commons, who, from accident, and not deſign, I am ſure, adopted a mode of voting the articles (of the impeachment) which made them ſo voluminous, that much time was abſolutely neceſſary for going through even a ſmall part of them.' We rejoice, however, that this famous trial is at laſt near its cloſe, and that little more now remains but for the lords to deliberate on and to deliver their verdict. We heartily wiſh that this could be done before the receſs of parliament: but the immenſe maſs of evidence, which their lordſhips have to conſider, muſt render it impoſſible for them to proceed to judgment before the next ſeſſion. The author, though avowedly the friend of Mr. Haſtings, expreſſes himſelf with every appearance of candor and fairneſs. There are ſome parts, however, which we were not able fully to comprehend. He ſtates correctly that the ſum gained by the Eaſt India Company by the retention for twenty-one years of the annuity of 300,000l. which by ſtipulation was to have been paid to the Great Mogul, amounted to 6,300,000l.; which ſum, he ſays, ought, according to the principles of thoſe who countenance the impeachment, to be reſtored to that monarch with intereſt: this we can underſtand: but we cannot conceive how the intereſt on it could amount, as he ſays it does, to 4,200,000l. The ſum taken from the Begum of Oude, he as correctly ſtates at 600,000l.: but the intereſt on it from Feb. 1782 he makes 1,200,000l. Speaking of the preſents received by Mr. Haſtings, and which, he ſays, having been applied to the uſe of the company, ought in juſtice to be reſtored to thoſe who made them, if it were unjuſt in the company's governor to take them at all, he makes the amount 200,000l. and the intereſt on the ſame from the years 1780-1-2, 650,000l. This extravagant rate of intereſt aſtoniſhes us. We preſume there muſt be ſome miſtake in the calculation. Mentioning the caſe of the Nabob of Bengal, the author informs us

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that, by a treaty with that prince in 1770, the company engaged to pay him 380,000l. a year; the directors reduced the ſtipend to 160,000l.: we preſume he meaned to have ſaid, not that the allowance had been reduced *to* 160,000l., but that a reduction to the amount *of* that ſum was made, ſo that the Nabob received 220,000l. a year, inſtead of 380,000l. That we are right in this conjecture appears from the author's own ſtatement in another place; for he ſays that, if we ought to make reſtitution of the ſum which we ſhould have paid to the Nabob, but which was withholden from him, it would amount in 22 years, at 160,000l. a year, to 3,520,000l.—the intereſt on this for the ſame ſpace he rates at 2,240,000l. Such a rate of intereſt far ſurpaſſes all that even Aſiatic uſury could exact or expect. We are therefore inclined to think that there muſt be ſome miſtake in the ſtatement.

Art. 35. *Subſtance of the Speech of the Right Honourable Edmund Burke*, in the Houſe of Commons, May 22d, 1794, in Anſwer to certain Obſervations on the Report of the Committee of Managers, repreſenting that report to have been a Libel on the Judges. 8vo. 1s. Debrett.

The circumſtance that gave riſe to the ſpeech now before us was this: A report was ſome time ſince drawn up by the committee of members appointed to manage the impeachment of Mr. Haſtings, accounting for the delay that had attended the trial. A pamphlet, purporting to contain this report, was printed by Mr. Debrett, and a copy of it fell into the hands of Lord Thurlow; who is repreſented, in the news-paper accounts of the debate in the houſe of lords on the 22d of May, to have pronounced it to be "diſgraceful and indecent, and ſuch a publication as, from its reflection upon the judges of the land and many members of the houſe of peers, ought not to paſs *unpuniſhed*." Mr. Burke, noticing the report of the learned lord's ſpeech, took an opportunity on the very next day to animadvert on it, and to clear the managers' report from this ſevere cenſure. What he ſaid on that occaſion is contained in the laſt ten pages of this little work, the preceding pages being merely an introduction for the purpoſe of elucidating the ſubject.

It is curious enough to ſee how well theſe two right honourables are verſed in the ſcience of *oblique* offence. The learned lord does not pretend to cenſure the "report of the houſe of commons;" for that would be a breach of privilege: but he vents all his anger on "a pamphlet publiſhed by one Debrett in Piccadilly;" which, by the way, bore for title "the Report of the Committee of Managers of the Houſe of Commons, appointed to inſpect the Lords' Journals, &c. &c." On the other hand, Mr. Burke conſiders himſelf as "*not* warranted in ſuppoſing the account, given in the news-papers, of Lord Thurlow's ſpeech, to be genuine;" for, were he to conſider it as ſuch, it would be irregular in him to refer in the houſe of commons to what had paſſed in another place, unleſs for the purpoſe of grounding on it a complaint for a breach of privilege, which might poſſibly lead to a breach between the two houſes. Both ſenators wiſhed to avoid this: and therefore each contrived to give the other a rap on the knuckles by abuſing what each very decently and prudently took for granted was *not* the production of the other. There is little doubt that the ſpeech now before us was ſent to the preſs by the Right Hon. Gentleman who delivered it in parliament; it is given in the firſt perſon, and has every mark of authenticity.

LAW.

Art. 36. *Hamilton's Juryman's Guide*; or, the Engliſhman's Right. Containing the Antiquity, Uſe, Duty, and juſt Privileges of Juries, by the Laws of England; with neceſſary Inſtructions for Jurymen to make proper Minutes on Trials, ſo as to have, at one View, a clear State of the Proceedings. The Second Edition. 8vo. pp. 85. 1s. Hamilton. 1794.

This uſeful tract, by Sir John Hawles, was originally publiſhed in quarto in the year 1680, and has ſince been frequently reprinted in a more commodious ſize. The laſt edition that we remember to have ſeen was that publiſhed in 1779 by Mr. Davies, in octavo.—The merit of this work has been too long acknowleged by the public to render it neceſſary for us to diſcuſs it; we have only to obſerve that the preſent edition is accompanied with a ſenſible preface, and ſome judicious notes.

Art. 37. *Obſervations on the Rights and Duties of Jurors*, in Caſes of Libel, occaſioned by ſome late Verdicts. By a Barriſter at Law. 8vo. 1s. Robinſons. 1794.

This pamphlet is a good commentary on the ſtatute 32 Geo. III. c. 60. intituled, "An Act to remove Doubts reſpecting the Functions of Juries in Caſes of Libel;" and jurors are reminded in it that, whatever might have been the law formerly, they are now entitled to judge of the whole matters in iſſue, and are not now confined to the conſideration of the ſimple fact of publication, and of the truth of the inuendoes, but are empowered to determine on the nature and tendency of the writing itſelf, and of the intention of the defendant.—Had theſe points been properly weighed, ſo inconſiſtent a verdict as *Guilty of publiſhing, but without a criminal intention*, would never have been delivered into the court.—Many judicious and ſenſible obſervations are contained in this pamphlet.

Art. 38. *A Vindication of the Conduct and Principles* of the Printer of the NEWARK HERALD: An Appeal to the Juſtice of the People of England, on the Reſult of two recent and extraordinary PROSECUTIONS for Libels. By Daniel Holt, Printer of the Newark Herald. 8vo. 3s. 6d. Symonds.

Extract from the author's prefatory addreſs to the Public: 'Purſued as he [D. Holt] has been by the furious, unceaſing, and vindictive malice of a numerous herd of *aſſociated* political aſſaſſins, and doomed to an almoſt unexampled impriſonment, by the unrelenting hand of legal ſeverity, he throws himſelf on the humanity, benevolence, and candour of the Britiſh nation, as the laſt and only tribunal to which he can appeal, and from which he fully expects impartiality, juſtice, and protection.'

Mr. Holt was tried and found guilty of 'printing and publiſhing two very atrocious libels; the one intitled, "An Addreſs to the Addreſſers," the other, "An Addreſs to the Tradeſmen, Mechanics, and other Inhabitants of the Town of Newark, on the Subject of a Parliamentary Reform." Vide Judge Aſhhurſt's ſpeech on delivering judgment,

judgment; which was in the following terms—‘ That for the firſt libel you pay a fine to the King of *fifty pounds*, and be impriſoned in his Majeſty's jail of Newgate for the term of *two years*. That for the ſecond offence you pay a further ſum of *fifty pounds*, and be impriſoned in his Majeſty's jail of Newgate for the further term of *two years*;’ &c. &c. FOUR YEARS! a ſerious portion of a man's life!

Mr. Holt's preſent addreſs to his fellow townſmen of Newark breathes the genuine ſpirit of political martyrdom. He thus concludes, p. 92. ‘ The *perſecutions* I have already had the honour to experience, are, and ever will be, my pride and exultation, as they have been occaſioned by an attachment to that beſt of all cauſes, the cauſe of all mankind—THE CAUSE OF FREEDOM!’

In peruſing the account here given of the legal proceedings, we could not but applaud the candour of the Attorney General, on the one part, and the zeal and ingenuity of Mr. Erſkine on the other. Lord Kenyon alſo ſpoke with becoming liberality on the ſubject of anti-miniſterial parties, which he by no means wiſhed to extinguiſh; becauſe, ſaid he, “ they keep miniſters on their guard, in their conduct:” adding, “ A great political character, who held a high ſituation in this country, but is now dead, uſed to ſay, that miniſters were the better for being *now and then a little pepper'd and ſalted*.”

In Mr. H.'s Appendix, we have copies of the Duke of Richmond's famous *Letter to Col. Sharman*, and of his memorable bill for a *parliamentary reform*; alſo an abſtract [from the New Annual Regiſter for 1782] of Mr. Pitt's ſpeech on the ſame ſide of that moſt important queſtion; with ſome other pertinent extracts; all contributing to render Mr. H.'s book an entertaining miſcellany.

Art. 39. *Trial of Joſeph Gerrald*, Delegate from the London Correſponding Society to the Britiſh Convention, before the High Court of Juſticiary at Edinburgh, March 3, 10, 13, and 14, 1794, for Sedition. Taken in Short Hand by Mr. Ramſey. 8vo. pp. 256. 4s. Eaton, &c.

We have heard of a grammarian, who once publiſhed a propoſal for expunging from the Engliſh language all words of French, Latin, or Greek derivation; and for confining ourſelves to the terms originating with our Saxon anceſtors. To ſhew the practicability of his project, he attempted to tranſlate into Gothic the current terms of religion, politics, and even ſcience. He propoſed calling the apoſtles *ſendees*, the diſciples *learners*, the biſhops *overſeers*, the clergy *readers*. He then took in hand the ſtate, and was for denominating counties *ſhires*, pariſhes *tithings*, and conſtables *kings*, from the identity of their duty, &c.

It is exceedingly unfortunate for Mr. Gerrald and his club-mates that they ſhould never have met with this treatiſe, as they appear to be victims of their fondneſs for French etymologies. Nothing can be more pointed than the evidence which they adduce to prove that they were requeſted by ſeveral perſons, who conſider themſelves as aggrieved, to meet and diſcuſs ſuch real or imaginary grievances, and to ſtate them in a ſpecific form to the legiſlature; and ſurely ſuch an occupation ought to be holden praiſe-worthy; even if it had terminated in propoſals ſo perfectly ridiculous and impracticable as the holding of a general election every ſacrament-ſunday, or the beſtowing of ſu and eligibility univerſally on women as well as men, in order to amuſe us at St. Stephen's with a repreſentation of the *Ekklēſiazuſai* of Ariſtophanes. But the gentlemen of this club, or debating ſchool, having called their toaſt-maſter, or fore-man, the *Preſident*; having referred their bills to a *Committee of Finance*, inſtead of bidding the ſtewards pay the reckoning; and, above all, having called their meeting a *Convention*; it ſeems to have been inferred that, like the members of that odious Convention delegated by the people of France, they were *to exerciſe power* over the exiſting laws, to ſet at nought the authority of the civil magiſtrate, (an imputation which ill tallies with their mode of diſperſion,) to repeal taxes on objects of popular conſumption, to recommend repreſentative government, to caſhier certain hereditary diſtinctions, and to tolerate even atheiſm itſelf: changes which, as they have been accompanied with diſorder and maſſacre among the profligate, irreligious, and irritable populace of Paris, muſt evidently alſo produce the ſame effect among the principled, religious, and phlegmatic people of Edinburgh.

It is to be hoped that the account, publiſhed in ſome of the papers, of the oratorical exerciſes of this ſociety, will be reprinted in a ſingle pamphlet for the information of the good people of England. Mean while it is the duty of every one to read attentively this trial, long as it is, and to endeavour at forming ſome opinion reſpecting the modes of purſuing a redreſs of grievances which the law ought to tolerate and to protect. America owes her preſent form of government to a very ſober convention of perſons who expreſsly met in order to hint ſpecific changes in the conſtitution; of which convention a circumſtantial account is contained in one of the libellous pamphlets of Thomas Paine *: but we ſhall not accuſe any of our countrymen of drawing notions from ſo impure a ſource.

We have already had occaſion to pay a tribute of applauſe to the talents of Mr. Gerrald, (vol. xiii. p. 202.) He again diſplays them in his defence. Had he publiſhed his ſcheme of a Convention as a plan of parliamentary reform, it might have been thought worthy of attentive diſcuſſion. A print of Mr. G. is prefixed.

ANTIQUITIES.

Art. 40. *Letter to the Earl of Leiceſter*, on the recent Diſcovery of the Roman Cloaca or Sewer at Leiceſter, with ſome Thoughts on Jewry Wall. By J. Throſby. 8vo. pp. 39. 1s. Nichols. 1793.

Leiceſter, the *Ratæ* of the antient Romans, has produced numerous fragments which teſtify their reſidence on the ſpot. In February 1793, a ſubterraneous paſſage was diſcovered, which appears to have been originally the *cloaca* or common ſewer of the Roman town. The earth, which filled the part now accidentally opened, was blended with pottery of different kinds, bearing inſcriptions which, though not completely intelligible at preſent, clearly mark their having belonged to a Roman colony. Several of theſe inſcriptions, together with ſome of the utenſils, are here preſented in ſmall plates, that the inquiſitive and the learned may form and communicate their conjectures and their judgments. A few other diſcoveries were made at this time, for which we refer to the pamphlet: but the Jewry-wall is ſo renowned a fragment, that it ſeems proper to add that Mr. Throſby, who rejects with reaſon the opinions of its having been a *bath*, a *temple* of Janus, &c. is confirmed in his apprehenſion that it is a portion of the *Janua* (or *gate) wall of the old city*. He concludes that it was a principal gate-way or entrance into *Ratæ* from the foſſe or Roman road which paſſes within little more than a quarter of a mile weſtwardly of the river. To this ſentiment he now more firmly adheres, from having remarked that the tunnel or portion of the *cloaca* which, after a concealment of ages, has been recently produced to light, is made of the ſame kind of materials, and built on the ſame principles, with the *Janua*, or, as it has been long termed, the Jewry-wall. He expreſſes his hope that this account may excite to an examination of thoſe parts of the ſewer yet unexplored; which, whenever it is attempted, will, he truſts, be conducted not in a partial manner, but with due attention, by a ſettled plan, under the guidance of perſons qualified for the undertaking.—Mr. Throſby's publications have recommended him to us as a man of knowlege and ingenuity, of induſtry and fidelity: but we wiſh for an improvement in his ſtyle, a deficiency in which is evident even in this little treatiſe.

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* The Second Part [if we rightly recollect] of the Rights of Man.

MEDICAL, &c.

Art. 41. *A Treatiſe on one hundred and eighteen principal Diſeaſes of the Eyes and Eye-lids*, &c. in which are communicated ſeveral new Diſcoveries relative to the Cure of Defects in Viſion; with many original Preſcriptions. By William Rowley, M.D. &c. 8vo. pp. 360. 6s. Boards. Wingrave, &c.

Of this new edition and amplification of a work publiſhed many years ago, it is unneceſſary for us to give a particular account. We took notice of it in our 50th vol. p. 76, and we cannot profeſs that our opinion of it is materially altered.

Art. 42. *A Caſe of Hydrophobia*, commonly called Canine Madneſs, from the Bite of a Mad Dog, ſucceſsfully treated. By Thomas Arnold, M.D. Fellow of the Royal College of Phyſicians, and of the Royal Medical Society of Edinburgh. 8vo. pp. 245. 4s. Boards. Dilly. 1793.

This caſe, the narration of which occupies the ſpace of 164 pages, and comprehends the time of one hundred days, is in ſubſtance that of a girl, ten years of age, who, after being ſlightly bitten by a dog which was ſuſpected to be mad, fell into a train of nervous ſymptoms, partly bodily, partly mental, commencing as early as the ſixth day from the bite, and ending with perfect recovery. Of theſe ſymptoms, a dread and difficulty of ſwallowing fluids, eſpecially cold water, compoſed a part, and theſe did not come on till the twenty-third day from the bite. A variety of ſpaſmodic affections had preceded them, and continued after thoſe ſymptoms were gone. How far they are to be conſidered as deciſive of the reception of the canine virus, is a queſtion on which the whole importance of the caſe muſt turn; for, ſetting that aſide, the hiſtory is ſuch an one as the experience of moſt practitioners would eaſily parallel; being nothing more than that of a ſtrong mental impreſſion, ſucceeded by a numerous train of anomalous ſymptoms, ſome relieved by medicine, and others not, and gradually wearing away of themſelves. Our learned readers need not be told that inſtances of what is called *ſpontaneous hydrophobia* are given by various medical writers; nor need it be ſuggeſted to perſons of ſagacity, that there is room for much deluſion of the fancy, as well as for fraud and impoſture, in ſuch caſe. Whether, on a cool conſideration of all theſe circumſtances, a caſe, the commencement, cauſe, and termination of which were ſo different from thoſe of the numerous inſtances of canine hydrophobia lately recorded, is to be regarded as really originating from the ſame ſource, we ſhall leave to the deciſion of thoſe who have leiſure to pay it due attention. With reſpect to the treatment employed, it conſiſted ſo much in a complicated repetition of a variety of remedies tried over and over again in ſimilar caſes, that, ſuppoſing it a real cure, we fear that it affords little ſolid inſtruction to the practitioner. We are told that muſk ſeemed to have an immediate and ſtriking effect in checking the diſorder after the hydrophobia had ſhewn itſelf; and that laudanum moſt powerfully relieved the long-continuing and recurring ſpaſmodic ſymptoms.

The ſubjoined obſervations, with reſpect to the hiſtory and treatment of canine madneſs in general, contain little or nothing that is new. Some facts, relative to the manner in which dogs are affected, communicated by Mr. Meynell, have the greateſt claim to novelty.

Art. 43. *Pharmacopœia Chirurgica*; or Formulæ for the Uſe of Surgeons; including, among a Variety of Remedies adopted in the private Practice of the moſt eminent of the Profeſſion, all the principal Formulæ of the different Hoſpitals. 12mo. pp. 130. 2s. 6d. Boards. Robinſons. 1793.

We can recommend this little collection as likely to be uſeful to the perſons for whom it is intended. It may ſerve to compenſate for the poverty of the London Diſpenſatory in formulæ for external application; yet we cannot but wiſh that the corporation of ſurgeons would take up the ſubject, and ſanction with their authority a publication of the like kind.

Art. 44. *The Crime of neglecting Inoculation.* 8vo. 3d. Printed at Liverpool. Parſons, London. 1793.

Few facts appear more extraordinary than the little ground which the practice of inoculation gains among the maſs of people, though its benefits have long been a matter of demonſtration, and though it is fully ſanctioned by the example of the higher ranks. To diſcover the cauſe of this, would be an inquiry worthy of the philoſopher; while the philanthropiſt is well employed in endeavouring to obviate the miſchievous effects. The writer of this ſhort tract attempts to bring home to the minds of the people the *guilt* of neglecting ſuch a means of preſerving the lives of their children. He would probably have ſucceeded better, had he brought down his language more to the level of thoſe whom he addreſſes. With regard to his hint of *coercion*, which, indeed, he propoſes with manifeſt heſitation and doubt, we cannot heſitate in expreſſing the moſt decided diſapprobation of ſuch an idea.

NAVAL AFFAIRS.

Art. 45. *Captain Pakenham's Invention of a Subſtitute for a loſt Rudder, and to prevent its being loſt. Alſo a Method of reſtoring the Maſts of Ships, when injured.* 8vo. pp. 59. 1s. 6d. Jordan. 1793.

Theſe inventions have been already *reviewed* by the Society for encouraging Arts, Manufactures, and Commerce; by the Lords Commiſſioners of the Admiralty; by the Corporation of the Trinity-Houſe; by the managing owners of Eaſt India ſhipping; and by the Society for improving Naval Architecture; who have all, without exception, declared their approbation of them in the moſt unqualified terms. See p. 57. of the laſt month's Review.

NATURAL PHILOSOPHY.

Art. 46. *On Electric Atmoſpheres,* in which the Abſurdity of the Doctrine of Poſitive and Negative Electricity is inconteſtibly proved; and the real Nature, Production, Mode of Exiſtence, and Properties of Atmoſpheres in an Electric State are clearly demonſtrated and fully explained. To which is prefixed a Letter addreſſed to Mr. Read of Knightſbridge; in reply to his Remarks on the Author's former Tract on Electricity *, &c. By E. Peart, M.D. 8vo. pp. 81. 3s. Boards. Miller. 1793.

Nothing in ſcience remains more obſcure than the real nature of poſitive and negative electricity. That it conſiſts in deficiency or exceſs of the ſame fluid, we are not diſpoſed to believe. Dr. P.'s hypotheſis gives little light in this darkneſs. Before the ſubject can be fully elucidated, experiments of a very different nature from any hitherto publiſhed muſt, we think, be deviſed —For various treatiſes by Dr. Peart, ſee Rev. N. S. vol. ii. p. 97. vol. viii. p. 172. and vol. xi. p. 296. With reſpect to his controverſy with Mr. Read, we leave it to his readers.

POETRY.

Art. 47. *Il Paradiſo Perduto di* GIOVANI MILTON, *Tradotto in Verſo Italiano da* Felice Mariottini, *Con Varie Annotazione de' Comentatori Ingleſi, e Traduttore.* Tomo Primo. 8vo. 8s. Boards. Molini, Matthews, &c. 1794.

We formerly † announced to our readers this undertaking; and we are glad to ſee the work, which is carried on by ſubſcription, in a promiſing train of publication. As it proceeds, it will become a proper ſubject for our farther attention: perhaps it will be right to wait its completion.

Art. 48. *Dukinfield Lodge,* a Poem, in Two Cantos. By W. Hampſon. 4to. pp. 28. 1s. Stockdale. 1793.

On the poetry which avoids glaring defects, yet never riſes above mediocrity, we have but little to remark. Though Dukinfield Lodge be the ſubject propoſed in the title-page, the intention of the author was to write panegyrics on two of his friends and favourites. The deſign appears in part to be diſintereſted, for one of them, as Mr. Hampſon informs us, is dead. In thoſe circles, in which the virtues of the perſons whom he praiſes are known, we have no doubt that the poem will be read with pleaſure.

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* See Review, New Series, vol. viii. p. 172.

† See Review, March, 1793, p. 356.

MISCELLANEOUS.

Art. 49. *The Confeſſions of James Baptiſte Couteau,* Citizen of France, written by himſelf: and tranſlated from the original French, by Robert Jephſon, Eſq. Illuſtrated with nine Engravings. 12mo. 2 Vols. pp. 489. 8s. Boards. Debrett. 1794.

In the character of an hiſtorian, or of a biographer, no duty is ſo ſacred as that of an invariable regard to truth. Even thoſe more ſlight deviations from accuracy in the ſtatement of facts, which, without any culpable intention on the part of the narrator, imperceptibly ariſe from his partialties and prejudices; and thoſe falſe gloſſes which literary vanity often beſtows on narratives merely for the ſake of embelliſhment; are juſtly regarded by the philoſopher as material obſtructions in the way of his political and moral reſearches.—When, however, for any ſiniſter end, whether private or public, a writer with deliberate deſign employs his pen in diſguiſing and aggravating facts, and in exhibiting a confuſed maſs of figures, in which fiction and reality are confounded, the offence becomes enormous. A charge of this ſerious nature, in our judgment, lies againſt the publication now before us. In the firſt place, in pretending to be the confeſſions of Couteau, *written by himſelf,* the work bears on its front the ſtamp of falſhood; for, though the narrator boaſts that, if the reader ſhould 'not find in his book the eloquence of the citizen of Geneva, he will find at leaſt his ſincerity,' nothing can be more certain that no man was ever capable of drawing ſuch a picture of himſelf as is here aſcribed to the imaginary Couteau. If this picture be not intended as the portrait of an individual, but as a general repreſentation of the preſent character of the French nation, it is evident that nothing can be more injurious than the author's method of proceeding. Though he has urged in juſtification of himſelf, that 'he has given a detail of much wickedneſs, but no exaggeration; and that his difficulty was *to invent up to the real atrocity of the nation;*' we ſhall not be thought to inſinuate an apology for enormities which we reprobate, when we ſay that, to load even infamous names with crimes that have not been proved againſt them, is iniquitous; and that to transfer individual guilt to national character is ſtill more iniquitous. A farther objection, of yet greater weight, againſt the ſpirit and tendency of this work, is that, by uniformly blending narratives, unſupported by vouchers, of private actions and public proceedings, with the fictitious adventures of his hero, the author has done every thing in his power to miſlead and confound the reader's judgment, and to inflame his paſſions.

There is only one point of view in which this work can be at all entitled to attention. As a literary performance, it has ſome pretenſions to merit; it may boaſt diverſity of incident, boldneſs of deſcription, and ſtrength of language:—but even theſe excellencies, were they prevalent in a much greater degree than we find them, would not be ſufficient to obtain a general ſuffrage in favour of a work which, throughout, exhibits nothing but deeds of barbarity, and images of horror.—An innocent muſician, who has been robbed to have been undertaken for the uſe of the children and young perſons of a particular family: but it is compiled with ſo much attention and judgment, that it may be deemed a valuable preſent to parents and teachers in general. It is written in a ſtyle ſufficiently ſimple and familiar to ſuit the capacities of children: yet it may be read with pleaſure and advantage by perſons of riper years, who are not particularly acquainted with this intereſting branch of natural hiſtory; as they will here find, arranged according to the Linnéan ſyſtem, the moſt valuable parts of the writings of Linné, Buffon, Pennant, Latham, and other naturaliſts, on the ſubject of ornithology. The three volumes, neatly coloured, are ſold for 1l. 1s.—the fourth volume may be had ſeparately, containing outlines of the birds, executed to ſerve as a drawing book for young people.

FAST-DAY SERMON, *Feb.* 28.

Art. 54. *The Preſence of God with us, with its Limitations.* Preached at Mile End New Town. By the Rev. J. Cottingham. 8vo. 6d. Gardiner.

If it may be ſaid that Mr. Cottingham makes diſtinctions without differences reſpecting the preſence of God, he yet clearly ſtates the only way of obtaining the Divine favour, and exhorts to public virtue as the ſure baſis of public happineſs.

SINGLE SERMONS.

Art. 55. Preached at Oxford Chapel, March 17, 1794. By the Rev. Robert Lowth, A.M. Prebendary of St. Paul's. 4to. 1s. Cadell.

The principal aim of this preacher is evidently to cheriſh and inflame the indignation and horror which have been, with too much cauſe, excited in this country againſt the French, on account of the cruelty and ſavage barbarity with which they have treated one another during the inſurrections, hoſtilities, and carnage, both foreign and domeſtic, in which they have been ſo unhappily involved for more than three years paſt: but does not ſo dreadful a ſituation, from which we ſee no human means of their ſpeedy deliverance, call for CHRISTIAN COMPASSION,—even while it may be difficult for us to refrain from *execration?*

Art. 56. *The Fatal Conſequences and the General Sources of Anarchy.* A Diſcourſe on Iſaiah, xxiv. 1.—5. The Subſtance of which was preached in the Old Grey Friar's Church, before the Magiſtrates of Edinburgh, 2d of September 1792. By John Erſkine, D.D. one of the Miniſters of Edinburgh. 8vo. 6d. Vernor.

The author of this diſcourſe is not to be ranked among thoſe violent ſpirits who, in their zeal to prevent anarchy, and to promote a peaceable ſubmiſſion to legal authority, relinquiſh the deareſt rights of men, and reprobate every exertion in their defence. He ſees, in their full magnitude, the horrid conſequences of anarchy, and paints them in colours well-fitted to impreſs a dread of them on every reflecting mind:—but, at the ſame time, he is ſenſible that the ſources of theſe miſchiefs are not to be wholly ſought in the jealouſy and diſcontent of the lower orders of ſociety, but may, in part at leaſt, be found in the injuſtice, oppreſſion, and perſecution manifeſted by rulers. He draws lively pictures of the follies and vices that prevail in the ſeveral claſſes of ſociety, and faithfully and pathetically warns every claſs of the diſorders with which their reſpective follies threaten ſociety. The ſermon is a good ſpecimen of uſeful popular preaching.

Art. 57. *The Uſes to be made of the Divine Goodneſs in the Courſe of the Seaſon.* Preached at Errol, Dec. 19, 1793, being the Day appointed by the Preſbytery of Perth for a ſolemn Thankſgiving on account of the good Harveſt, agreeably to the Act and Recommendation of Synod. By William Herdman, Aſſiſtant to the Miniſter of Errol. 8vo. 6d. Vernor.

A day of ſolemn thankſgiving for a good harveſt is at leaſt as rational an appointment as that of a *Te Deum* for victory. In the former caſe, we are ſure that there is ſomething for which we may be thankful. The preſent ſermon, though not remarkable for elegance, is very ſuitable to the occaſion; being well adapted to excite ſentiments of religious gratitude in the hearer's mind, and to engage him to expreſs them in acts of beneficence and humanity.

Art. 58. Preached in the Pariſh Church of St. Nicholas, Worceſter, Auguſt 5th, 1792, for the Benefit of the Severn Humane Society, inſtituted for the Recovery of Perſons apparently dead. By the Rev. Robert Lucas, B.D. With an Account of the Proceedings of the Society to this Time. 8vo. 1s. Evans.

Though the language of this ſermon may be rather above the proper level for popular diſcourſes, it is well compoſed, and judiciouſly adapted to recommend that benevolent object which it has immediately in view.

CORRESPONDENCE.

*** We are rather ſurprized that our friendly correſpondent in the Iſle of Wight ſhould requeſt to know 'what is meant by the terms, a *martial bole* and a *white bole*;' the former being, as we apprehend, commonly underſtood to mean, a clay impregnated with ferrugineous particles,—and the latter, a pure unmixed clay, of a white colour.—We are making inquiries concerning the book mentioned by this gentleman: of which we had not before heard.

‡†‡ The letter ſigned *Candour* arrived too late to allow us to receive an anſwer from the Gentleman to whom it is tranſmitted.

‡§‡ Various other letters remain, unavoidably delayed by the preſſure of temporary buſineſs.

☞ In the laſt Number, p. 40. l. 23. for 'ſaid he,' r. (ſays he,); p. 65. l. 8 and 25. for 'deceaſed,' r. diſeaſed; p. 89. l. 10. from the bottom, dele the turned comma after *law*; p. 111. l. 7. from the bottom, for 'reſentment,' r. refinement.

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THE MONTHLY REVIEW,

For JULY, 1794.

Art. I. *A Sketch of a Tour on the Continent*, in the Years 1786 and 1787. By James Edward Smith, M.D. F.R.S. &c. &c. 3 Vols. 8vo. 18s. Boards. White. 1793.

Though no kind of writing would appear to be more *over-done* than the deſcription of tours to places annually viſited by thouſands, for purpoſes of curioſity and amuſement, yet ſo differently are the ſame objects viewed by different obſervers, according to previouſly formed taſtes and diſpoſitions, that the ſources of novelty in this walk ſtill ſeem nearly as abundant as ever; and many late inſtances have ſhewn the avidity with which works of this kind are received by the public, provided the writer can ſupport any tolerable claim to diſtinction. The very reſpectable author before us has a reputation already too well eſtabliſhed among a numerous claſs of readers, to have even the ſlighteſt cauſe for apprehending that he ſhould paſs unnoticed in the crowd of touriſts. The name of Linnéan Smith cannot fail to intereſt all who are attached to the pleaſing purſuits of natural hiſtory, in its various branches; nor can any, who have a more intimate acquaintance with him, doubt that his obſervations on all other ſubjects will be ſtamped with the marks of an elegant, liberal, and cultured mind. As every man who poſſeſſes merit, however, has it in ſome particular way more than in another, the character of a *naturaliſt-traveller* will, in courſe, be that with which the writer of this tour will peculiarly impreſs his readers;—and, in the view which we mean to exhibit of his work, we ſhall more eſpecially attend to thoſe parts in which he appears under this character.

After a modeſt and well-written preface, containing various remarks on travel-writing in general, and on the ſubſtance and deſign of his own narration in particular, Dr. S. commences his journal from Harwich, and preſently lands us with him in Holland. In his ſecond chapter, we find him in his element, ſurveying the botanic garden of Leyden; in which ſeat of learning he was very politely received by Profeſſors Van Royen and Allamand. At Amſterdam, on the contrary, his ſcientific inquiries were treated by Profeſſor Burman with a neglect which is highly diſhonourable to a man of letters, and which was the only inſtance of the kind that Dr. S. experienced during his tour. Indeed, we believe that, as there is no ſtudy more calculated to open and expand the mind, and to tranquillize the heart, than that of nature, ſo its votaries in general communicate with each other on terms of friendſhip and liberality, beyond thoſe of almoſt any other literary claſs.

From Holland, Dr. Smith took his way through Flanders to Paris. His obſervations, while purſuing this beaten track, though amuſing, did not ſo much engage our attention as the anecdotes and remarks concerning the celebrated Rouſſeau which he has introduced in an excurſion to Ermenonville, and to whoſe memory he pays a tribute of generous apology, equally honourable, in our opinion, to the ſenſibility of his heart, and to the ſoundneſs of his underſtanding. In his character of a naturaliſt, he gives an account of the ſtate of botany at that time in Paris; from which we ſhall make our firſt extract:

'The botanic garden of Paris has lately been much enlarged, and now occupies a very conſiderable extent of ground. It conſiſts of many public walks, and ſome places encloſed with iron rails, in which are the ſtoves and green-houſe, and in which hardy plants are arranged according to the ſyſtem of Juſſieu. This garden uſed in ſummer to be the evening walk of literary people, and even of perſons of faſhion; and was, beſides, frequented all day long by ſtudents of both ſexes. Here ladies might be ſeen at cloſe ſtudy, diſſecting flowers, and reading their deſcriptions; nor is it at all unuſual at Paris for the fair ſex to attend ſcientific lectures in conſiderable numbers. This collection of plants is generally reckoned inferior only to that of Kew. It contains however many plants not in England, moſtly from Peru and the Levant. *Datura arborea*, covered with its magnificent and fragrant flowers, was at this time the fineſt thing in the garden, and had crowds of viſitors every evening. Few people could ſupport its perfume for any length of time. The rare *Gundelia* was living here; but many of Tournefort's fineſt plants have been loſt, as well as in England.

'Adjoining to the garden is the Cabinet du Roi, or Muſeum of Natural Hiſtory, conſiſting of a long train of apartments, particularly rich in ſplendid birds and inſects from Guiana. Here is the only *Papilio Hecuba* perhaps in Europe, well figured in Buffon's Planches Enluminées, from whence Linnæus deſcribed it. The collection of precious ſtones is very valuable. The vegetable part of this Muſeum contains Du Hamel's own ſpecimens of his experiments on trees, with a large number of exotic fruits, and above all the original herbariums of Tournefort and Vaillant. Of theſe the latter is the moſt numerous and in the beſt condition. Both are extremely uſeful for ſettling the ſynonyms of old botaniſts, and eſpecially of the writers by whom theſe collections were made. By the indulgence of Mr. D'Aubenton I had leave to examine both at my leiſure, and looked over that of Tournefort with particular attention, deſcribing from it about eighty plants from the Levant, not noticed by Linnæus. Its arrangement is alphabetical according to the French names; a worſe could hardly have been contrived, as different ſpecies of the ſame genus are by this means often widely ſeparated. The ſpecimens are pinned upon brown paper, with tickets annexed. There are not ſo many of each ſpecies, nor are the ſpecimens ſo fine, as in the collection of Vaillant. From the manuſcript obſervations of the latter, he appears to have been a much better botaniſt than is generally ſuppoſed. He had formed excellent conjectures about the affinities of many new plants, as well as the ſynonyms of many old ones. I was ſurpriſed to find his Herbarium rich in North American ſpecimens, collected by Sarrazin in the beginning of this century, many of which are now ſuppoſed to be of a very late diſcovery, as *Kalmia glauca* of Hort. Kew. This does not detract from the merit of thoſe who have gathered theſe plants ſince; but how wonderful is it they ſhould have remained ſo long undeſcribed by French botaniſts! A vaſt collection of drawings and manuſcripts of Plumier remain ſtill unpubliſhed in the hands of the Academy of Sciences, which would be a moſt acceptable preſent to the botanical world.

' On the ſtaircaſe of this Muſeum is a marble ſtatue of the celebrated Count de Buffon, the ſize of life, with accompaniments expreſſive of the ſtudy in which he excelled. The inſcription tranſgreſſes all bounds of modeſty, and indeed borders on impiety; " *Majeſtati Naturæ par ingenium.* A genius equal to the majeſty of nature." The expreſſion of the countenance is equally bombaſtic. How even a French " *philoſophe ſoi diſant*" could reconcile himſelf to ſuch flattery, exceeds the comprehenſion of a leſs ſublime genius. I was not fortunate enough to ſee this illuſtrious character, as he was at ſome diſtance from Paris. With his diſtinguiſhed colleague and friend, Mr. D'Aubenton, I had often an opportunity of converſing, and always with pleaſure and advantage. The Count de la Cepede*, who has ſince publiſhed an able work on Reptiles, intended as a ſequel to Buffon, was alſo frequently at the cabinet during my viſits there. In the garden I have occaſionally met with Mr. Adanſon, whoſe knowledge in botany would procure him great reputation, were he leſs a ſlave to paradox and pedantry. He generally accoſted me with ſome attack on Linnæus, ſometimes calling him groſsly *ignorant* and *illiterate*, and then, when I have ventured to quote *Philoſophia Botanica* as a proof of the contrary, abuſing him as *ſcholaſtic*. I was contented with ſmiling to think how the one accuſation deſtroyed the other. Mr. Adanſon no leſs warmly contends for barbarous names in botany; recommending that every ſpecies of plant ſhould in all books be called ſimply by the name by which it is known in its native country; as if the ſame plant were not often found in fifty or an hundred different countries, and in each called by a different name; and as if the Linnæan nomenclature were not abundantly juſtified by reaſon and experience!

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* See Rev. vol. lxxix. p. 600; and *New Series*, vol. ii. p. 504.

'This leads me to give a ſhort account of ſome other principal botaniſts now living at Paris.—Mr. Anthony de Juſſieu takes the lead among thoſe who, with reſpect to ſyſtem, may be called Anti-Linnæans. He inherits his taſte for the ſcience from his uncles Bernard and Joſeph de Juſſieu; the former of whom was Profeſſor at Paris, and the latter made a fine collection of plants in Peru. Their books and collections deſcended to their nephew, who has not turned his attention to botany till within theſe few years: but with what very great ſucceſs he has in that time ſtudied natural orders, is manifeſted in his Genera Plantarum, publiſhed in 1789; a work which will immortalize its author, and probably go down to poſterity with the Genera Plantarum of Linnæus, to which it is an excellent companion. Thoſe who can read and judge of his work, need not be told that he is a true philoſopher, profound in ſcience, ardent in the purſuit of truth, open to conviction himſelf, and candid in his corrections of others; nor will they be ſurpriſed to hear his manners are gentle and pleaſing, his converſation eaſy, cheerful, and polite. Although we differed on many points, as the laws of nomenclature and the merits of the Linnæan ſyſtem, yet as truth was our common object, repeated and free diſcuſſions increaſed our eſteem for each other, and to me at leaſt were productive of inſtruction as well as pleaſure. At Mr. de Juſſieu's I ſometimes met Mr. de Lamark, who is equally devoted to botany, in which indeed he is quite abſorbed, and whoſe knowledge is undoubtedly very extenſive, but whoſe character is leſs pleaſing than that of Mr. de Juſſieu. This gentleman is engaged in the botanical part of the *Encyclopedie*, a work which I have been deterred from ſtudying ſo much as it perhaps deſerves, partly by its barbarous arrangement, and partly by the ſcorn with which it was univerſally ſpoken of by ſcientific botaniſts in France. By this inattention, and, as I am told, by neglecting to viſit him, I unfortunately incurred the public cenſure of Mr. de Lamark, to which juſtice to myſelf required a reply, and the public are already in poſſeſſion of a concluſive one*. I freely acknowledge that I ſhrunk from the ſociety of a man who always took occaſion to attack, with violence, what he knew to be my moſt favourite ſentiments, and whom I have ſeen tranſgreſs all bounds of decorum, when a plant named in his dictionary happened inadvertently to be ſpoken of in company, by a different, though uſual name. I have more than once had occaſion to obſerve, that the violence or indecorum of the French, the politeſt of nations, is peculiarly diſguſting. So the rudeneſs of certain ſets of people, who affect extraordinary gentleneſs and humility, when it occurs, is rudeneſs indeed!

'Among the Linnæan botaniſts, Mr. L'Heritier, now one of the Judges for the Paris department under the new conſtitution, is eminently diſtinguiſhed by his moſt ſuperb and ſcientific publications, the plates of which are executed with a degree of elegance and

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'* Plant. Ic. faſc. 2. præf.'

accuracy rarely to be met with ; nor are the deſcriptions leſs complete. To this gentleman is entruſted the publication of Dombey's plants, gathered in Spaniſh America, and it is to be hoped he will not keep the world longer in expectation than is neceſſary for the perfection of the work.

' Mr. Bulliard is well known by his Herbier de la France, the plates of which are printed in oil colours. Several copper-plates are required for each figure, generally about four or five. On one of them is engraved all the green parts of the figure, on another the red or blue, &c. Theſe are printed ſucceſſively on the ſame paper, care being taken that each ſhall fit exactly to the impreſſion of the other. Laſt of all a plate with the ſhades, name, and number, in black, completes the figure. This mode ſucceeds admirably in objects of ſuch few and ſimple colours as Fungi; but in other plants not ſo well. Mr. Bulliard's work principally contains Fungi, and thoſe plates may be had without the others. They are a valuable acceſſion to Botany.

' Mr. Desfontaines, now Profeſſor of Botany at the Royal Garden, was, in 1786, lately returned from Barbary with a rich harveſt of plants and inſects, all which he allowed me to examine and to partake of. It is probable he may favour the world with an account of his journey.

' Mr. Thouin, who has the ſuperintendence of the botanic garden, deſerves my warmeſt acknowledgments for the very liberal manner in which he at all times allowed me acceſs to that rich collection, as well as to his own private herbarium, which I looked over entirely with great advantage.

' Few Naturaliſts equal Mr. Brouſſonet, whom I have already mentioned, for zeal and abilities; nor can it be ſufficiently regretted, that his various engagements will not allow him to finiſh his ſyſtematic work on Ichthyology, nor to continue the excellent figures and deſcriptions of Fiſhes, of which one number appeared in 1782; perhaps however his country ought rather to rejoice that he has devoted his talents to more important objects. To his indefatigable perſeverance and activity is principally to be attributed the ſucceſs of the Royal Society of Agriculture, eſtabliſhed under Louis XV. but afterwards neglected for many years, and of which he is the ſecretary. By inſtituting judicious experiments, giving premiums for uſeful undertakings, and by well-timed and ſtriking publications, calling the attention of the huſbandman and the citizen to this important ſubject, this ſociety has improved the agriculture of France more rapidly perhaps than ever happened in any other country. Among other improvements, the cultivation of turnips and potatoes has become very general. In order to reconcile the poor to the uſe of the latter as food, the example was ſet by ſeveral perſons in genteel life. I have ſeen an entire courſe compoſed of this uſeful vegetable, differently dreſſed, at the table of Mr. Parmentier of the Hôtel des Invalids, who has written a book on the cultivation and uſe of potatoes. A veterinary ſchool was inſtituted at Charenton, where Mr. Brouſſonet and others gave lectures on the ſeveral branches of Rural Œconomy, which were attended by farmers and huſbandmen, as well as by gentlemen, and even ladies.'

From Paris, our traveller, with his companion, Dr. Younge, took his way to Montpellier. As the journey was made during the month of November, it could afford little food for the botaniſt. Montpellier itſelf, however, brought them ſome valuable acquaintance, as Dr. Brouſſonet, M. Dorthes, and Profeſſor Gouan; and Dr. Smith ſpeaks in high terms of the general character of the inhabitants. In the journey thence to Nice, one of the moſt intereſting incidents is their viſit to that excellent botaniſt M. Gerard, author of the *Flora Gallo-provincialis.* At the little town of Cottignac, they found him ſurrounded by his family and friends, living in eaſe, but ſo much in retirement that Dr. Smith ſays, 'almoſt all I had to tell was news to him, and I felt as if paying a viſit in the Elyſian Fields, ſo little did his *tales of other times* ſeem connected with what is now going on in the world;'—a ſtriking picture of a man left behind, as it were, by the rapid courſe of a progreſſive ſcience.

Part of the journey from Nice to Genoa was performed by our author alone, his companion preferring to take his chance by water. On one day, no mules being to be had, he undertook to walk to Finale, twenty miles diſtant. His deſcription of this ſolitary expedition cannot but gratify the lover of nature, and of natural, eaſy, expreſſion:

'No part of my whole tour has left a more pleaſing impreſſion than this walk. Traverſing theſe majeſtic cliffs, among groves of olive and carob trees, and thickets of oleander and myrtle,

"I felt as free as Nature firſt made man,
When wild in woods the noble ſavage ran."

'Sometimes, from a lofty promontory, I looked down on the wide expanſe of ocean, and ſaw the winds ſweep its ſurface in vaſt circles. No ſail was viſible, nor could I, with certainty, diſcover the high lands of Corſica. At Albenga, a conſiderable town five miles from Allaſſio, I took coffee, and about noon ſat down among ſome trees under the walls of a ſolitary convent, and refreſhed myſelf with the bread and chocolate I carried with me. Here grew the *Lichen luridus* of Swartz and Dickſon. The common bramble, *Rubus fruticoſus*, is truly evergreen in this country, as the garden roſe, *Roſa gallica*, is in Provence.

'After paſſing through another pretty large town named Lodano, belonging, I believe, to the King of Sardinia, I came to a large olive wood, in which ſtood a figure of the Virgin, the firſt that ever gave me pleaſure, and this on account of its inſcription, taken from a verſe of Eccleſiaſtes, "Ut formoſa oliva in campis," *Like a fair olive tree in the fields.* Nothing could poſſibly have been better placed. In a low part of the road, on the beach, grew the chaſte tree, *Vitex Agnus-caſtus,* [at this time] in ſeed. It is here a ſmall ſhrub. The ſeeds have an unpleaſant aromatic ſmell.

'From the olive wood above mentioned, the road led up the ſide of a high craggy mountain, covered with beautiful plants. Here grew abundance of myrtle, even now in flower, *Daphne Gnidium*, ſeveral ſmall ſpecies of *Ciſtus*, and *Iris*, which, from its leaves, ſeemed *I. pumila*, *Euphorbia ſpinoſa* and *dendroides*. The latter was in full bloom, and formed very ornamental buſhes about a yard high. The flowers and involucella are yellow. I regret not having collected its ſeeds, as the plant is unknown in our gardens. From the ſummit of this hill I looked down on the town of Finale.'

Genoa and her marble palaces, Piſa and its antiquities, and the fair Florence, replete with all the beauties of antient and modern art, naturally occupy a conſiderable ſpace in our traveller's journal. Dr. S. does not affect the character of a connoiſſeur, but he is a man of ſenſe; and though we may perhaps think that he has devoted too much of his work to the deſcription of objects ſo often and minutely before deſcribed, and which, after all, cannot be ſo painted in words as to excite any adequate ideas in the mind of the reader, yet his rational and unaffected remarks may be peruſed with amuſement, and will probably intereſt thoſe who have ſeen and who recollect the things to which they refer. The Muſeum of Natural Hiſtory in Florence is chiefly remarkable for the anatomical models, done in coloured wax, which are exquiſite imitations of nature, eſpecially of the muſcles. The work is ſuperintended by the celebrated Abbé Fontana. In the botanic garden, Dr. Smith was attracted by the ſight of an immenſe tree of *Dracæna Draco*, with the gum called Dragon's blood exuding moſt copiouſly. The muſeum of the great botaniſt *Micheli*, bought at his deceaſe by Dr. Targioni, and now in poſſeſſion of his ſon, was alſo an attractive object to our traveller, though he had not time to derive much inſtruction from it.

Sienna introduced the Doctor to two very able anatomiſts, Profeſſor Maſcagni, and his diſſector, Dr. Semenzi. Their excellent preparations of the lymphatics, from which very accurate plates have been taken, are well known. The preparations themſelves, after ſerving their purpoſe, are thrown aſide; the great abundance of *ſubjects* inducing a careleſſneſs among the anatomiſts. The right, which they poſſeſs, to the carcaſe of every poor wight who dies in the hoſpital, renders unneceſſary the hazardous and uncertain miniſtry of *reſurrection-men*.

A hill near Viterbo offered to our travellers, beſide a fine proſpect, a ſtore of riches which botaniſts alone could have enjoyed:

'Its ridge is clothed with a wood of old trees, and their trunks covered with a luxuriant garb of the fineſt *Lichens* and moſſes in the world, as *Hypnum ſciuroides* and many others in fructification; *Lichen glaucus* in the ſame ſtate, which I never ſaw before nor ſince, though

I have ſearched for it repeatedly in other places; *Lichen glomuliferus* with its ſingular green balls; *L. ſcrobiculatus*, and many others of leſs note. From the branches of theſe trees hang the moſt luxuriant waving feſtoons of the filamentous *Lichens*, as *jubatus* and *articulatus*, both together not unaptly reſembling dark brown hair, interwoven with ſtrings of pearls. The latter bore numerous fleſh-coloured tubercles, exactly as Micheli figures and deſcribes them, but which I do not know that any botaniſt beſides has ſeen. In ſhort we were enraptured with this wood, and only regretted the impoſſibility of ſearching it as it deſerved. The voice of our voiturin ſoon diſſipated our botanical reveries, and recalled us to our duty.'

[*To be continued.*]

ART. II. *The Cratylus, Phædo, Parmenides, and Timæus, of Plato.* Tranſlated from the Greek by Thomas Taylor. With Notes on the Cratylus, and an explanatory Introduction to each Dialogue. 8vo. pp. 554. 7s. Boards. White. 1793.

We have often had occaſion to notice the labors of this Engliſh Marſilius Ficinus. While one ſet of religious philoſophers, who aſſume the name of Unitarians, are labouring to diſeſtabliſh thoſe Platonic opinions which they affect to conſider as corruptions of Chriſtianity; this author, on the contrary, is perfectly willing to forego all the doctrines which to them appear excluſively valuable, and holds every notion in contempt which is not derived from the Platonic ſchool. Under Gallienus, he would have migrated to the Campanian city, in which was to have been realized the republic of Plato. Under Julian, he would have obtained a ſophiſt's chair, whence to declaim againſt the Galilæans. He is born, however, in the right age for making an extenſive impreſſion. There is a debility of intellect, which ſucceeds to exceſſive inquiry; whoſe morbid craving the Platonic opinions are admirably calculated to gratify. After the age of reaſon was paſt, they found favour with the mind-ſick inhabitants of Athens and Alexandria, of Rome and Conſtantinople, and are likely once more to accompany the progreſs of European declenſion.

It is true, indeed, that Porphyry's life of Plotinus does not yet circulate among the people. It is true that the names of Numenius and Potamo, of Ammonius Saccas the apoſtate from Chriſtianity, of Herennius the betrayer and thus the preſerver of myſteries, of Amelius the deſerter of the Stoa, of Iamblicus the fanatic, and of Sopater the martyr, are as yet barely familiar to the eye, and not univerſally accompanied with diſtinct ideas of the ſeveral efforts which theſe men made to illuſtrate the doctrines of their chief maſter, to popularize their myſtic theology in ſublime hymns, and in eloquent public harangues, or to harmonize the manifold parts of their *eclectic* ſyſtem:—

ſyſtem :—but an attention to the writings of theſe men is increaſing. It is no longer alone in the *Platoniſme devoilé*, and in other works of the eccleſiaſtics, that particulars of this ſect are ſought. Since Mr. Gibbon has arrayed, in colours ſo faſcinating, its Imperial convert, the learned of Europe have been much occupied with reſearches into its legends and its hiſtory. Some of them almoſt betray the profane wiſh of rendering the propagation of its tenets ſubſervient to the revival of an idolatry, which ſhould occupy artiſts in the deification of ſtateſmen-philoſophers. The equal eye of infidelity can contemplate without horror the conduct of the platoniſt Alexander Severus, who is ſaid to have ranked Orpheus and Abraham, Apollonius and Jeſus, among the ſainted heroes, to whom he paid a ſelect devotion : beſide the worſhip which he offered to God, and to the Gods.

Theſe wild corruptions of refinement were, however, ſubdued by the power and plain ſenſe of the Chriſtianized barbarians, but revived occaſionally with Greek literature. Henry Cornelius Agrippa is ſaid to have taught Platoniſm in London at the beginning of the ſixteenth century. In Platonizing Chriſtians, this country, like all others, has abounded. To theſe, and, if we miſtake not, to Moſheim eſpecially, is to be aſcribed the prevalence of an opinion that the Alexandrian ſchool taught a Platonic *hereſy*, an impure ſuperſtition, not fairly deducible from the writings of their maſter, whom Athenagoras, and Origen, and the fathers of the church, are alone ſuppoſed to have rightly underſtood. To this opinion, Mr. Taylor does not appear to incline; as he inſerts, by way of introduction and annotation to theſe dialogues, copious extracts from the comments of the lateſt remnants of the Alexandrian ſchool, and thus recognizes the legitimacy of their incomprehenſible expoſitions.

As tranſlations, theſe four dialogues appear to us better executed than the Phædrus. It may not be unwelcome if we extract the concluding portion of the Phædo. The ſublime ſentiments which it inculcates, and the ſimple pathos of its truly dramatic narrative, have had more effect in attaching ſectators to Plato than any other part of his very unequal writings.—We ſhall extract, as a ſpecimen, ſome of the circumſtances attending the death of Socrates :

'What orders, (ſays Crito,) do you leave to theſe who are preſent, or to myſelf, or reſpecting your children, or any thing elſe in the execution of which we can particularly oblige you? None ſuch as are new (ſays he), Crito, but that which I have always ſaid to you; that if you take care of yourſelves, you will always perform in whatever you do that which is acceptable to myſelf, to my family, and to your own ſelves, though you ſhould not promiſe me any thing at preſent. But if you neglect yourſelves, and are unwilling to live according to what has been now and formerly ſaid, as veſtiges of direction in your courſe, you will accompliſh nothing, though you ſhould now promiſe many things, and in a very vehement manner. We ſhall take care therefore (ſays Crito), to act as you deſire. But how would you be buried? Juſt as you pleaſe (ſays he), if you can but catch me, and I don't elude your purſuit. And at the ſame time gently laughing, and addreſſing himſelf to us, I cannot perſuade Crito (ſays he), my friends, that I am that Socrates who now diſputes with you, and methodiſes every part of the diſcourſe; but he thinks that I am he whom he will ſhortly behold dead, and aſks how I ought to be buried. But all that long diſcourſe which ſome time ſince I addreſſed to you, in which I aſſerted that after I had drank the poiſon, I ſhould no longer remain with you, but ſhould depart to certain felicities of the bleſſed, this I ſeem to have declared to him in vain, though it was undertaken to conſole both you and myſelf. Promiſe, therefore, (ſays he), for me to Crito, juſt the contrary of what he promiſed to my judges. For he promiſed that I ſhould not run away; but do you engage that when I die I ſhall not ſtay with you, but ſhall depart and entirely leave you; that Crito may more eaſily bear this ſeparation, and may not be afflicted when he ſees my body either burnt or buried, as if I ſuffered ſome dreadful misfortune; and that he may not ſay at my interment, that Socrates is laid out, or is carried out or is buried. For be well aſſured of this (ſays he), excellent Crito, that when we do not ſpeak in a becoming manner, we are not only culpable with reſpect to our ſpeech, but likewiſe affect our ſouls with a certain evil. But it is proper to be confident, and to ſay that my body will be buried, and in ſuch a manner as is pleaſing to you, and which you think is moſt agreeable to our laws.

'When he had thus ſpoken, he roſe, and went into a certain room that he might waſh himſelf, and Crito followed him: but he ordered us to wait for him. We waited therefore accordingly, diſcourſing over and reviewing among ourſelves what had been ſaid; and ſometimes ſpeaking about his death, how great a calamity it would be to us; and ſincerely thinking that we, like thoſe who are deprived of their father, ſhould paſs the reſt of our life in the condition of orphans. But when he had waſhed himſelf, his ſons were brought to him (for he had two little ones, and one conſiderably advanced in age), and the women belonging to his family likewiſe came in to him: but when he had ſpoken to them before Crito, and had left them ſuch injunctions as he thought proper, he ordered the boys and women to depart; and he himſelf returned to us. And it was now near the ſetting of the ſun: for he had been abſent for a long time in the bathing-room. But when he came in from waſhing, he ſat down; and did not ſpeak much afterwards. For then the ſervant of the eleven magiſtrates came in, and ſtanding near him, I do not perceive that in you, Socrates, ſays he, which I have taken notice of in others; I mean that they are angry with me, and curſe me, when, being compelled by the magiſtrates, I announce to them that they muſt drink the poiſon. But, on the contrary, I have found you at the preſent time to be the moſt generous, mild, and beſt of all the men who ever came into this place: and therefore I am now well convinced that you are not angry with me, but with the authors of your preſent condition. You know thoſe whom I allude to. Now therefore (for you know what I came to tell you) farewell, and endeavour to bear this neceſſity as eaſy as poſſible. And at the ſame time burſting into tears, and turning himſelf away, he departed. But Socrates looking after him, And thou too (ſays he), farewell; and we ſhall take care to act as you adviſe. And at the ſame time turning to us, How courteous (ſays he) is the behaviour of that man! During the whole time of my abode here, he has viſited and often converſed with me, and proved himſelf to be the beſt of men; and now how generouſly he weeps on my account! But let us obey him, Crito, and let ſome one bring the poiſon, if it is bruiſed; but if not, let the man whoſe buſineſs it is bruiſe it himſelf. But, Socrates (ſays Crito), I think that the ſun hangs ſtill over the mountains, and is not yet ſet. And at the ſame time I have known others who have drank the poiſon very late, after it was announced to them; who have ſupped and drank abundantly; and who have enjoyed the objects of their love. Therefore do'nt be in ſuch haſte; for there is yet time enough. But upon this Socrates replied, Such men, Crito, act with great propriety in the manner you have deſcribed (for they think to derive ſome advantage by ſo doing), and I alſo with great propriety ſhall not act in this manner. For I do not think I ſhall gain any thing by drinking it later, except becoming ridiculous to myſelf through deſiring to live, and being ſparing of life when nothing of it any longer remains. Go then (ſays he), be perſuaded, and comply with my requeſt.

‘Then Crito hearing this gave the ſign to the boy that ſtood near him. And the boy departing, and having ſtaid for ſome time, came, bringing with him the perſon that was to adminiſter the poiſon, and who brought it properly prepared in a cup. But Socrates, beholding the man—It's well, my friend (ſays he); but what is proper to do with it? for you are knowing in theſe affairs. You have nothing elſe to do (ſays he), but when you have drank it to walk about, till a heavineſs takes place in your legs; and afterwards lie down: this is the manner in which you ſhould act. And at the ſame time he extended the cup to Socrates. But Socrates received it from him—and indeed, Echecrates, with great cheerfulneſs; neither trembling nor ſuffering any alteration for the worſe in his colour or countenance, but as he was accuſtomed to do, beholding the man with a bull-like aſpect, What ſay you (ſays he) reſpecting this potion? Is it lawful to make a libation of it or not? We only bruiſe (ſays he), Socrates, as much as we think ſufficient for the purpoſe. I underſtand you (ſays he): but it is certainly both lawful and proper to pray to the Gods, that my departure from hence thither may be attended with proſperous fortune; which I entreat them to grant may be the caſe. And at the ſame time ending his diſcourſe, he drank the poiſon with exceeding facility and alacrity. And thus far, indeed, the greater part of us were tolerably well able to refrain from weeping: but when we ſaw him drinking, and that he had drank it, we could no longer reſtrain our tears. But from me, indeed, notwithſtanding the violence which I employed in checking them, they flowed abundantly; ſo that, covering myſelf with my mantle, I deplored my misfortune. I did not indeed weep for him, but for my own fortune; conſidering what an aſſociate I ſhould be deprived of. But Crito, who was not able to reſtrain his tears, was compelled to riſe before me. And Apollodorus, who during the whole time prior to this had not ceaſed from weeping, then wept aloud and with great bitterneſs; ſo that he infected all who were preſent, except Socrates. But Socrates, upon ſeeing this, exclaimed—What are you doing, excellent men? For indeed I principally ſent away the women, leſt they ſhould produce a diſturbance of this kind. For I have heard that it is proper to die attended with propitious omens. Be quiet, therefore, and ſummon fortitude to your aſſiſtance. But when we heard this we bluſhed, and reſtrained our tears But he, when he found during his walking that his legs felt heavy, and had told us ſo, laid himſelf down in a ſupine poſition. For the man had ordered him to do ſo. And at the ſame time he who gave him the poiſon touching him at intervals, conſidered his feet and legs. And after he had vehemently preſſed his foot, he aſked him if he felt it. But Socrates anſwered he did not. And after this he again preſſed his thighs: and thus aſcending with his hand, he ſhewed us that he was cold and ſtiff. And Socrates alſo touched himſelf, and ſaid that when the poiſon reached his heart he ſhould then leave us. But now his lower belly was almoſt cold; when uncovering himſelf (for he was covered) he ſaid (which were his laſt words), Crito, we owe a cock to Æſculapius. Diſcharge this debt therefore for me, and don't neglect it. It ſhall be done (ſays Crito): but conſider whether you have any other commands. To this enquiry of Crito he made no reply; but ſhortly after moved himſelf, and the man covered him. And Socrates fixed his eyes. Which when Crito perceived, he cloſed his mouth and eyes. This, Echecrates, was the end of our aſſociate; a man, as it appears to me, the beſt of thoſe whom we were acquainted with at that time, and beſides this the moſt prudent and juſt.'

In the introduction to the Timæus, Mr. Taylor talks of the book of Timæus the Locrian, as if that ſage had himſelf left any writings. From internal evidence, it appears that the work to which he here alludes is merely an account of the opinions of Timæus by another hand, not improbably poſterior to Plato. It may be inferred from Cicero (Fin. V. 29.) that Plato had himſelf attended the lectures of the Locrian philoſopher; ſo that his work is of at leaſt equal authority with that whence Mr. Taylor ſuppoſes him to have derived his materials. In this introduction, alſo, much is ſaid concerning the curious ſtory of the Atlantic iſland, which we ſhall tranſcribe:

'But that the reader may be convinced that Plato's account of the Atlantic iſland is not a fiction of his own deviſing, let him attend to the following relation of one Marcellus, who wrote an hiſtory of Æthiopian affairs, according to Proclus *. "That ſuch and ſo great an

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'* In Tim. p. 55.'

an iſland once exiſted, is evinced by thoſe who have compoſed hiſtories of things relative to the external ſea. For they relate that in their times there were ſeven iſlands in the Atlantic ſea, ſacred to Proſerpine: and beſides theſe, three others of an immenſe magnitude; one of which was ſacred to Pluto, another to Ammon, and another, which is the middle of theſe, and is of a thouſand ſtadia, to Neptune. And beſides this, that the inhabitants of this laſt iſland preſerved the memory of the prodigious magnitude of the Atlantic iſland, as related by their anceſtors; and of its governing for many periods all the iſlands in the Atlantic ſea. And ſuch is the relation of Marcellus in his Æthiopic hiſtory." Οτι μεν εγενετο τοιαυτη τις νησος και τηλικαυτη, δηλουσι τινες των ιστορουντων τα περι της εξω θαλαττης. ειναι γαρ και εν τοις αυτων χρονοις επτα μεν νησους εν εκεινω τω πελαγει περσεφονης ιερας, τρεις δε αλλας απλετους, την μεν πλουτωνος, την δε αμμωνος, μεσην δε τουτων αλλην ποσειδωνος, χιλιων σταδιων το μεγεθος. και τους οικουντας εν αυτη μνημην απο των προγονων διασωζειν περι της ατλαντιδος οντως γενομενης εκει νησου παμμεγεθεστατης, η επι πολλας περιοδους δυναστευσαι πασων των εν ατλαντικω πελαγει νησων. ταυτα μεν ουν ο Μαρκελλος εν τοις αιθιοπικοις γεγραφεν.

'Indeed it is not at all wonderful that ſo large an iſland ſhould once have exiſted, nor improbable that many more ſuch exiſt at preſent, though to us unknown, if we only conſider the Platonic theory concerning the earth, which I have related in my introduction to the Phædo, and which the following extraordinary paſſage from Proclus* abundantly confirms. "It is here (ſays he) requiſite to remember the Platonic hypotheſes concerning the earth. For Plato does not meaſure its magnitude after the ſame manner as mathematicians; but thinks that its interval is much greater, as Socrates aſſerts in the Phædo. In which dialogue alſo he ſays, that there are many habitable parts ſimilar to our abode †. And hence he relates that an iſland and continent of this kind exiſt in the external or Atlantic ſea. For indeed if the earth be naturally ſpherical, it is neceſſary that it ſhould be ſuch according to its greateſt part. But the parts which we inhabit, both internally and externally, exhibit great inequality. In ſome parts of

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'* In Tim. p. 56.'

'† The latter Platoniſts appear to have been perfectly convinced that the earth contains two quarters in an oppoſite direction to Europe and Aſia; and Olympiodorus even conſiders Plato as of the ſame opinion, as the following paſſage from his commentary on this part of the Phædo clearly evinces. "Plato (ſays he) directs his attention to four parts of the globe, as there are two parts which we inhabit, *i. e.* Europe and Aſia; ſo that there muſt be two others, in conſequence of the antipodes." καταστοχαζεται δε των τεσσαρων (τοπων) [illegible] δυο [illegible] ωσιν, η Ευρωπη και η Ασια, ωστε δυο αλλοι κατα τους αντιποδας. Now in conſequence of this, as they were acquainted with Africa, the remaining fourth quarter muſt be that which we call America. At the ſame time let it be carefully remembered, that theſe four quarters are nothing more than four holes with reſpect to the whole earth, which contains many ſuch parts; and that conſequently they are not quarters of the earth itſelf, but only of a ſmall part of the earth in which they are contained, like a ſmall globe in one of a prodigious extent.'

the earth, therefore, there muſt be an expanded plain, and an interval extended on high. For, according to the ſaying of Heraclitus, he who paſſes through a very profound region will arrive at the Atlantic mountain, whoſe magnitude is ſuch, according to the relation of the Æthiopian hiſtorians, that it touches the æther, and caſts a ſhadow of five thouſand ſtadia in extent; for from the ninth hour of the day the ſun is concealed by it, even to his perfect demerſion under the earth. Nor is this wonderful: for Athos, a Macedonian mountain, caſts a ſhadow as far as to Lemnos, which is diſtant from it ſeven hundred ſtadia. Nor are ſuch particulars as theſe, which Marcellus the Æthiopic hiſtorian mentions, related only concerning the Atlantic mountain; but Ptolemy alſo ſays that the Lunar mountains are of an immenſe height; and Ariſtotle, that Caucaſus is enlightened by the rays of the ſun a third part of the night after ſun-ſet, and a third part before the riſing of the ſun. And if any one conſiders the whole magnitude of the earth, bounded by its elevated parts, he will conclude that it is truly of a prodigious magnitude, according to the aſſertion of Plato."

Thoſe who love to contemplate the eccentricities of the human mind, and who deſire to become acquainted with the very quinteſſence of that chimerical myſticiſm which the Procluses and the Olympiodoruses extracted from the traditional doctrines of Pythagoras and the writings of the *divine* Plato, may look through this volume with intereſt.

Art. III. *Diſcourſes on ſeveral Subjects and Occaſions.* By George Horne, D.D. Late Biſhop of Norwich, and Preſident of Magdalen College, Oxford, Vols. Third and Fourth. 8vo. 10s. Boards. Robinſons. 1794.

As a preacher, the late reſpectable and amiable Biſhop Horne obtained a conſiderable degree of celebrity; and his talents were of that popular kind which would naturally procure him many admirers. Of his former miſcellaneous diſcourſes we have taken a general notice, (ſee Rev. vol. lx. p. 340. and N. S. vol. xii. p. 467.): but the poſthumous publication of two additional volumes of his ſermons is a call on us to give our opinion, more preciſely than we have hitherto done, concerning his merit in this ſpecies of compoſition. Inſtead of criticizing each ſermon ſeparately, we are, however, obliged to content ourſelves with ſuch general ſtrictures as have occurred to us after an attentive peruſal of the whole.

One of the moſt prominent features in the character of Biſhop Horne's ſermons is the *orthodoxy* of his doctrine. We do not mention this circumſtance in the way of *irony*, as has frequently been done by writers who have entertained ſentiments different from thoſe of this worthy prelate, becauſe, decidedly as we have always expreſſed our perſuaſion that ſeveral

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thoſe tenets, which are commonly denominated orthodox,
ve been grafted by metaphyſical ſubtlety on the pure ſtock of
hriſtianity, we reſpect the theologian who maintains, with a
riſtian ſpirit, whatever he judges to be the true Chriſtian
th:—but, on this ground, we find more occaſion to admire
ardour of the prelate's zeal than the ſolidity of his judgment.
treating on theſe topics, *aſſertion* often takes the lead of *rea-*
: for, on theſe occaſions, he contents himſelf with a ſimple
eal to *authority*, without attempting to ſupport his doctrine
logical and critical diſcuſſion; and he inculcates the neceſ-
of believing, without accurately ſpecifying what is to be
ieved, or why believed. Few of the ſermons before us,
ever, treat directly on articles of faith.

The ſoundneſs of Bp. Horne's political creed is alſo well
own; and his reputation on this head will not be diminiſhed
the preſent publication. In a ſermon on the duty of praying
governors, it is admitted that, ſo far as relates to the diffe-
t modes by which, in different conſtitutions, rulers become
eſted with their power, government is an ordinance of man;
it is aſſerted that, when, by rulers having become ſo in-
ted, government commences and is in force, it muſt be
yed for the Lord's ſake, and reſiſtance to government is to
accounted as reſiſtance to God. Again, treating on ſub-
ſion to government, in reply to the objection that, if it be
awful to reſiſt, there can be no end of tyranny, he advances
following curious dilemma, to prove that there never can
a proper time for reſiſtance:—'The beſt writers allow that
hing leſs can juſtify it than a total ſubverſion of the conſtitu-
n: but if they wait till this is effected it will be too late;
if they begin before, they will often be deluded by artful
deſigning men.' This is, without diſguiſe or limitation,
old doctrine of the obligation of *paſſive obedience and non-*
ſtance to kings, who rule by *divine right.*

On ſome occaſions, the Right Rev. preacher ſuffers his zeal
carry him beyond the limits of charity. From the intolerant
it which prevailed among all parties during the civil com-
tions in the laſt century, he very unfairly concludes that the
ſent race of Diſſenters are not friends to toleration. 'The
ſent queſtion (ſays he,) really is not, whether we ſhall ſub-
be to articles of religion, but, as it will appear in the end,
o ſhall draw them up, and impoſe the ſubſcription; in one
rd, whether the church of England will preſerve in her
ids the power of granting a toleration to *others*, or be re-
ed to the neceſſity of accepting it *from* others; if they
l grant it to her, which it is ten thouſand to one that they
er will, ſhould God, *for our ſins*, permit them to effect a

change,

change, and get into power.' It is much to be lamented that a benevolent ſpirit ſhould ever be interrupted in its natural expreſſions by a narrow ſyſtem either of policy or religion. The general air of lively good humour, which runs through theſe diſcourſes, leaves no room to doubt that Biſhop Horne never felt ſo much pleaſure in penning ſtudied invective or ſatire, as in writing the liberal ſentiments expreſſed in the following paſſage:

> 'To be converted to any opinion, or ſyſtem, a man muſt be firſt well perſuaded of the truth of ſuch opinion, or ſyſtem. But *gunpowder* is no inſtrument of perſuaſion. The tongue and the pen were intended for that purpoſe: and even by theſe the purpoſe is always moſt ſucceſsfully effected, when they are employed with gentleneſs. Man, as has been well obſerved, like every other animal, is beſt tamed and managed by good uſage; he does not love to be bullied and beaten into truth itſelf. If you are in poſſeſſion of it, ſtate it with every poſſible advantage. Let her appear in her native charms, that the world may admire and adore; let humility and meekneſs, faith and patience attend upon her, and in her mouth be evermore the law of kindneſs.'

Although theſe ſermons are by no means diſtinguiſhed either by cloſeneſs or ſtrength of argumentation, they poſſeſs merit of a different kind. Without any appearance of laboured efforts toward elegance or ſublimity of diction, the author was enabled, by a lively fancy, to embelliſh the ordinary topics of theology and morals. He did not think it neceſſary to deliver his doctrine in one uniform tone of ſolemnity, but often amuſed his hearers with agreeable ſallies of imagination, and ſometimes addreſſed them with a degree of chearfulneſs which approached to pleaſantry. Several of the diſcourſes, in theſe volumes, are as entertaining as they are inſtructive. Of this kind, particularly, are—a ſermon on the death of the old year, in which it is conſidered under the notion of a deceaſed friend; another on the Chriſtian race, in which the courſe of Chriſtian duty is compared to a conteſt in the Olympic games; a third on the Chriſtian warfare, in which the ſeveral articles of the Chriſtian armour are diſtinctly deſcribed; a fourth, on the government of the thoughts,—in which, thoughts are conſidered as occaſional viſitants, whom, if they be peeviſh or quarrelſome, ſilly or fantaſtical, licentious or profane, we ought not to admit; and a fifth, in which human life is compared to a journey, and the Chriſtian to a traveller on his road to a diſtant country. Even in thoſe diſcourſes, which are not directly analogical, the reader will meet with many pleaſing and pertinent alluſions. In this manner, the ſubjects of anxiety, chearfulneſs, ſelf-denial, repentance, &c. are treated.

If we were to expreſs the general character of Biſhop Horne's ſtyle in a ſingle epithet, we ſhould be rather inclined to call it illuſtrative than didactic. Sometimes, however, we perceive that his vivacity and pleaſantry tempt him to introduce a kind of familiarity, which, though much in vogue among the divines of the laſt century, can ſcarcely be thought conſiſtent with the principles of correct taſte, in ſerious diſcourſes. Of this kind are the following ſentences; 'Self denial will not only bring down heaven to you for a time, it will carry you up to heaven for ever.'—'*In as much as ye have done it to one of theſe my brethren*—I aſk your pardon, I have omitted a word; it runs, *In as much as ye have done it unto one of the leaſt of theſe my brethren.*' Again, ſpeaking of thoſe who repreſent mankind as born free and independent, he exclaims, 'Alas! poor creatures! Free and independent, indeed! why we ſhould not live ſix hours to an end after our birth in ſuch a ſtate.'

On the whole, though we cannot beſtow unlimited praiſe on all the contents of theſe volumes, we think them entitled to be conſidered as affording, in many reſpects, a good model of popular and uſeful preaching.

ART. IV. Mr. SULIVAN's *View of Nature*.

[*Article continued from p.* 129.]

IN the ſecond volume, the author conſiders the properties of the electric fluid, and inquires into the ſhare which it has in producing the phenomena of nature; he gives an account of the diſcoveries concerning the loadſtone, and examines the theories which have been advanced relative to it; and he treats of earthquakes and volcanos, of the general convulſions which have happened in this globe, of the Moſaic hiſtory of the deluge, and of the grand diſcoveries in aſtronomy. Of the rich variety of valuable materials collected on theſe ſubjects, and of the ingenious obſervations that accompany them, we can only enable our readers to form a very imperfect idea, by laying before them the following extract, (for the length of which we ſhall make no apology,) on the great and general convulſions which have taken place in nature:

'The globe, we thus perceive, at leaſt to a certain depth, is not every where ſolid; but is intermixed with mighty caverns, whoſe arches ſupport the incumbent earth, which in the progreſs of time inevitably give way. Then inſtantly ruſh in the waters, and by filling them, leave a quantity of dry land, which ſhortly becomes an habitation for terreſtrial animals. Theſe, in their turn, undergo a ſimilar fate. Thus ſucceeds revolution to revolution. When the maſſes of ſhells were heaped upon the Alps, then in the boſom of the ocean, there muſt have been portions of the earth, unqueſtionably, dry and inhabited: vegetable and animal remains prove it: no ſtratum hitherto diſcovered, with other ſtrata upon it, but has been, at one time or other, the ſurface. The ſea announces every where, its different ſojournments: and at leaſt yields conviction, that all ſtrata were not formed at the ſame period. At what a profound depth are beds of coal, the formation of which muſt have been poſterior to the formation of the vegetables of which they are compoſed, and which vegetables muſt have flouriſhed on the ſurface of the earth, or on the bottom of the ſea. In the country about Namur there are coal pits at the depth of two thouſand feet. At Whitehaven, a vein of coal runs even a quarter of a mile under the ſea. But, all ſtrata of limeſtone, chalks, marbles; all gypſums, ſpars, alabaſters, &c. are confeſſedly of animal origin: thoſe of coal, and of all bituminous foſſils, and the mould every where covering the ſurface of the earth and other ſubſtances, are ſuppoſed, as we have already ſeen, to have ariſen entirely from the deſtruction of animals and vegetables.

' Fire, and water, have in this manner left the moſt indubitable marks of their reſpective and conjoint ravages on the earth. The former, however, has, to external appearance, worked only in ſome parts of the ſurface; while the latter, in its cryſtallizations, has ſcattered its offspring of granite almoſt univerſally. Yet, if the volcanic theory of baſaltes be well founded, and no doubt the arguments in favour of it are convincing, at leaſt to me they are irrefragable, a ſcene of horror is preſented to our view, which muſt fill us with aſtoniſhment; ſince on this ſyſtem it will be found, that there is hardly a country on the face of our globe, which has not at ſome time or other been waſted by the fury of ſubterranean fire*. For inſtance, independent of thoſe we have already mentioned, what innumerable volcanic remains in Aſia, in the Philippine, in the Molucca, in the Japan, in the Bourbon, and in the Sumatra iſlands. In Africa, how prominently they appear. Teneriffe, which, according to Heberden, is 15396 feet above the level of the ſea, or nearly three miles. Madeira, St. Helena, the Azores, Johanna, and the Comoro iſlands, &c. beſides what may be yet undiſcovered in the interior parts of the continent. In America, particularly the Southern America, what a volcanic chain! the grandeſt that exiſts in nature, with Cotopaxi for its principal link. How intereſting would a volcanic map of the two hemiſpheres be! What a world it would ſhew us! If again thoſe apparent veſtiges of marine productions, which are obſerved indiſcriminately ſcattered through the earth at all depths below its ſurface, and on the ſummit of its higheſt mountains, be eſteemed ſufficient proofs of the preſence of the ocean in thoſe places, a ſcene no leſs wild and uncommon than the former riſes before our imagination; in which the products of the Equator and the poles appear to be jumbled together, in a manner incapable of being explained by any of the known analogies of nature.

' The immenſe quantities of petrified ſea bodies, found in ſo many different places and ſituations, are aſſuredly inſtances ſufficient to prove, that they could not have been tranſported and depoſited in thoſe ſituations by the waters of any one general ſubmerſion; for the greater part of them, inſtead of being found in the bowels of the earth, and in ſolid marble at the depth of ſeven or eight hundred feet, muſt have remained on the ſurface †. Another proof is, that the

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' * Mr. Hamilton.'

' † Buffon.'

bones, horns, claws, &c. of land animals, are ſeldom found in a petrified ſtate, and are rarely incorporated in marl or other hard ſtones; whereas, if theſe effects had been produced by a deluge, the remains of land animals would have been found in marls, as well as thoſe of fiſhes. Let us look into the excavations that have been formed by nature or by art. From the loweſt valley whence we can deſcend, we find prodigious heaps of marine bodies at immenſe depths, either in quarries of calcareous ſtone, in foſſils, &c. and we find them alſo in the towering ſtrata of mountains; in the mid regions of continents as well as in iſlands; from the ſummits even of the Alps, to ſome hundreds of feet below the level of Amſterdam.

‘ The ſtrata in which many foſſils are thus found, prove them, I muſt believe, to be of an antediluvian period,—a period beyond the records of men, and attended with ſuch circumſtances, that we might not unreaſonably conceive ſome calamitous event had deſtroyed the greateſt part of animal life from the face of the earth, and conſigned to oblivion a cauſe, the record of which muſt otherwiſe have been tranſmitted from poſterity to poſterity, to the very end of time[*]. Theſe foſſil phænomena, indeed, afford a ſufficiency of examples to incline philoſophers to the opinion, that the earth has undergone commotions abſtracted from a deluge, and that thoſe commotions might have deſtroyed its inhabitants partially, if not generally. But, had the ſea little by little got over the face of the earth; had it covered and proportionably uncovered the plains and the loftieſt mountains; we ſhould in ſuch caſe, with the ſpoils of that element, every where find innumerable veſtiges of the habitations of men. We ſhould every where ſee monuments varied according to countries, and ſhewing as many different characters, as there have been revolutions in the immenſe duration of eternity. But, there are no ſuch traces to be diſcovered. In every corner we ſee marks of the dwelling of the ſea, but none of thoſe ſubmerged monuments, which ought to be met with. The earth, then, muſt repeatedly have burſt, and the waters have ruſhed into the chaſms, and cloſed the ſcene of exiſtence.

‘ The petrifactions which are thus found in a foſſil ſtate are various. It is worth, however, obſerving that thoſe of ſhells, are found on, or neareſt to the earth; thoſe of fiſh, deeper; and thoſe of wood deepeſt[†]. That organic ſubſtances are moſt commonly found in ſtrata of marl, chalk, limeſtone, or clay; ſeldom in ſand-ſtone; ſtill more rarely in gypſum; but, never in gneiſs, granite, baſaltes, or ſchoerl; but that they ſometimes occur in pyrites, and ores of iron, copper, and ſilver; and that they are found where their originals could not have exiſted. The calcareous petrifactions conſiſt of calcareous ſtones, in the form of animal or vegetable ſubſtances; the former are called zoophytes; the latter phytholites. The moſt remarkable of the former are, firſt, thoſe of the coral claſs, of a ramified and tubular form, as coral, madrepores, millepores, aſtroites. Secondly, thoſe of the claſs of ſea-worms, as belemnites, which are of a conic or cylendrical form; aſteriæ and entrochi, which have a

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‘ [*] Antiquity of the Earth.’

‘ [†] Kirwan.’

ſtarry appearance. And, thirdly, thoſe of the teſtaceous claſs, as nautilites, ammonites, echini, &c.

‘ Stony, mineral, and ſtalactical concretions may be found in caverns, where, by affinity, and the different laws of attraction obſervable in heterogeneous bodies, the air may diſpel the fluid vehicle, and thus complete the conſolidation. Agglutination may alſo be produced from the ſperm of ſhell fiſh, and ſea animalcula, which, operating on certain heterogeneous bodies, will unite them into a firm maſs. By this proceſs, certain ſoft land, which is often undermined by the ſea, will, as we have before obſerved, become rock. But, ſays Mr. Douglas[*], the induration of bones and ſkeletons, &c. cannot be performed in ſo ſmall a period of time. Theſe remains were certainly of the antediluvian world. Stalactical matter, and ſome minerals, may be produced under human obſervation; but, has the operation of indurated chalk, flint, &c. ever been noticed in its progreſs, or its induration ſatisfactorily accounted for?

‘ There was much ground, indeed, at one time, for this queſtion: for, though the Scripture declares, that all the foundations of the great deep were broken up, yet we have no authority to conclude, that this convulſion was in its effects equal to thoſe which have produced the foſſil phænomena, that are found in the bowels of the earth, in all quarters of the globe. This, doubtleſs, would have procured effects ſimilar to thoſe which are found to attend circumſtances deſcriptive of ſimilar connections; ſuch as the ſtrata of foſſil bones, found on the coaſts of Iſtria and Dalmatia, in the iſlands of Cherſo and Oſero, in the iſland of Cyprus, in moſt of the iſlands of the Ægeian ſea, and the rock of Gibraltar; which imply the moſt convincing proof of an alluvian, by the diſlocation and fracture of the bones, and here and there ſmall ſpecimens of ſhell fiſh emboſſed in the maſs; whereas, all the large ſpoils of marine animals are never found with them. Moreover, the produce of reſpective climes ſo imbedded, ought to have been found approximate to the ſpot, where the convulſion ſo happened. But, whence the exotic foſſils that have been diſcovered?

‘ In North and South America, in Ruſſia and Germany, foſſil tuſks and bones, of a very large ſize, have frequently been found. According to tradition, theſe were reported to be the tuſks and bones of the mammouth, an animal, which, if it ever exiſted, is no longer known as an inhabitant of any part of our globe. Mr. Pennant, indeed, thinks that it ſtill exiſts in ſome of thoſe remote parts of the vaſt new continent, not yet penetrated by Europeans. Several eminent naturaliſts of late years, as Sir Hans Sloane, Gmelin, Daubenton, and Buffon, are of opinion that theſe prodigious bones and tuſks are really the bones and tuſks of elephants; and many modern philoſophers have held the mammouth to be as fabulous, as the centaur. But the two celebrated Doctors Hunter have proved, by the diſſimilitude of theſe foſſils with the bones and tuſks of the elephant, but more particularly from the ſhape of the grinders, which clearly appear to be thoſe of a carniverous animal, or at leaſt of an animal of the mixed kind, being furniſhed with a double row of high and conic proceſſes, as if intend-

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‘ [*] Antiquity of the Earth.’

ed to maſticate, not to grind the food; and the enamel making a cruſt on the outſide only of the teeth, as in a human grinder; that they are totally different from the elephant: the elephant being well known not to be carniverous, but to be of the graminivorous kind, both from the form of its grinders, and by its never taſting animal food. Others again have ſuppoſed theſe foſſil bones to belong to the hippopotamus; but, there are many reaſons againſt ſuch a ſuppoſition. The hippopotamus is even much ſmaller than the elephant, and has ſuch remarkable ſhort legs, that his belly deſcends within three or four inches of the ground. The foſſil thigh bones of the mammouth, on the contrary, are evidently the thigh bones of ſome amazingly large animal. There are ſome of them nearly four feet in length: and they conſequently are, with pretty ſtrong arguments, proved by Dr. Hunter not to belong to the elephant, or the hippopotamus.

'Theſe foſſil remains, then, would lead one to conjecture, that the animals they belonged to were of a race, which, from ſome caſualty, is now extinct. The wiſdom of God may have made other kinds of things before this preſent face of being began, and may make other kinds of things after this face of being ſhall be no more. But the unknown exiſtence of the animal is all that we can argue from. The principal property of nature, is to be always conſiſtent with herſelf. Gravelly and ſandy ſoils, which often abound with the vitriolic acid, will in a ſhort ſpace of time, conſume or decompoſe animal ſubſtances; whereas chalky and marly ſoil, not having the acid quality in any like proportion, will preſerve bones, when ſecure from the filtration of water, to any length of time. Yet, a petrified human body was found in 1722, which lay buried above fifty years in the copper mines of Falham in Dalecarlia, according to Linnæus. Now this is a recent fact, which furniſhes an undeniable proof that petrifications have been produced within theſe laſt hundred years; and hence no very concluſive argument can be deduced from the petrification of animal ſubſtances, in favour of antediluvian phænomena. The more convincing criteria are thoſe we have already touched upon. The evidence is clear, that the ſea and land change place, not only from the effects of general and ſtated periodical laws, but from a variety of revolutions occaſioned by particular and accidental cauſes. Thus the ſurface of the earth, which we look upon as the moſt permanent of all things, is ſubjected, like the reſt of nature, to perpetual viciſſitudes.'

The remaining volumes will be noticed in a future article.

ART. V. *A Letter to Francis Plowden, Eſq.* Conveyancer, of the Middle Temple, on his Work entitled Jura Anglorum. By a Roman Catholic Clergyman. 8vo. pp. 230. 2s. 6d. Coghlan. 1794.

A MAN who has ſingled out Mr. Burke for an adverſary, and has entered the liſts with ſo powerful a combatant, may perhaps thinks it beneath his dignity to notice a challenge from a perſon clad in the modeſt garb of a clergyman: but, as *cucullus non facit monachum*, ſo a hero may be concealed under a very humble garment; and we will venture to aſſure Mr. P. that in the writer of this letter he will find no deſpicable enemy, but one who appears to be extremely well acquainted with the ſcience of offence and defence in the *war of—words.* With all his merit, he is a courteous antagoniſt; and while he acknowleges, in unequivocal terms, Mr. P.'s powers in the field of argument, he modeſtly, in our opinion too modeſtly, confeſſes his own inferiority to that gentleman in every exerciſe, except that which is more particularly ſuited to the habits and profeſſion of an eccleſiaſtic; in which he thinks he may without vanity aſpire to an equality with him.

The author diſclaims the idea of entering into a religious controverſy, and, in general, adheres to his reſolution of avoiding it: but the queſtions which he diſcuſſes are in their nature ſo nearly allied to, and ſo intermixed with, matters that form the grounds of controverſy, that the diſcuſſion in many places aſſumes a very controverſial appearance. We muſt, however, do the author the juſtice to ſay that he conducts the argument with urbanity; and without acrimony or harſhneſs of expreſſion.

The firſt propoſition in the Jura Anglorum, cenſured by the letter writer, is one which, at the firſt view, might be ſuppoſed to contain a ſelf-evident truth—viz. "That man has a natural right to chooſe his religion." In combating this propoſition, he makes a diſtinction between the *power* and the *right* of making ſuch a choice. That man poſſeſſes the former he admits, but the latter he denies. He exemplifies his meaning by the caſe of Adam when placed in the garden of Eden, to whom God thus ſpake, ſaying—"of every tree of paradiſe thou ſhalt eat: but of the tree of knowledge of good and evil thou ſhalt not eat: for in what day ſoever thou ſhalt eat of it, thou ſhalt die." From theſe words, he ſays, it is evident that God gave Adam a free and uncontrouled *power* of chooſing different objects,—but that it would be a perverſion of common ſenſe to infer from them that Adam poſſeſſed a natural *right* to break the command of heaven, to fly in the face of his benefactor, and to entail death and the long catalogue of human woes on all his poſterity. Hence our author draws this concluſion, that, if Chriſt taught a true religion for the ſalvation of man, ſo far are we from having a natural right to diſſent from it, that we are *bound* to renounce every error which it condemns, and to embrace what we are once convinced is the truth; all that is left to us, in this caſe, being the power of incurring the guilt of voluntary reſiſtance to truth and adherence to error.

In the courſe of this diſcuſſion, he uſes arguments founded on *data* which a Roman catholic, as ſuch, muſt grant; and it *is in* that character that he addreſſes Mr. Plowden: but he acknowleges that, if he were ſpeaking to a perſon of a different religion, he ſhould be obliged to eſtabliſh by proof that which, in reaſoning with a perſon of his own perſuaſion, he is at liberty to aſſume.

In ſpeaking of religious eſtabliſhments maintained by the civil power, he goes into a long chain of reaſoning which will probably be noticed by others as well as by Mr. Plowden. He ſeems to fix boundaries between the ſpiritual and temporal authorities, which the civil magiſtrate, we believe, will not be diſpoſed to recognize: he denies the authority of a legiſlature to eſtabliſh a ſyſtem of worſhip contrary to the law of God revealed by him to man; and he undertakes to prove from Scripture, and particularly from the caſe of Solomon, that the civil power, ſo far from having a right to eſtabliſh error, may offend heaven even by *tolerating* it. He ſhews, alſo, from the 3d book of Kings, which we call the *firſt*, that ten tribes of Iſrael were wreſted from the ſon of Solomon, and put under the government of Jeroboam, by God himſelf; who thus divided the kingdom of David, becauſe Solomon had infringed the command given to all the children of Iſrael not to intermarry nor have intercourſe with women of other nations that worſhipped not the true God, leſt they ſhould be drawn, through complaiſance for thoſe women, to follow their falſe gods. He obſerves that very ſtrong reaſons of ſtate, if ſuch could weigh againſt God's expreſs command, might be urged to juſtify Solomon's marriages with ſtrange women. A match with the daughter of Pharaoh 'afforded him an opportunity of introducing among his own people the fine arts which flouriſhed in the dominions of the Egyptian monarch. Sidon gave him another wiſe, and with her the free uſe of a convenient port in the Mediterranean, from whence *the king's navy once in three years went with the navy of Hiram to ſea by Tharſis, and brought from thence gold and ſilver, and elephants' teeth, and apes and peacocks.* Moab and Ammon had hitherto been at conſtant enmity with the Jews, but by the amours of the king were at this time reconciled to them. Egypt ſent him horſes and chariots, and all the kings of the Hethites and of Syria ſold him horſes of the firſt blood. Thus worldly politicians would have imagined that all the riches and conveniences of the earth flowed abundantly into the ſtates of this wiſe prince, becauſe he adopted a ſyſtem which they imagine wiſe, that of admitting all religions into his ſtate.'

The letter writer, however, reaſons differently on this ſubject, ſpeaking as a divine rather than a politician; as appears from the following extract:

'But as tis the Almighty, who determines the rights and duties of man upon this point; ſo his ſcripture ſhall inform us in what light this conduct of Solomon was regarded by God. *The Lord was angry with Solomon,* ſays holy writ, *becauſe his mind was turned away from the Lord the God of Iſrael, who had appeared to him twice: and had commanded him concerning this thing, that he ſhould not follow ſtrange gods, but he kept not the things which the Lord commanded him.* Whatever exceſſes he became guilty of afterwards, his firſt crime however which drew down the ſingular vengeance of heaven upon him, and was the ſource of all his other misfortunes, ſeems to have been nothing elſe than too great a complaiſance in tolerating, and indulging his concubines in the worſhip of their falſe gods. For it is not to be imagined, that ſo wiſe a prince, as St. Auguſtin obſerves, believed any life or virtue to be exiſting in dumb idols, but out of a weak condeſcendence to his wives, having allowed temples to be built to their Gods, he himſelf was afterwards induced to frequent them and to offer incenſe in preſence of their idols at a time when he knew and believed the God of Iſrael to be the ruler of the univerſe; though ſome commentators are even of opinion, that Solomon was not perſonally guilty of idolatry himſelf, but only ſinned by allowing it to be practiſed by his wives. But whatever be the meaning of the texts, the ſcripture at leaſt tells us, that either by himſelf or them in the end, *he worſhipped Aſtarthee,* or Venus *the Goddeſs of the Sidonians, and Moloc the idol of the Ammonites.* He *built a temple for Chamos, the idol of Moab—and for Moloch the idol of the children of Ammon. And he did in this manner for all his wives, that were ſtrangers, who burnt incenſe, and offered ſacrifice to their Gods.* And as the ſacred text immediately adds, that *the Lord was angry with Solomon, becauſe his mind was turned away from the Lord God of Iſrael, who had appeared to him twice,* we know that for this conduct the diſpleaſure of heaven was incurred.

'At the ſame time it is certain that Solomon did not ſo totally turn his back upon the God of his forefathers, as to deſtroy the religious worſhip which had been eſtabliſhed in Iſrael; he neither ſhut up the temple nor curtailed any part of the religious ſervices which the Almighty had commanded to be obſerved in it till the coming of the Meſſiahs; nor do we even find, that he prophaned the adoration of the true God within the precincts of the temple by the mixture of any alien or ſuperſtitious ceremonies, ſuch as abettors of modern toleration often attempt to blend with the practices of the true faith. On the contrary, the ſervice of the Jewiſh temple ſeems to have been kept up with all its dignity and purity to the very end. For after eſpouſing the daughter of Pharaoh, and building a palace for her, it is ſtill ſaid, that *Solomon offered three times every year holocauſts, and victims of peace offerings upon the altar, which he had built to the Lord, and he burnt incenſe before the Lord: and the temple was finiſhed.* Whatever therefore afterwards were his weakneſs or his irreligion in adoring falſe gods, his firſt crime was only a connivance at or civil toleration of religious errors, which naturally ſaps the foundation of religion, and will always infallibly end in infidelity, where the principles and maxims of it are cheriſhed to the full.'

Here is ſcripture authority for intolerance. We are better pleaſed, however, to find it drawn from the old teſtament than from the new; the latter breathes the heavenly doctrine of mutual charity and forbearance; while we learn from the former that the Jews were ſo prone to idolatry after their reſidence in Egypt, that nothing could ſo effectually cure them of that diſpoſition, as the cutting off all communication between them and idolatrous nations, particularly by preventing intermarriages with them, as conjugal complaiſance might lead the huſbands too far, and endanger their own faith, or at leaſt that of their children. There was, therefore, under the old law, a ſort of policy, if we may uſe the expreſſion, not applicable to the ſtate of the world in after-ages, and which ought not to be urged in Chriſtian times as authority for intolerance. The preſent writer appears to be intolerant only of error, but not of the perſons who maintain it:—but this is a ſlender ſhield againſt perſecution; from wiſhing to root out the erroneous opinions to the perſecution of the individuals who profeſs them there is in general but a ſtep; and this ſtep will ſooneſt be taken by thoſe who are moſt liable to become the dupes of zeal and miſtaken charity; for charity prompts us to reclaim thoſe who are aſtray; and as we ſometimes ſubmit to the amputation of a limb, to ſave the reſt of the body from death, ſo we might think that we were performing a meritorious act in cutting off what we might call gangrened members of chriſtianity, which might taint the reſt of the body:—thus a wide door might be opened to the moſt odious and deteſtable perſecutions.

The reverend writer appears to entertain a rooted opinion of the pre-eminence of the ſpiritual over the temporal authority; if in ſome caſes he does not raiſe one above the other, he makes them proceed *pari paſſu* on a footing of independence and equality; and he fortifies all his opinions on this head with arguments drawn from holy writ:—but, as man exiſted in a ſtate of civilized ſociety, before a word now contained in the ſcriptures was committed to writing, the authority of legiſlatures in temporal concerns cannot depend on that which, in point of time, was long ſubſequent to the exerciſe of the powers with which their reſpective conſtituents had inveſted them, unleſs it be maintained that every government is a downright theocracy.

He touches on the doctrine 'that the eſtates of the church may be taken by the legiſlature as the property of the nation;' and he condemns it in terms ſo unequivocal, that, if the owners of church lands in England could be gained over to his opinion, they muſt eaſe their conſciences by the ſurrender of a property ſeized by thoſe who had no right to ſeize it: there is but little danger, however, that this learned gentleman's arguments will have much weight in this way even over thoſe of his own communion; or that he will raiſe a ſcruple in the breaſt of Lord Petre, a catholic peer, about the goodneſs of his title to the extenſive eſtates which he now enjoys, and which were once the property of the church, taken from her by the temporal power, viz. by an act of the 24th of Henry VIII.

The author touches alſo on the revolution of 1688, and ſhews, from pretty good hiſtorical authority, that the plan for dethroning James II., laid by the Prince of Orange, was conceived at a much earlier period than the violation of any law or promiſe of which that monarch was afterward accuſed, and was grounded on different pretenſions. The plan, he maintains, firſt manifeſted itſelf in the reign of Charles II. in the bill of excluſion, and was finally completed in 1688. He proves that Innocent XI. co-operated with William on this occaſion, and advanced large ſums to the confederacy of which William was the ſoul, formed againſt Lewis XIV. with whom James was in alliance. To deprive the French king of the ſupport of the latter muſt have been the ground of Innocent's hoſtility to James; for it cannot be ſuppoſed that a pope advanced money to be employed in dethroning a catholic king becauſe he had endeavoured to eſtabliſh the popiſh religion in his proteſtant dominions.

In ſpeaking of this revolution, our author is incorrect when he ſays (p. 118) that the Duke of Monmouth was a natural ſon of Charles II. by the Ducheſs of Portſmouth. The ſon whom that lady bore him was created Duke of Richmond, and was grandfather to the preſent duke of that title. The Duke of Monmouth was the ſon of Charles by Mrs. Lucy Walters, *alias* Barlow, and was 23 years of age when his half brother the Duke of Richmond was born.—

The work, which we have now reviewed, contains many principles reſpecting the ſpiritual power, to which it is impoſſible for us to give a teſtimony of approbation; on the contrary, we think them calculated to produce an *imperium in imperio*, the more dangerous to a ſtate as it lays claim to a divine right, which man is not to control. Chriſt is made the founder of one, as the people are of the other; between two ſuch founders, there can be no joint-tenancy, as the lawyers call it: the ſuperior dignity of a Redeemer would not bear it. Hence it would follow that the temporal power muſt be the inferior. The ſtate may have no right to prevent men from obeying the mandate of Chriſt to his diſciples to preach his goſpel to all nations: but certainly over a church endowed with *temporalities*, *incorporated* by law, *paid* and *maintained* by law, exerciſing certain *temporal* juriſdictions by authority of law, the ſtate muſt neceſſarily have a paramount power, or it would be idle to call it *ſupreme*. At the ſame time, however, that we cenſure ſome of the poſitions of our author, we muſt admit that he ſupports even thoſe with great ingenuity and ability; that he is an adept in the art of reaſoning; and that he is in every point of view a powerful antagoniſt, ſuch as Mr. Plowden will find it the more difficult to anſwer, as he affords him little ground for declamation or appeals to the paſſions, and pins him down to dry and cloſe argument. His phraſeology, indeed, is in ſome inſtances very ungrammatical; and we were ſorry to find, in ſo generally well written a book, ſuch an expreſſion as 'there is no man but *what* would'—which occurs very frequently.

ART. VI. *The Book of Common Prayer reformed.* For the Uſe of Unitarian Congregations. Crown 8vo. pp. 143. Second Edit. 4s. 6d. Sewed. Johnſon. 1792.

No publications can poſſibly be more important than thoſe, the object of which is to amend the morals of the great body of the people; ſince it is immutably fixed, in the nature of things, that mankind ſhall be infallibly happy, or inevitably wretched, in proportion to the ſtrictneſs or the laxity of their moral conduct. For this reaſon, we are always diſpoſed to behold with a favourable eye every attempt to render our liturgy ſuch a ſervice as the moſt partial of its admirers, if he reads it with attention, muſt confeſs that, in many parts, it is now by no means calculated to be, and ſuch as, if he takes the leaſt notice of the conduct and behaviour of the generality of thoſe who frequent our churches and chapels, he muſt ſee that in its preſent ſtate it is very far from actually being—a ſervice which is rational, practical, intereſting, and efficient in all its branches.

A liturgy ought to be ſo plain and ſimple, ſo level to every capacity, ſo free from doctrinal abſtruſeneſs, and from all that is merely ſpeculative; and at the ſame time ſo diverſified and exempt from repetition; that it might not only engage the bulk of men to attend on its celebration, but might fix their attention while preſent, and diſmiſs them again to their intercourſe with the world, full of ſuch ſentiments and impreſſions as were likely to ripen into good and virtuous habits, and to make them exemplary in the diſcharge of every duty to God and man. That this is the caſe with our preſent national liturgy, in all its parts, cannot be ſaid with truth. Were we not, therefore, to rejoice at every attempt to improve it, and to render it as excellent throughout as it is univerſally acknowleged to be in ſome portions, we know not how we could eſcape the imputation of weak heads or bad hearts. In what other light could we appear than that of men who, at all hazards, even though the virtue and morality of a nation be at ſtake, are reſolved to do their utmoſt to reſiſt all reformation, and to perpetuate things as they are; either, in the true ſpirit of popery, becauſe they have been once ſo eſtabliſhed, and the church is infallible, or elſe, in the genuine ſpirit of the world, becauſe the continuance of matters in their preſent ſtate is favourable to ſome paltry ſecular intereſt of our own?

The improvements in the reformed liturgy before us are ſo judicious, and we were ſo impreſſed with the importance of the ſubject, that we once intended to have given an ample detail of the work, and had actually drawn up an account of every material inſtance wherein it deviated from the eſtabliſhed form: but, when the account was finiſhed, its length was ſuch that we could not poſſibly find room for it in our crowded pages. We were, therefore, obliged to re-model the whole; though, by ſo doing, our report has been delayed beyond the time at which it would otherwiſe have appeared.

The ſervices contained in this reformed Book of Common Prayer are, A form for morning, and another for evening prayer; a third for the morning of thoſe days on which the Lord's ſupper is to be adminiſtered; offices for the adminiſtration of the Lord's ſupper, and of infant and adult baptiſm; for the ſolemnization of matrimony; for the thankſgiving of women after child-birth; for the viſitation of the ſick; for the burial of the dead; and for prayers at ſea: together with ſome occaſional prayers and thankſgivings to be uſed on particular events: a ſhort thankſgiving for the anniverſary of the king's acceſſion; and a morning and evening prayer for a family. The editor has poſtponed the reprinting of the book of pſalms 'until ſuch time as a more improved tranſlation of them is given to the public.' Nor is there annexed to this liturgy any collection of hymns for ſinging; 'the neceſſity of ſuch a collection being, in a degree, ſuperſeded by the recent publication of thoſe made for the uſe of the different congregations' [of Unitarians, we ſuppoſe] 'in York, Nottingham, and Birmingham; in each of which, both the language and ſentiment are generally corrected and conſiderably improved.'

The moſt obvious alterations in this reformed liturgy are the diſregard of all doctrinal matters, ſuch as the trinity, the atonement, &c. &c. and the rejection of all creeds. Of ſuch improvements we have before (ſee Rev. New Series, vol. ix. p. 288 and 289) expreſſed our decided approbation; and we are daily more and more confirmed in our opinion. Whatever may be thought or concluded with regard to the truth or falſehood of theſe doctrinal ſubjects; whether we determine rightly when we decide in their favour or when we pronounce againſt them; they are certainly improper and miſplaced in a liturgy. Suppoſing them to be ever ſo right in themſelves, they are undoubtedly wrong when they are ſo introduced; becauſe they counteract the very deſign of all public worſhip, and cannot fail of producing a bad effect on the worſhippers. The intention of meeting together in public worſhip is to ſet forth the praiſes of God, and not to ſpeculate on his nature and eſſence; to hear his holy word, to aſk what is requiſite for our temporal and ſpiritual welfare, to render thanks to him for all his benefits, eſpecially for the great benefit of ſending Jeſus Chriſt into the world to ſave ſinners, and not to refine on the particular mode in which Jeſus accompliſhed that ſalva-ion:—laſtly, it is for the practical purpoſe of humbling our-elves before God and confeſſing our offences, and not for the heoretical purpoſe of confeſſing the articles of our faith, or eclaring our theological opinions. The generality of thoſe who do, and of thoſe who ought to, frequent public worſhip, neither will nor can attend to myſterious, ſpeculative, and abſtruſe doctrines. The conſequence, therefore, is, that the ſervice, into which ſuch things are introduced, *muſt*, as to all uch parts of it, be to them a mere form of words without enſe or meaning. This cannot fail of producing the moſt ernicious effects, as it directly tends not only to beget a habit f careleſſneſs and inattention to the other part of the ſervice, ut likewiſe to create and perpetuate the notion that men can erve God and obtain his favour by the mere obſervance of nmeaning forms and ceremonies, or by the repetition of words without ideas; and that there is ſomething meritorious nd acceptable to heaven in an external worſhip which makes o rational impreſſion on the underſtanding, and has no moral nfluence on the life and conduct: which is one of the worſt and ileſt of ſuperſtitions, inaſmuch as it gives encouragement to very kind of wickedneſs, by holding out to offenders another ethod of eſcaping the divine vengeance beſide that of repent-nce and reformation.

Of the other alterations in this reformed book of common rayer, we muſt content ourſelves with giving the following ief account. Moſt of the ſervices are ſhortened. In the orning and evening prayer, the abſolution is omitted. The ord's prayer occurs only once. The gloria patri, or dox-ogy, is not to be uſed after every pſalm, but at the conclu-on of the whole, and is directed to be either one compounded 1 Tim. i. 17. and Rom. xvi. 27. or this which follows, *lory be unto the king eternal, immortal, inviſible, God only wiſe,* to which the anſwer is, ***For unto thee, O God, it is eternally due, and may thy great name be glorified throughout all the world for ever and ever.*** The choice of the pſalms and leſſons is left to the miniſter, inſtead of being regulated by a calendar. After the firſt leſſon in the morning ſervice, the *Te Deum* and the *Benedicite* are diſcarded, and the 145th pſalm is ſubſtituted in their ſtead; and, in the evening ſervice, the 1ſt, 8th, and 15th pſalms occupy the place of the *Magnificat* taken from Luke i. 46. &c. or the 98th pſalm. After the ſecond leſſon in the morning ſervice, the *Benedictus* taken from Luke i. 68. &c. is curtailed of the laſt four verſes; and, in the evening ſervice, the *Nunc Dimittis* is rejected, and the 67th pſalm only is retained. The ſuffrages or alternate petitions, which follow the ſecond reading of the Lord's prayer, are rejected; and, in the evening ſervice, the prayer for the whole ſtate of Chriſt's church militant here on earth, or, as the preſent editor calls it, for the whole chriſtian church, is ſubſtituted for the three prayers for the king, royal family, and clergy.

In the morning ſervice for thoſe days on which the Lord's ſupper is adminiſtered, as alſo in the office for the adminiſtration of that rite, and likewiſe in the remaining offices for baptiſm, matrimony, burial, &c. this liturgy bears a great reſemblance to the well-known liturgy uſed at the Unitarian chapel in Eſſex-ſtreet in the Strand. There are, however, ſome occaſional variations between the two, in theſe places. Thus for inſtance, in the preſent liturgy, the litany opens with theſe forms of addreſs or invocation; all however, (as muſt of courſe be the caſe in an Unitarian liturgy,) directed to the one only God: but, in the laſt edition (the fourth) of the Eſſex-ſtreet liturgy, there is only one invocation at the opening of the litany. This latter method is certainly more ſimple and more congenial to the ſpirit of Unitarian worſhip; and ſo the editor of the Exeter liturgy (of which we gave an account in our Review for Nov. 1792, vol. ix. page 286, &c. N. S.) ſeems to have thought; for, though, in compliance with cuſtom, he admitted three forms of addreſs, he put the two latter between crotchets, denoting that the officiating miniſter might as well omit them.

If, however, in the above inſtance, the advantage in point of ſimplicity be on the ſide of the Eſſex-ſtreet liturgy, in ſome other reſpects the preſent liturgy is more ſimple. In particular, the editor has carefully baniſhed all thoſe technical words and ſyſtematical phraſes, which, by having been ſo long bandied about in the fierce and thorny diſputes of polemical divines, have loſt their original, ſcriptural, and practical meaning; and which, from being habitually aſſociated with theological tenets and prejudices inſtilled into the mind in early youth, now

ſerve

erve only to excite controverſial, ſpeculative, and myſtical ideas. Accordingly, in the preſent performance, we find no ſuch expreſſion as that of God having *purchaſed* to himſelf a church and people; no mention of the *precious blood* of Jeſus; no ſuch words as *redemption*, *ſacrifice*, *mediation*, *merits*, *grace*, *inſpiration*, *election*, &c. &c. The term *faith* rarely occurs; and then only in ſuch connection that it cannot eaſily be either miſunderſtood or perverted. Jeſus, inſtead of being ſtyled our *Saviour* and the *Son* of God, is called his *prophet*, or his *meſſenger*; and the words, *through Jeſus Chriſt*, which terminate a majority of the prayers in our eſtabliſhed worſhip, (but which, we believe, are generally underſtood in a wrong ſenſe; or are perhaps more generally not underſtood at all, being uſed as mere expletives without meaning,) do not conclude any prayer in the liturgy now before us.

Such is the preſent performance, which does honour to the compiler, and to his 'judicious and learned friend, a member of one of our univerſities, to whom he communicated his papers, and from whom he received ſome, and expects ſtill further, aſſiſtance on any future reviſion of this volume.' The work is a proof of the author's diſcernment and abilities, as well as of his piety to God, and of his love to men, and deſire to promote their beſt intereſts. Had it contained a greater variety of ſervices, however, it would in our opinion have been better adapted to the purpoſes of public worſhip; two morning ſervices and one evening ſervice, we think, ſcarcely affording change ſufficient to engage all the intereſt and attention which ſhould and might be excited in congregations meeting every ſeventh day, and ſometimes oftener. Of the benefit and neceſſity of introducing more variety into our forms of worſhip, we have delivered our ſentiments more at large in our 10th Vol. N. S. page 565. to which we beg leave to refer our readers; as alſo to our 9th vol. p. 290. for a few hints on the ſame ſubject.

The accurate and well-informed authors of the "Free and candid Diſquiſitions relating to the church of England[*]"—a work which we can never praiſe too highly, nor too warmly recommend to the peruſal of every clergyman, and indeed of every member of our church, who would form a juſt and true notion of the ſtate of eccleſiaſtical matters within the pale of his own communion—calculated, above forty years ago, that a diſcreet review of our liturgy would ſecure, and give pleaſure to, more than *twenty thouſand* conſiderate divines at home and abroad. (See 2nd edit. 1750, page 187.) Since that time, the number of the clergy deſirous of reform muſt have increaſed greatly, from various cauſes; and the diſſatisfied laity, on the loweſt ſuppoſition, muſt be equally numerous, if not more ſo. How ſtrongly does this plead in favour of a reviſal!

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[*] Written by eminent divines of the eſtabliſhment.

Powerful, however, as ſuch an argument is, there is another reaſon for reviſal which infinitely outweighs it, and in compariſon with which the complaints of the diſcontented ſink into nothing. The grievance that is felt by the conſcientious clergy and laity, conſidered in itſelf, is certainly great and ought to be redreſſed:—it is ſo great that many of the former have reſigned conſiderable preferments, have expoſed themſelves and their families to extreme difficulty by quitting their ſtations in the church, and have run all riſques rather than live in habitual violation of every conſcientious and moral feeling, by outwardly conforming to, and publicly officiating in, a ſervice which they inwardly and privately believe to be contrary to the word of God; and many more, it is well known, would follow their example, if, by ſo doing, they had any other proſpect before them but the almoſt certain one of abſolutely ſtarving: yet even this evil, great as it is, when taken by itſelf, becomes as it were a mathematical point, having neither parts nor magnitude, when compared with that mountain of miſchief by which the great body of worſhippers, and as a conſequence ultimately the whole nation, are in danger of being overwhelmed by ſuffering our liturgy to lie thus motionleſs, and in a manner to ruſt for want of reviſion; or, which is the ſame in effect, to move ſo long and ſo uniformly in one dull, unvaried, lifeleſs round, that it is grown trite and hacknied, and, if no change be made, threatens, after having ſtifled the remaining devotion of thoſe who uſe it, to be at laſt, along with that devotion,

> "Immur'd and buried in perpetual ſloth,
> That gloomy ſlumber of the ſtagnant ſoul."

The great bulk not only of thoſe who frequent our places of public worſhip, but of thoſe alſo who nominally paſs for members of our church, may be claſſed, as to eccleſiaſtical matters, rather with the careleſs and inattentive, than with the diſcontented. They do not expreſs, and probably do not feel, any great diſſatisfaction at the preſent ſtate of things; yet there can be little doubt, in any thinking and impartial mind, that their unconcern and indifference about frequenting any place of worſhip, as well as their coldneſs and levity when there, are principally owing to things being, and having ſo long been, in that ſtate. The want of zeal and intereſt that prevails among thoſe who go to church; their mechanical repetition of a ſet of words which they utter almoſt by rote, without annexing the proper ideas to them; and their having few or no ſerious thoughts and impreſſions raiſed in them while engaged in worſhip; are doubtleſs the great cauſes of their being ſo careleſs about their moral conduct after they come away. This has already produced the moſt pernicious conſequences; and the longer it continues the more fatal will be its effects not only on the lives and morals of the worſhippers themſelves, but ultimately on the country at large. This, as it appears to us, is a moſt fertile ſource of that want of principle which has ſpread itſelf almoſt univerſally in public, and very generally in private life, among all ranks of people, and which, as long as it continues, *muſt* on all ranks bring miſery and wretchedneſs.

When we reflect on the malignity and extent of the miſchief reſulting from the continuance of theſe important concerns in their preſent ſtate, and call to mind the many affecting repreſentations that have been given of it, and the numerous applications for redreſs that have been made from the moſt reſpectable quarters, in every mode and through every channel that imagination can deviſe;—made too with all the earneſtneſs that ſincerity can inſpire, and with all the deference that modeſty can dictate;—we are aſtoniſhed to think that a period not much ſhort of a century and a half, reckoning from the act of uniformity, ſhould have elapſed without producing a ſingle reviſal of our common prayer book. The mere conſtant recurrence of the ſame form, without variation, three or four times in a week in moſt churches, and in cathedrals and college chapels every day, would alone be ſufficient, without any other cauſe, to evaporate all its ſpirit, and to deprive it of all life and efficacy. The circumſtance of time alone therefore, and the conſideration that things have gone on ſo long in the ſame beaten track, call forcibly for a change, and would render a reviſal neceſſary, even on the ſuppoſition that our liturgy were perfectly unexceptionable in all its parts; which, however, is ſo far from being the caſe, that, excellent as it is in ſome places, yet in others, as was ſaid thirty years ago (ſee Rev. vol. xxx. p. 217.) and as there is every day additional reaſon to ſay, the more the ſcriptures are ſearched, and the longer it remains unaltered, it contains ſuch "abſurdities as would even ſhock the underſtanding of a *Cherokee*."

ART. VII. *A Looking-Glaſs for a Right Honourable Mendicant*; or, the real Character of a certain great Orator; with political Obſervations: In particular the Marrow of the Slave Queſtion, and of that reſpecting the Laws of Debtor and Creditor, &c. &c. By an Old Member of Parliament. 8vo. pp. 132. 3s. Croſby. 1794.

THE man who undertakes to overturn opinions long eſtabliſhed, and to convince the public that characters and inſtitutions, on which they have long been accuſtomed to look with reſpect and veneration, ought to be viewed only with diſguſt, or treated with contempt, muſt neceſſarily give himſelf credit for powers of perſuaſion far above the ordinary ſtandard. When ſuch a taſk is impoſed on a man by others, the want of ſucceſs ought not, in fairneſs, to be imputed to him as a fault: but when he voluntarily impoſes it on himſelf, a failure muſt cover him with confuſion, as ſtrongly contraſting the deficiency of ability with the vanity which flattered him with the idea that he was equal to all that he had undertaken to perform. In order to enable our readers to judge whether the preſent author placed himſelf in this predicament; whether he has overrated his talents, or has ſucceeded in his attempt;—we will briefly ſtate ſome of the propoſitions which he labours to eſtabliſh.

He begins with Mr. Fox, whom he calls a Right Hon. *Mendicant*; a name which it is not our province to notice, as we confine ourſelves to the *literary* and *argumentative* department; and conſequently it is no part of our neceſſary duty to animadvert on the departure of an author from the rules of good-breeding. We may be permitted, however, to obſerve, incidentally, that illiberality is a bad auxiliary to argument; a good cauſe does not ſtand in need of it; and a bad one derives no ſtrength from it; it diſgraces the one, and cannot ſerve the other. The author acknowleges that ‘ Mr. Fox inherits from nature moſt of the admired qualities of mind, in a degree vaſtly ſuperior to ordinary mortals:’ but, to leſſen the value of theſe endowments, he very dogmatically aſſerts that Mr. Fox's ‘ warm and *ſanguineous* temperament of body, the eaſe and rapidity with which he frames and examines his ideas, occaſion in him ſo ſtrong a confidence and attachment to firſt impreſſions, with ſuch an overweening ſenſe of his own powers, *as for ever to exclude the poſſible exiſtence* of that moſt exalted and valuable property of mind—a *ſound judgment*.’ It has been a good old cuſtom with authors, who were modeſt enough not to be offended if their readers were not diſpoſed to take aſſertion for proof, particularly when it was made in oppoſition to generally-received opinions, to elucidate their propoſitions by examples, and to ſupport them by arguments drawn from reaſon and authority. It were to be wiſhed that our author had adhered to this cuſtom, and had condeſcended to ſtate the grounds on which he reſted his expectation that his readers would diſcard their former opinion of Mr. Fox's talents, and, in its ſtead, receive the new one laid down in this pamphlet. We really are at a loſs to conceive how any man could expect that ſuch a ſacrifice ſhould be made by the public, in compliment to the bare and unſupported aſſertion of an anonymous writer;—and here we muſt lament that gentlemen, who undertake to think for others, and to direct the public mind, ſhould ſuffer themſelves to be ſo blinded by party politics, as to deny to an individual, who differs from them on ſuch topics, thoſe merits or talents which the reſt of the world acknowlege that he eminently poſſeſſes. In diſcuſſing ſuch a ſubject as this, we would diſmiſs from our mind all recollection of Mr. Fox's conduct as a *political* character, and conſider him ſolely as a *man*. Viewing him as ſuch, we believe the public have always been impreſſed with the idea that the moſt prominent quality of his mind was *judgment*, under the direction of which his powers of reaſoning were irreſiſtible, though unaided by the graces of elocution, or the embelliſhments of language; the former of which Nature has not granted him, and about the latter he has ever been indifferent; his whole attention being employed in giving ſolidity to his arguments, regardleſs of the meaſure or harmony of his periods. If this be the real opinion of the public reſpecting the judgment of Mr. Fox, and we are perſuaded that it is, ſurely this author has given a ſtrong inſtance of vanity in expecting that this opinion ſhould be ſurrendered to the authority of his *ipſe dixit*; and this vanity is the more unpardonable in an individual who makes a charge againſt Mr. Fox, 'that he poſſeſſes a ſteady confidence in his own ſenſe of things.' There is this eſſential difference, however, between the two men; that the one brings arguments to induce his hearers to adopt his opinions, while the other expects that his readers will diſpenſe with all proof of what he advances, and that conviction will be carried to their minds by anonymous aſſertion. To which of the two the *palm* of *confidence* belongs, we leave the public to decide.

Some people have imagined that Mr. Fox's talents qualified him in a ſuper-eminent degree for the ſituation of a leader of oppoſition in parliament: but our author, who is reſolved, if poſſible, not to leave him in the likeneſs of any thing that has even the ſhadow of a title to admiration, ſays, 'he may fairly be ſuppoſed equally unfit to preſide at the head of national affairs, as he has ever proved himſelf a *uſeleſs* and *unprofitable* leader of oppoſition.' What are we to think of the man who could make ſuch an aſſertion? The miniſter, who is at preſent intruſted with the chief direction of the ſtate, would, ſome years ago, to get rid of ſo formidable an oppoſer, and to ſecure his ſupport and co-operation, have willingly divided the power of adminiſtration with Mr. Fox, and have taken him for a colleague in office. Had Mr. Pitt the ſame opinion that our author entertains of Mr. Fox? If he had, what cenſure did he not deſerve for having offered to enter the cabinet council on equal terms with a man ‘ unfit to preſide at the head of the national affairs?’ In fact, Mr. Pitt deſerved no cenſure for ſuch an offer; on the contrary, it did him honour; becauſe he knew that, if Mr. Fox would accept of a ſeat in his Majeſty's council, the public would find in him an able ſtateſman, from whoſe talents the nation muſt derive many and great advantages. To ſay that he has been ‘ a uſeleſs and unprofitable leader of oppoſition,’ is to repay long and meritorious public ſervices with ingratitude: uſeful they certainly have been to the preſent age, and will be ſo to poſterity; and if they have been *unprofitable*, we believe they were ſuch only to himſelf. With reſpect to the grounds of his oppoſition in any particular caſe, we throw them completely out of the queſtion; we ſpeak in general, as our author does, of his qualifications for a leader of oppoſition; and we muſt allow them to ſtand very high in the eſtimation of Mr. Pitt, and of the reſt of his Majeſty's miniſters, when we hear Mr. Fox declare in parliament, and without being contradicted, that, if his oppoſition had no other object than the acquiſition of places and power, it was his own fault that it was not accompliſhed, as ſuch offers had been made to him both for himſelf and his friends, as might well ſatiſfy the ambition of any man who preferred power to principle.

From Mr. Fox's head, our author proceeds to his heart; and, as he took ſound judgment from the former, ſo he ſtrips the latter of thoſe qualities which have long made the public conſider it as amiable. Who has not given Mr. Fox credit for *good nature*, *ſincerity*, *diſintereſtedneſs*, and *generoſity*? Our author alone refuſes to allow them to him; and gives ſuch a picture of this gentleman as, we believe, no other mirror in England could poſſibly reflect.

‘ An examination of his heart, (ſays he,) or rather of his moral conduct, taken from his childhood, and continued to this hour, affords us a glaring picture of vanity, ſelf-gratification, and intereſt; and whoever takes a cloſe and critical ſurvey of his actions, will find theſe ſolely to have been their main ſpring and prime incentives. His repeated political tergiverſations, his numerous though baffled attempts at public deception, his ſuſpicious conduct, or rather barefaced malverſation in private life, leave him no poſſible claims to integrity of character: not but he has paſſed in the world for a good-natured, ſincere, and even generous man. Men in general make no diſtinction between good nature and good temper, any more than between ſterling ability and its counterfeit, until they are ſet right by ſad perſonal experience.’

The author of this libel admits that the world has given Mr. Fox credit for ſome amiable qualities: but he ſays that the world is miſtaken, and ought to change its opinion on this head. Who is he who thus ſets up for a reformer of public opinions? An anonymous dealer in aſſertions without proofs. We would wiſh to know whether he would be ſo complaiſant as to throw into the kennel a piece of coin, which he has been in the habit of conſidering as made of ſterling gold, on being told, by ſome unknown perſon, that it was a compoſition of baſe metal? If he would not, let him not be ſurprized if the public ſhould refuſe to change, without grounds, an opinion formed on mature reflection, and ſtrengthened by time and experience.

The author feels that ſome evidence may be required in ſupport of the charges which he brings againſt Mr. Fox: but, when we examine the little that he adduces, we find that it reſts chiefly on aſſertion, and on the conſtruction which he himſelf is pleaſed to put on Mr. Fox's conduct. To ſhew how well qualified he is for the taſk of reviewing a man's political life, and of ſtating facts with accuracy, he ſays, ' See him [Mr. Fox] afterwards at the head of the Exchequer.' Mr. Fox never was ſtationed there: he was twice in adminiſtration, and each time filled the office of Secretary of State for Foreign Affairs, Lord John Cavendiſh being, on both occaſions, Chancellor of the Exchequer. So much for the author's accuracy!

As we proceeded in our review, we became leſs ſurprized at the attack on Mr. Fox, when we found this author treating with the utmoſt ſeverity a body of men, with whom, and for whoſe principles, every man in England, who is ſincerely attached to the pure eſſence and ſpirit of our conſtitution, would be proud to ſuffer: we mean the *Whigs*, to whom we are principally indebted for the revolution that marked the boundaries between the prerogatives of the crown, and the rights of the ſubject. ' The whig ſyſtem, of Rye-houſe extraction, (ſays he,) was hatched and brought to maturity during the troubleſome reign of Charles the Second. It is a dangerous and diſhoneſt ariſtocratical combination, not diſſimilar to that of the Barons of old, ever jealous of, and inimical to the juſt power of the crown.' This ſingle extract from page 12 will ſufficiently ſhew what are the political principles of the author, and how honourable it is to Mr. Fox to have incurred his diſpleaſure. From this paſſage, it would appear that the writer conſiders the conduct of the Barons of old, riſing in arms to withſtand the encroachments of the crown, as factious and rebellious; the conceſſions made by King John at Runnymede as extorted by lawleſs force; and *Magna Charta* as a monument, not of the people's liberty, but of their *treaſon*, by which they had rendered triumphant their hoſtility to the ' juſt power of the crown.' To the ' Whig faction,' as he calls it, he ſays it may be imputed that the ‘ fortunate *conjunction* of 1688 was not ſo advantageous to the public, as a more honeſt and patriotic diſpoſition of affairs would have rendered it.’ He does not ſtop here; not contented with attributing to the Whigs ‘ our immenſe national debt, contracted to indulge foreign prejudices, and to further foreign intereſt, at the expence of ſuch a vaſt portion of the blood and treaſure, and induſtry of this country,’ he attacks the Revolution itſelf, and repreſents it not as the conſequence of the public will, but of neceſſity, to which the preſence of the Prince of Orange’s army compelled the nation to ſubmit. That we do not miſrepreſent the author, let the following extract atteſt:

> ‘ At the Revolution, the Tory party, patriotically laying aſide their ancient prejudices, ſtood forth, with as great zeal, as the foremoſt of their competitors, in defence of the violated liberties of their country. It is true, they did not cabal in the family of their unfortunate and miſguided ſovereign, or endeavour by infamous, and impoſſible calumnies, to exalt one part of it at the expence of the juſt rights of the other; but in this criſis they were miſled, and entrapped by their own religious bigotry, (which was little inferior to that of their diſcarded ſovereign,) and by a much more juſtifiable cauſe, that of an anxious concern for their liberties. When they came to themſelves, they diſcovered, although it was too late, that they had been over-reached by the intrigues of their enemies, and over-awed by a foreign force, into meaſures which in all probability muſt involve the country in blood; or be attended with the ſacrifice of her deareſt intereſts at the ſhrine of foreign connections. With more good fortune to the nation, than the wiſdom and foreſight of thoſe who conducted the revolution ſeemed to promiſe, we ſteered clear of the firſt part of thoſe diſaſters which were apprehended; but of the latter, we feel the effect to this hour, in the burden of a national debt which can never be paid, and in the defective form of a government, which perhaps is not ſufficiently ſtrong to admit of the redreſs of grievances.’

He next endeavours to deſtroy the character of William, who has been emphatically called our Deliverer; and he goes ſo far as to declare that ‘ never did deliverer deſerve leſs the panegyrics that intereſt and prejudice have ſo laviſhed upon his memory, either in reſpect to the merit of his *pretended* ſervices, or the excellence of his character, than the Prince of Orange.’ Though theſe declarations might prepare our readers for any doctrine, however flattering to prerogative, they will be ſurprized at finding him allow merit to thoſe who, for their attachment to ſervile and exploded maxims, were ſtigmatized with the name of Jacobites: ‘ the preſent King, (he ſays,) has too much ſagacity not to diſcover the ſuperior worth of an attachment, which is founded upon hereditary right; nor ought it in reaſon to diſpleaſe him, to be beloved for the portion of *Stuart* blood that flows in his veins.’ As if he had ſaid, in other words, the King ought to be pleaſed with the hereditary attachment of men, who, if they were to act up to their principles, would endeavour to dethrone him, and transfer the crown to the heir of James II. The only ſecurity, therefore, to which he can look from the Jacobitical part of his ſubjects, if any ſuch there be, is that they are at variance with their principles; whereas the Whigs, in aſſerting his title to the crown, are maintaining the principles that brought about and eſtabliſhed the Revolution, and entailed the crown on the houſe of Brunſwick. On which of the two, then, ought his Majeſty to rely,—the unprincipled inconſiſtency of the Tories, or the principled conſiſtency of the Whigs? One ſet of men cannot abandon him without abandoning their principles; the other cannot ſupport him without deſerting their old favourite doctrine of indefeaſible hereditary right: the Whigs cannot be true to their own principles without being true to him: while the Tories cannot be true to him without being falſe to their principles. It requires, therefore, no extraordinary ſhare of ſagacity to enable the King to diſcover which of the two he ought to conſider as the friends of his houſe.

When the author reſolved to abuſe the Whigs, the Revolution, and King William, it was not to be expected that he would overlook the Duke of Portland; accordingly, we find him laſh that reſpectable nobleman in the following note to page 33; in which, by the family of Mynheer B. he means the family of Bentinck, his Grace's anceſtor.

> 'A certain noble Duke (whoſe fears for the ſafety of thoſe good things, without the poſſeſſion of which the Ducal Coronet is a mere bauble, occaſioned him to vote with the preſent adminiſtration) remarked in the Houſe of Peers, that he ſhould never forgive the miniſters for the manner of their getting into power.—No; nor for their keeping in it neither, one may ſwear for him. There are alſo thouſands yet in this country, who cannot forgive the memory of that monarch, who laviſhed the riches and honours of England on the family of Mynheer B.'

Neither the living nor the dead Whigs can eſcape the laſh of this author. Speaking of the favourite toaſt always given by the Whig Club, "The cauſe for which Hampden bled in the field, and Sydney on the ſcaffold," he exclaims, 'A precious cauſe, truly! That of hypocriſy, deception, prejudices religious and political, and the luſt of power. Had thoſe *worthies*, together with about a dozen more of the fools and knaves of that unfortunate period, made a timely exit at Tyburn, or in their beds of the *morbus pediculoſus*, or French p—x, or had their reſtleſs brains beat out by the fall of an old houſe, or in any manner whatever, ſo that the world had been well rid of them, it had ſaved the lives of ſome thouſands of their countrymen, honeſter men, and better citizens than themſelves.'

He might have added, in order to preſerve conſiſtency,—" and then the Revolution, which deprived us of our favourite houſe of Stuart, and extorted from the crown the Bill of Rights, had never taken place." From all this it appears that, though the author puts Mr. Fox out of the pale of his favour and protection, he places him in good company; ſuch, indeed, as the worthieſt man might be ambitious of joining.

Speaking of the right of the people to a ſhare in the government, he lays down a principle completely ſubverſive of our conſtitution. 'It may be urged, (he ſays,) that it is indiſpenſible that the people have a voice in the government; in other words, *are* repreſented: *I think not.* Every government which ſecures the juſt rights of the ſubjects, is a legal one, however little it may partake of the repreſentative form.' Let the reader make his own comments on this text.

The next thing, long holden as ſacred by the people of theſe kingdoms, which he endeavours to deſtroy, in an indirect way, is the *Chriſtian religion.* That our readers may ſee with their own eyes that this heavy charge is but too well founded, we lay before them the following extracts:

'It is impoſſible to renew impoſitions once thoroughly detected. Religious ſeeds will never more vegetate in the purified ſoil of France. Let a man of but a moderate ſhare of humanity, make a retroſpect of 1793 years, and take account of the maſſacres, wars, treaſons, murders, aſſaſſinations, and of the whole black catalogue of evils, which overſpread the world, in conſequence of the adoption of the ſilly conceits of the Nazarenes, and he will confeſs that the human race has been already ſufficiently puniſhed for its brutiſh and credulous folly. He will be ready to wiſh that the earthquake, which is ſaid to have rent the *vail* of the temple in twain, had alſo ſwallowed up and ſunk to the centre of the earth, that accurſed race; that no record, tradition, or memory, might have remained of a people whoſe ſenſeleſs and impious opinions have brought ſuch iliads of miſeries upon mankind. He will acknowledge, that it is time the bonds of religious ſuperſtition were broken over the whole earth, that men may be brought to love the gentle yoke of morality; from the truths of which it is the very nature of hypocriſy to alienate their minds. Kingdoms, principalities, and powers! If you be juſt, you have no rational grounds of apprehenſion. There is nothing in the world more harmleſs and pacific than genuine reaſon and philoſophy.'

From the word *Nazarenes,* the period of 1793 years, and the whole context of this paſſage, it is evident that he means not any particular ſpecies of Chriſtianity, but the genus; thus condemning in the lump the whole of the doctrine of Chriſt, and directly charging it with having been the cauſe of the various dreadful evils which, during that long ſpace of time, have afflicted mankind.—To proceed with our extracts:

'But it is equally true, that all the nations of the world have hitherto been the miſerable victims of violence and fraud, which under the names of Government or Religion, or of ſome ſuch ſpecious pretexts, have enabled an intereſted minority to oppreſs and prey upon the great body of their fellow-creatures. By degrees, this foul enchantment has been diſſolved. The devils have been at length caſt out by the Meſſiah's philoſophy, ſent on earth with a Revelation not intended to eclipſe, but to illumine human reaſon; and, by a general diffuſion of light, to ſave man from the cruel hand of man. We have proceeded gradually, until we have attained the very ſummit of the knowledge of Ethics. We learned, in the laſt century, that monarchy was not of divine right. We have proceeded, and are now convinced, that even ſuperſtition itſelf is not ſo, nor any thing but juſtice. St. Peter and St. Paul reſigned their places in the ſanctuary to * St. Voltaire and St. Hume; and there are but two deſcriptions of people now, who do not plainly diſcover the traces of human cunning and ingenuity in the fabric of all religious ſyſtems; thoſe who ſuppoſe themſelves, or mankind in general, intereſted in their continuance, and ſuch as from the force of early embibed prejudices, are afraid to examine.'

If the author had nothing more in view than to combat ſuperſtition, we would gladly buckle on our literary harneſs, and give him our aid in attacking the empire of ignorance, by which ſuperſtition is upholden. If he avowed hoſtilities againſt ſubſcriptions to diſputed religious dogmas, as teſts or qualifications for civil offices, and wrote againſt them as encroachments on the rights of the ſubject, with whoſe ſpeculative opinions the magiſtrate has, in reaſon, nothing to do, we would cordially ſupport him in thus aſſerting the civil and religious liberty of mankind: but to us it appears that, with him, *ſuperſtition* and *religion* are *ſynonymous*; and that a diſbelief of all revealed religion is the ground of his enmity to teſts and creeds. We wiſh it may turn out that we have miſunderſtood him; moſt certainly it is not our intention to miſrepreſent his opinions; on the contrary, that they may ſpeak for themſelves, we will lay ſome more extracts before the reader:

'Thoſe blaſphemous and degrading poſitions, that rational creatures cannot be governed without the aid of ſuperſtition, and that morality, to be ſtable and of practical uſe, muſt reſt upon a foundation of prejudices and falſehoods, are about to be conſigned to that juſt contempt they merit, with the other numerous and cruel falſehoods and follies of antiquity. Human reaſon has at length diſcovered, that it is no more in its power, than it is its province, to alter and

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'* The tranſlation of Volney's Ruins, has effected much in this country of what ſome people will ſtile great miſchief; others great good. It is one of the moſt excellent books ever publiſhed; and I wiſh to recommend it warmly to all ſerious and well-diſpoſed Chriſtians, particularly Mr. Wilberforce, and Mr. Henry Thornton.'

amend the moral government of the Deity. Such ſacrilegious temerity will ſoon ceaſe. The Babylon of ſuperſtition is fallen!

'One cannot help remarking, the extreme ſolicitude of our clergy ſince the French Revolution, on the ſcore of what may be called the machinery, or the factitious parts of religion. Vaſt numbers of books are publiſhed every month, at a heavy expence to their authors, in ſupport of the various ſacred Hypotheſes, concerning which the public in general ſeem to ſhew themſelves very little intereſted. This reſpectable and uſeful body of men judge erroneouſly, I think, in ſuppoſing the exiſtence of their ſacred office depends on the preſervation of certain nonſenſical chimæras. Our national character ſecures us againſt the apprehenſion of ſuch impious follies as have been acted by the ſacrilegious madmen of France. The Church of England will flouriſh, as the preceptreſs and foſter-mother of virtue and juſt morals, and the neceſſary ally of the Crown, long after the objects of our preſent ſuperſtitious veneration are forgotten, or remembered only in our comedies and farces.'

Here he mentions the ſuperſtition of the church of England, without ſpecifying in what it conſiſts: but, from a ſubſequent paſſage, we might conclude that a belief of revelation, as recorded in the Old Teſtament, comes within his idea of ſuperſtition; and conſequently that every church, ſect, or denomination of Chriſtians muſt be ſuperſtitious; for they all believe that Chriſtianity has its foundation in ſcripture; and that, if the canonical books of the Jews be falſe, the goſpel cannot be true. The author ſhall again ſpeak for himſelf, in a paſſage in which he defends atheiſm, and appears to give it the ſuperiority over the Chriſtian ſyſtem:

'The Atheiſt complains of the matchleſs abſurdity of teaching, and ſuppoſing the vulgar able to comprehend, the moſt incomprehenſible myſteries; and yet unable to underſtand the naked truths of morality, which require only the moſt ſimple exertions of the reaſoning faculty. He pretends to ſee no more utility than truth in your ſyſtem, which has never comprehended a thirtieth part of mankind, and has been for ages on the decline; which has received all its improvements from thoſe very infidels it preſumes to damn and execrate; and which has made ſo ſmall a progreſs in perfecting the morals of mankind, that even its ſtauncheſt votaries at this day, Judas like, ſcruple not to buy and ſell their brothers' blood! As an example of the dangerous ſpirit of ſuperſtition (and a moderate one it is among thouſands more ridiculous and more atrocious) the good people of this country once went to cutting one another's throats, on a queſtion of the propriety of bowing at the name of a certain perſon, when not a man of them could *fairly* prove that ſuch perſon ever exiſted: and if, after all, they had been able to prove it, all the benefit they could have derived therefrom, would have been the labour of the reſearch.

'He is ſorry to give offence, but he cannot reſtrain his riſible faculties, when he is gravely told that Almighty wiſdom thought itſelf

ſelf concerned in ordering a miſerable people to cut off a bit of that precious member, which modeſty and the ſmall cloths uſually conceal: or, that the moſt High condeſcended to direct his prophet to feed upon *petit pains*, made of ſir-reverence and barley-meal, to purge away by proxy the ſins of the people. Such precious truths he thinks may ſet people together by the ears (which indeed they have already ſufficiently done) but can never in any degree contribute to the impovement of their morals.

The Indians ſought for the truth,
Of the Elephant and the Monkey's tooth.

‘ If you aſk the moral Atheiſt concerning death, he tells you he rejoices in it, as the moſt glorious and moſt conſoling privilege of humanity. The grand refuge which makes the evils of life tolerable. Of Annihilation, he ſays, he ſees not how the *poſſe* of it can be made intelligible by human reaſon. On the ſubjects of future rewards and puniſhments;—he profeſſes that good works are their own reward; that conſcience of crime naturally implies puniſhment; and that theſe notions (true or falſe, which matters not to us, ſeeing we cannot change them) are indigenous in the human breaſt, and can never be eradicated. But for his own part, he ſaith, he is virtuous for virtue's ſake; not from the inferior motives of hope or reward, or fear of puniſhment. Such are beneath the dignity of the philoſophic character.’

We have gone into greater length in our review of this work than is ſuited to our plan of brevity: but we thought that we owed it to the peace of the community to put men on their guard againſt the attempts which appear now to be ſyſtematically made, not againſt any particular mode of worſhip, but againſt revealed religion in general; attempts the more dangerous, as they are made under the appearance of zeal for the conſtitution and the eſtabliſhed church. Thoſe who are attached to either, or to both, finding a book written profeſſedly in ſupport of the one and the other, could not expect to diſcover in it doctrines ſubverſive of both; and the poiſon, being concealed under a fair outſide, might make the greateſt ravages, before any danger could be apprehended. Man has been called by ſome ‘ a *religious* animal;’ it is our wiſh that the definition may always apply to him: what the religion of any individual may be, is nothing to us; it is a matter to be ſettled between God and himſelf: we only deſire that every man may profeſs *ſome* religion; that he believes that there is a *future* ſtate, in which he ſhall be accountable for his actions in *this* world, and that injuſtice is a crime which, if not expiated here, muſt be attended with puniſhment *hereafter*. Such a religion as this will be ſufficient to prevent a man from being a dangerous member of ſociety; and the perſon who believes thus much ought not to be deprived of a ſingle civil right becauſe he does not believe more: but the man who believes leſs, the man who denies a future ſtate of reſponſibility, cannot be ſuited to a community in which the life, liberty, property, and honour of individuals depend on teſtimony. Falſe evidence, when it can be proved to be ſuch, may bring on the perſon who gives it a degrading puniſhment in this world: but it may be ſo given as to elude the vengeance of human laws; and therefore, if a man have not before his eyes ſome other fear than that of human inſtitutions, which may be evaded by ingenuity, his fellows in ſociety loſe one-half of their ſecurity for the enjoyment of all that is dear to them. Religion comes in aid of law, and is, in our opinion, abſolutely neceſſary to the exiſtence of ſociety. If we be right in this, we may fairly conclude that the individual, who deliberately ſets about deſtroying religion in general, (for we ſpeak not of any particular ſpecies of it,) muſt not be ſurprized if he ſees ſociety itſelf involved in the deſtruction; for they muſt ſtand or fall together.

We hope that we have ſpoken ſo intelligibly on this ſubject, that no one ſhall deem us advocates for any particular religious eſtabliſhment in a nation, and ſtill leſs for a political alliance between the church and the ſtate: we have always felt the neceſſity of a belief in a future ſtate, but have never been able to diſcover any for incorporating thoſe who profeſſed it, nor for giving dominion and power in temporals to men who call themſelves diſciples and followers of an humble Redeemer, who ſaid that his kingdom was not of this world. The author of the pamphlet before us pays court to the church of England, and prays 'that ſhe may become univerſal throughout the empire:' but this is merely *ad captandum*; for, take away from her the ſcriptures, and laugh them to ſcorn, as our author appears to us to do, what in that caſe would become of her, or of any other Chriſtian church whatever?

Having thus ventured to expreſs the ſentiments which an attentive peruſal of this pamphlet excited, we are ready enough to compliment the author on his ſtyle, and to agree with him in all that he has ſaid about the ſlave-trade, the laws reſpecting the recovery of debts, and the ſettlement of the poor. Beyond this we cannot extend our commendation.

Art. VIII. *A Defence of the Scots Higblanders in general*; and ſome learned Characters, in particular: with a new and ſatisfactory Account of the Picts, Scots, Fingal, Oſſian, and his Poems; as alſo of the Macs, Clans, Bodotria, and ſeveral other Particulars reſpecting the high Antiquities of Scotland. By the Rev. John Lanne Buchanan. 8vo. pp. 286. 6s. Boards. Egertons, &c. 1794.

This writer has undertaken the difficult taſk of refuting ſome novel poſitions of Mr. Pinkerton concerning the early *hiſtory* of his nation. It is well known that Scotland is inhabited by two tribes of men extremely diſſimilar, the Highlanders who ſpeak a Gaelic, and the Lowlanders who ſpeak a Gothic dialect. Hitherto it has been taken for granted that the former are the original inhabitants of the country; and that the latter began to occupy the coaſt and the flat lands about the time when the Anglo Saxons and Danes forcibly ſettled in England. Mr. Pinkerton, on the contrary, maintains that the Goths are the original ſettlers, that the Caledonians and Picts ſpoke a Gothic dialect, that Agricola ſtrove againſt Goths, and that the firſt Gaelic colony came from Ireland into Scotland about or after the year 258. Each of theſe tribes ſeems to think its honour concerned in vindicating its claim to prior occupancy, and in faſtening on its antagoniſt the charge of intruſion: this author therefore entitles his work a *Defence* of the Highlanders.

The fundamental poſition of Mr. Pinkerton, "that the Picts ſpake the Gothic tongue," is very correctly tranſcribed at page 9 of this work, but we ſeek in vain for the facts that ſhould diſprove, or the probabilities that ſhould invalidate, this undemonſtrated but very poſſible circumſtance. Indeed we are convinced that the more this opinion is examined, the more rational it will appear; and that no other portion of the inhabitants of G. Britain in the time of Agricola can well be ſuppoſed to be of German or Gothic origin, than thoſe of Caledonia; the name of which country is probably derived from the Gothic words *kal* and *dun*, ſignifying the *bald hills*. Beda, in the very beginning of his eccleſiaſtical hiſtory, boaſts that the goſpel was then preached in five different tongues in England; and he expreſsly enumerates, as diſtinct, the language of the Scots and that of the Picts.

We paſs over thoſe paſſages which bear any reſemblance to the virulent invectives againſt ſcurrility ſo frequent among the learned in *us*—over thoſe which relate to individuals of whom we have every wiſh to think highly—and over thoſe which concern local etymologies and ſubordinate antiquarian queſtions—in order to notice the next important poſition of Mr. Pinkerton, which the author has extracted at page 132, and which he attempts to overthrow: namely, "that no Druids ever dwelled northward of Wales." Cæſar expreſsly tells us that Druidiſm was common to the Celtic and Belgic nations in France: if there be no traces of it in the Highlands, it decides the queſtion; proving that not the Celts but the Belgæ are the inventors of the ſyſtem, and ſuperinduced it on their neighbours. To this point, however, nothing deciſive is adduced.—At page 167, our author begins his refutation of Mr. Pinkerton's aſſertion relative to the very tardy converſion of the Picts to Chriſtianity, who do not boaſt a *native ſaint*, till the eleventh century. Saint

Fillan and ſome others are named here in oppoſition: but the proofs that they were neither Welſh nor Iriſh churchmen are withholden. Chriſtianity was certainly very ſlow in its progreſs among the Gothic nations; whereas the Druids appear at an early period to have willingly undertaken its inculcation.

Finally, at page 198, the author enters on the celebrated queſtion concerning the poems of Oſſian, thoſe ſacred books of the Highlanders. Mr. Buchanan confirms, on this head, an account to which there is much and, we think, an irreſiſtible concurring teſtimony: we mean that in the *memory* of certain ſeanachies, or rhapſodiſts of the Highlands, are preſerved a great number of metrical romances, relative to Fingal and the heroes of other times, the compoſition of which Tradition aſcribes to Oſſian. Of many of theſe ballads, Mr. Macpherſon appears to have given an *improved* verſion. The chief differences relate to the quantum of this improvement, and to the liberties which he has taken with chronology. Thus much muſt be acknowleged, that, in whatever degree his character as an antiquary can be impaired, his merit as a poet muſt be enhanced.

The language of this work is not altogether pure, but it is ſufficiently perſpicuous.

Art. IX. *Dangers which threaten Europe.* Tranſlated from the French. 8vo. pp. 76. 1s. 6d. Booſey. 1794.

We underſtand that the original of this tranſlation is from the pen of M. Mallet du Pan; whoſe object, in writing this pamphlet, was to point out the principal cauſes of the want of ſucceſs in the late campaign, the faults to be ſhunned, and the means to be employed for rendering the preſent campaign 'deciſive in favour of the friends of order and peace.'

We have had occaſion, once before, to ſpeak of M. Mallet du Pan, and to give our opinion of him as a *writer.* Of a former performance, we expreſſed ourſelves in terms of commendation; that which we have at preſent under conſideration ſerves, with little exception, to ſtrengthen and confirm the judgment which we then formed of his abilities. With reſpect to his *politics*, he appears to us to have taken a middle courſe; in which, ſo far from finding that ſafety which the adage promiſes, (*medio tutiſſimus ibis,*) he is attacked on both flanks by enemies of oppoſite principles, who have little in common with each other but their hoſtility to him. By writing againſt the old government of France, and in ſupport of the principles on which the firſt revolution in that country was founded, he brought on himſelf the ill-will of the royal party, and of all *thoſe* who were of opinion that the firſt aſſembly was empowered only to reſtore, not to alter, the old French conſtitution, ſtill leſs to deſtroy it. By writing againſt the conſtitution and in favour of the war carried on by the confederated powers, he has expoſed himſelf to the vengeance and indignation of the republicans, and of all thoſe who are of opinion that the allies, by interfering with the internal government of France, are violating the rights of a ſovereign and independent nation. So circumſtanced, M. Mallet du Pan has the misfortune to be abuſed by parties the moſt oppoſite and adverſe, and ſcarcely can find a man who agrees with him in politics.

As to the preſent war againſt France, he unequivocally pronounces it to be *ad internecionem:* ‘ It is (ſays he) a *war of extermination*, as the regicides themſelves have, with great reaſon, named it. The monſter of anarchy muſt periſh, or Europe muſt expect to ſee the downfall of every throne, the diſſolution of all the bands of ſociety, the abolition and contempt of all religion, the ſubverſion of all principle, the violent attack of all property, and the maſſacre of half its population.’

To avert ſuch calamities, he calls on all Europe to arm againſt France, and aſcribes to blindneſs or folly the policy of thoſe ſtates which wiſh to preſerve a neutrality, and expect to find in treaties a ſecurity againſt hoſtilities on the part of the convention.

‘ You talk of treaties, (ſays he,) as if ſolid treaties could exiſt with the tiger—as if it were ſufficient not to have provoked him, to be ſafe from his fury. You place your ſecurity in the remoteneſs of your ſituation, as though thunder could not in a ſhort time extend its ravages to a diſtance; as if thoſe who form an electric chain did not experience almoſt at the ſame inſtant, the ſame ſhock. It looks like playing with a revolution, which threatens to overturn every thing, to ſwallow up every thing, which makes no ſecret of its views, and which every day acquires new means to realize them. Your views are ſordid; you form the narrow and ſelfiſh calculations of egotiſts, at the time that devouring flames ſurround all parts of the ſocial edifice; whilſt the concurrence of all is neceſſary to form a barrier to their threatening progreſs, when it is ſo much your intereſt to be juſt at home, and terrible abroad, you employ but half means againſt the common enemy, and keep the reſt of your power to create new ones—who could believe that Europe would look on and behold a torrent forming and ſwelling, of which the origin and progreſs ſo clearly announced its ravages, without ſeeing that it threatened its ſafety, or at leaſt without oppoſing ſome obſtacle to it?’

M. Mallet du Pan, though convinced of the neceſſity of the war, was not ſo abſurd as to think that it could be terminated either ſpeedily or with facility:

‘ The French, (he ſays,) encouraged by ſucceſſes, more or leſs brilliant, againſt all their enemies, excited by the ardour of pillage, and by the moſt inſidious and atrocious ſuggeſtions, intoxicated by a ſpecies of fanaticiſm, which inſpires with all its madneſs nations the moſt calm, which produces numberleſs traits of heroiſm amongſt people the leaſt warlike, led on by chiefs whoſe only alternative is the ſcaffold or ſucceſs, and who can obtain this ſucceſs only by the total overthrow of empires; too deeply criminal, too entirely abandoned to licentiouſneſs and debauchery, not to dread the return of order; always fed with the ſeductive hope that they will ſhortly repoſe in peace and opulence on the ſpoils of their victims—all concur in ſhewing that the revolted people of France will not ceaſe to unite to the ardent bravery of the antient Gauls a ferocity hitherto unknown, and that tremendous conſtancy, which appears ſo utterly inconſiſtent with their thoughtleſs and ſprightly character——How can it be expected that this deſtructive activity, which is the very eſſence of the preſent criſis, and which every thing tends to keep up, ſhould allow a ſpeedy termination to your diſaſters? Doubtleſs it is a ſtate of burning fever which will be followed by extreme debility; but upon what grounds can you pretend to calculate the duration of the paroxiſm? Doubtleſs the monſtrous edifice of the French revolution will end in ruin, becauſe it is built on a moving ſand, and becauſe all its parts want relation and connection; but perhaps, a great part of the preſent generation will moulder away, and a general mourning cover the face of Europe, before the period of its termination arrives.'

Surely ſuch a picture as this is more likely to counteract than to promote the views of M. Mallet du Pan, as affording to the enemies of France much ſtronger grounds for abandoning the war, than encouragement for carrying it on:—but this is not all; for, as if he had forgotten on which ſide he was writing, he takes pains to point out, in ſtrong terms, that the purſuit in which the allies are engaged is abſolutely hopeleſs, and its object unattainable:

'An enormous maſs of aſſignats, (ſays he,) to the emiſſion of which no bounds are ſet, and which fear forces into circulation without complaint and without difficulty through the whole extent of the kingdom, ſerves for the payment of all articles in the interior; in a word, to pay off the troops, their ſubſiſtence, their equipment, their marches, &c. in ſhort *all that exhauſts the reſources of foreign powers, coſts the convention nothing, ſince they have converted their paper mills into treaſuries.* To ſuch a degree have they ſubjugated France, that they dare attempt any thing without heſitation or fear. It is by theſe means that they expend at preſent, in ſix weeks, more than, under the old government, which they ſo decry, was expended in a whole year, even at periods of the greateſt extravagance. Yet notwithſtanding this monſtrous devaſtation, *it were in vain to expect their means to be exhauſted, for this can only ariſe from a diſproportion of the efforts to the reſources; and here reſources ſpring up as it were by magic in proportion to their wants.*'—

Who could ſuppoſe, after this, that the author's purpoſe was to urge the allies to a vigorous proſecution of the war? yet it was with that view that he publiſhed his pamphlet. For our part, we are ſo decidedly of opinion that he defeats his own purpoſe, that, were we required to prove the neceſſity of an immediate peace, we ſhould uſe preciſely thoſe arguments which he adduces in favour of war;—and, as if thoſe which we have already ſtated were not ſufficiently ſtrong, he furniſhes us, if poſſible, ſtill ſtronger; as our readers will find by peruſing the following extract:

'Are the armies in want of any thing? Are any of their ſupplies retarded? Theſe objects are put in *requiſition* through the whole country; inſtantly every one haſtens to ſtrip himſelf; the thinking and wiſe man, on that ſcore more expoſed to their malevolence, diſtinguiſhes himſelf by the extent of his *patriotic* gifts, as they are called, too happy in ſaving his head by ſuch a ſacrifice. This is not only the caſe with reſpect to things the moſt trifling, as the procurement of lint and old linen for the wounded, it is extended univerſally to all objects without exception; nothing more is wanting to procure men and horſes for the tranſmiſſion of their diſpatches to the provinces and the armies; the ſignature of the firſt villain that the Convention has inveſted with its full powers effects, as by a magic charm, in two days, what would take up ſovereigns as many months, and at an enormous expence.

'We might adduce numerous other circumſtances, which all concur in proving to demonſtration that the French poſſeſs a multiplicity of advantages againſt their enemies, eſſentially depending on the dreadful criſis with which they are agitated; for, what ſovereign is there, be he as deſpotic as he may, who could dare to do once what the pretended regenerators of France have been inceſſantly doing for four years paſt? A light impoſt, loudly called for by circumſtances for the ſecurity of perſons and property, is the object of a thouſand complaints and objections, whilſt in France they diſpoſe arbitrarily of every thing, and the leaſt murmur on the part of the plundered is the ſignal of his execution.'

The author foreſaw the inference which we have drawn from the truths that he has ſtated; he was aware that ſuch an inference *might* be deduced from them: but he contends that it would be erroneous. In elucidating his ſubject, he compares France to a pirate, and the belligerent powers to a number of peaceable navigators, compelled, after an abundance of provocation, outrages, and menaces, to unite their force againſt him. He aſks whether it would be wiſe in them, their aſſociation having been formed under the idea that they had nothing to expect, if they were not victorious, but ſlavery or death, to endeavour to treat with the plunderer, merely becauſe they met with more reſiſtance than they expected. Their want of ſucceſs, he ſays, could ariſe only from a want of union and harmony in their exertions at a moment when a little conſtancy, and the combination of all their forces, would have cleared the ſeas of this deſtructive ſcourge, and have been the pledge of their future ſecurity. Were this pirate to have the ſame reſource which our author allows to France, perhaps it would be wiſer to abandon the conteſt, than to carry it on with little or no proſpect of ſucceſs.

With reſpect to the plan of operations, he would have the allies conſider that their grand object ought to be to make themſelves maſters of Paris; and he is of opinion that the preſent campaign muſt decide, not the deſtiny of France alone, but of all Europe. The confederates, he thinks, ought to make "terror the order of the day;" and ſhould ſo purſue every ſucceſs gained over the French, as not to allow them time to recover from their fright. Alas! it has ſo happened that the French have been beforehand with the allies, and, by repeated attacks, have ſcarcely allowed *them* breathing time.

To do our author juſtice, he ſeems to have diſcovered the principal cauſe of the failure of the allies during the laſt campaign; when they ſhould have advanced in one vaſt body, and have availed themſelves of the conſternation occaſioned by the fall of Valenciennes, they divided their army; and, while they thus checked their own progreſs, they gave the enemy time to recover their ſpirits. The French ſoon ventured to act offenſively, and they in a ſhort time triumphed over that very army in detail, which they did not dare to look in the face when it formed one compact and formidable body. His obſervations on this ſubject are extremely judicious, and are expreſſed in very forcible language.

Defenſive operations, he is convinced, muſt be attended with ruin to the allies; he would therefore adviſe them never to wait to be attacked, but, on the contrary, to be on all occaſions the aſſailants. We have often been entertained in the public prints with accounts of the manner in which the French republican forces have been ſpirited up to the moſt extraordinary exertions. The following, as much more probable, we extract from our author; and it muſt convince the world that, under all circumſtances, it cannot be the intereſt of the confederates to receive an attack, but that they ought on the contrary to make it:

> 'When the regicides mean to ſtrike one of thoſe grand blows, which the committee of public ſafety has traced the plan of, and for the ſucceſs of which the head of the general is anſwerable; they aſſemble the army, the commiſſioners appear, decorated with all their diſtinctive marks, they read ſome bombaſt of the Convention or of the committee, and they add an harangue in the Oriental ſtyle of the day. Their ſworn emiſſaries ſpread themſelves amongſt the ranks to make the neceſſary comments, applaud the brave, and excite the timid; the air is rent with ſhouts of *Vive la republique!* with imprecations and blaſphemies againſt all kings under the name of tyrants,

againſt all ſubjects under the denomination of *ſlaves*, or vile *ſatellites* of *deſpotiſm*. The women, or rather *furies* or *bacchantes*, diſtribute brandy in immenſe quantities; warlike muſic, which would excite the moſt cowardly, gives the laſt help to their fury, and fifty thouſand wild beaſts, foaming with rage, pour down with redoubled ſpeed and with the cries of cannibals on ſoldiers whoſe valour is excited by no paſſion.—Can one wonder that ſuch a ſhock ſhould ſtagger and finally overcome them?

'In attacking the patriots, on the contrary, one is always ſure to take them in ſome ſort unprovided; that is to ſay, that you have no longer to dread that fiery impetuoſity, that maſs, that combination of efforts which were only the effect of every kind of illuſion; the paroxyſm of that ardent fever, which augments ſo prodigiouſly the ſtrength of the phrenetic, is over; every one is in his natural ſtate, no common bond of union unites ſo many incoherent parts, they have no longer any ſubſtitute for great talents; diſtruſt and want of diſcipline ſoon produce confuſion and fear. It is then that the brave troops of the Prince of *Cobourg* and General *Clairfayt* regain all their ſuperiority over the wild ferocious hordes under the orders of *Jourdan*, *Michau*, and that heap of petty ſubaltern villains, which fame has only preſerved from obſcurity to expoſe them to the execration of poſterity. Theſe factitious reſources diſappear with the cauſe that gave them birth; and, if they are ſurprized the inſtant afterwards, nothing is met with but a degree of feebleneſs proportioned to the ſtate of violence to which they owed their ſucceſs.'

In giving his opinion as to what ought to be the plan of operations this year on the part of the allies, the author ſays that the campaign ought to have opened with the ſiege of Liſle. The recent events, which have checked the progreſs of the confederates, and have compelled them to ſtop ſhort in the career of their conqueſts and to fly to the protection of Auſtrian Flanders, ſhew very clearly that this opinion was well founded. It appears ſtrange that the different cabinets of the belligerent powers ſhould have thought it adviſeable or practicable to make their armies advance toward Paris, with any degree of ſafety, while they left in their rear ſo formidable a fortreſs as Liſle; a place of ſuch extent as to be capable of receiving and ſending forth againſt Weſt Flanders a whole army; and the numerous garriſon of which could at any time levy contributions to the very gates of Ypres, Courtray, and Tournay. For ſuch an undertaking as the ſiege of Liſle, he thinks there ſhould be at leaſt 45,000 men to be employed in the operations, with a covering army of 70,000. To theſe he thinks ſhould be added a corps of nine or ten thouſand light troops, to advance ſucceſſively in front and on the wings, to haraſs the enemy in different points, to diſperſe them when they firſt attempt to aſſemble, and to enable the grand army to avoid all unneceſſary exertions. The ſiege of Liſle, he ſays, might well be expected to be attended with greater difficulty than that of Valenciennes, as the French would no doubt make every effort to raiſe it, and to ſave a town of ſuch importance. Should an innumerable multitude of the republicans unite at a diſtance for the purpoſe of pouring down in a maſs on the beſiegers, the latter, he ſays, ought not to wait to receive them in their intrenchments, but ſhould advance and offer them battle in the open plain, the proper theatre for the valour of the Auſtrians and their allies, and where they could moſt effectually reap the fruits of a victory.

Such is the outline of a pamphlet written by a man who appears to be well acquainted with his ſubject, and who treats it with much ability. We have given the greater ſcope to our review of it, as it is not the production of a party man in this country, who might take his politics from his leader, and ſupport the war merely becauſe his patron happened to be a miniſter; it is the work of a man, who, though writing againſt the French Convention, was himſelf a republican from his boyiſh days, having been born and bred in the city of Geneva. It would ſeem as if he were thoroughly convinced that the republican ſyſtem in France was not founded on the free will of the people, but on their fears; that it was formed by the violation of every principle of juſtice and ſound policy; and that it is ſupported only by force and all the horrors of proſcriptions and bloody executions. It is not for us to ſay whether he be right or wrong in his opinion: but we muſt allow that he is very capable of forming a judgment, and that he reaſons powerfully in its ſupport.

In the POLITICAL claſs of this month's *catalogue*, the reader will find another tranſlation of this work.

ART. X. *Mr.* Edwards's *Hiſtory of the Weſt Indies.*

[*Article continued from p.* 170.]

THE fourth book (vol. ii.) of this very intereſting hiſtory commences with a ſtatement of the population in the Britiſh Weſt India iſlands. The total amount of the *white* inhabitants is computed to be 65,305, and that of the *black* 455,684; an immenſe diſparity, ſcarcely to be reconciled to any ideas of political prudence; and the time may come in which, apprized of their ſuperior numbers, feeling their ſtrength, and enraged by accumulated oppreſſions, this immenſe body may ſeverely retaliate on their taſk-maſters. The preſent ravaged ſtate of St. Domingo ought to impreſs the mind of the planter as well with ſentiments of judicious caution as with thoſe of proper humanity.

The two great branches of white and ſable inhabitants are ſubdivided into various claſſes, according to their ſhade of colour, and to other diſtinguiſhing traits; for inſtance, Creoles, or native whites; Creoles of mixed blood; and free native blacks; of whom the reſpective characters are curiouſly and minutely diſcuſſed by our author, in the firſt chapter of this fourth book. His account of the Creoles in general, but, in particular, of the delicacy and tenderneſs which mark the females of that order, is highly intereſting; and it concludes with an addreſs to the Sable Venus, written by a deceaſed friend of Mr. Edwards,—of which we ſhall preſent our readers with two ſtanzas, containing images for the moſt part new to European readers. The firſt deſcribes the chariot of the goddeſs:

'Of ivory was the car, inlaid
With every ſhell of lively ſhade;
  The throne was burniſh'd gold:
The footſtool gay with coral beam'd;
The wheels with brighteſt amber gleam'd,
  And glitter'd as they roll'd.'

The ſecond ſtanza depicts the ſable deity herſelf:

'Her ſkin excell'd the raven plume,
Her breath the fragrant orange bloom,
  Her eye the tropic beam:
Soft was her lip as ſilken down,
And mild her look, as evening ſun
  That gilds the Cobre* ſtream.'

The ſecond and third chapters of this book treat of the particular manners, genius, and characters of the negroes employed in our iſlands; and, in the courſe of them, we have an abridged hiſtory of the ſlave-trade at its commencement, and during its early periods. Mr. Edwards laments the original eſtabliſhment of this nefarious commerce, but defends the preſent race of planters from thoſe intemperate charges of cruelty and deſpotiſm, in the treatment of their ſlaves, which have been urged againſt them in Europe; and moſt feelingly remonſtrates againſt that haſty and unlimited emancipation of them which has been the ſource of ſuch infinite calamities in the French ſettlements. Some gentlemen, he informs us, who, reſiding in Europe, had been led by humanity and the popular outcry to order their agents to give liberty to their ſlaves, have ſince found it neceſſary to retract that order, from a conviction that their benevolent purpoſes could not be carried into effect, conſiſtently with the happineſs of the negroes themſelves.

The Portugueze, in 1442, firſt ſet on foot this infamous traffic in human fleſh. In 1502, the Spaniards followed their example, and the mines of Hiſpaniola were then firſt wrought by the inhabitants of Guinea, torn from their native country and the tendereſt connections which nature knows, to toil in ſubterraneous caverns, and to waſte the remains of life in darkneſs and unavailing anguiſh. To the eternal diſgrace of the Engliſh name, which ought to be for ever ſacred to freedom, Captain John Hawkins next engaged in the barter of blood; and the ſhip which he commanded, by another and ſtill more glaring violation of decency and juſtice in the denomination, was called THE JESUS. On this predatory errand, he ſailed three times to the coaſt of Guinea; "going every day on ſhore, (ſays his biographer in Hackluyt,) during his ſtay there, to take the inhabitants, with burning and ſpoiling their towns." As his object was rapine and wealth, ſo his daily employment and paſtime were devaſtation and murder: but the vengeance of Heaven overtook him in his third voyage, and his ſquadron of ſix ſhips was either diſperſed by the winds over the ocean, or wrecked on that ill-fated ſhore which his avarice had drenched with blood.

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* *A river ſo called in* Jamaica.

Notwithſtanding this diſaſter,—in a few years, a firſt, a ſecond, and a third African company ſucceſſively aroſe under the ſanction of the Britiſh government; and at laſt the name of Majeſty was proſtituted, by calling it the Royal African Company. The Revolution, which aboliſhed the tyranny of the Stuarts, gave a momentary reſpite, from oppreſſion and death, to the ſlaves of Guinea: but, by the ſtatutes 9th and 10th of William and Mary, the firſt Aſſiento company was eſtabliſhed, and this commerce was reſumed. In 1750, the African trade, then nearly expiring, was renovated under thoſe politic (we cannot add *humane)* conditions and regulations by which it is now carried on. With a conciſe account of thoſe regulations, and of many intereſting particulars concerning the trade itſelf, by no means neceſſary to be here detailed, the ſecond chapter of this book concludes.

The ſucceeding chapter opens a novel and affecting ſcene. It affords us the hiſtory of man in his moſt degraded ſtate of ſavage nature, as he roams in untamed ferociouſneſs among the gloomy wilds of Afric:—we ſhall abridge the whole as conciſely as perſpicuity will allow.

The firſt claſs of ſlaves enumerated, as brought from Africa to the Weſt Indies, are called *Mandingoes*, or natives of the windward coaſt of that vaſt continent. It appears to Mr. Edwards that the Mandingoes are, in their native countries, Mohammedans. He himſelf has poſſeſſed ſlaves from that country who could repeat many paſſages of the Coran, and could write *Arabic* fluently. They are diſtinguiſhed above their fellow captives by an air of marked ſuperiority, and by gentleneſs of diſpoſition and docility of behaviour, which ſeem to be the reſult of early education and diſcipline, but they are horribly addicted to theft. In their complexions and perſons, they are eaſily to be diſtinguiſhed from the Africans who are born nearer to the equator. They are of a leſs gloſſy black; and their hair is not woolly, but ſoft and ſilky. The author ſuppoſes that, in the frequent religious wars which happen between the Mohammedan nations inhabiting the countries to the north and eaſt of Sierra Leone, theſe unfortunate people are taken priſoners, and are ſold for ſlaves to the factors who conduct this trade.

The *Koromantyn* or *Gold Coaſt Negroes* exhibit a character fierce and inflexible. They poſſeſs an active, ſtubborn, and daring mind, equal to any enterprize of difficulty or danger; and they meet death in its moſt terrible form without being appalled. The greater part, deſtined to be ſlaves in their own country, ſubmit to labour with promptitude, and even with alacrity:—but among them are ſome who, being born of higher rank, and having enjoyed freedom in Africa, require the menacing ſcourge to be perpetually holden over them, and the ſtricteſt curb of perſonal reſtraint. Sullen in their demeanor, and bearing defiance on their brow, they conſtantly meditate the burſting of their chains; and the moſt ſanguinary inſurrections have frequently been cauſed by them. One dreadful inſtance of this kind is recorded in p. 65; and the ſerenity with which the condemned chieftains met a painful death, which it was found neceſſary to inflict on them, extorts admiration and compaſſion even for thoſe who literally drank the blood of our butchered countrymen.

The people of *Whidah* are the next objects of our author's extended inveſtigation. They are generally called in our iſlands *Papaws*; and they form a ſtriking contraſt to the hardy Koromantyn. They ſhrink with terror from the infliction of pain, and agonize under the apprehenſion of approaching death. From the high ſtate of agriculture in that part of Africa from which they are brought, and in which they are probably inured to early toil, they have a conſtitutional aptitude for induſtrious exertion, and commence their labours on a new ſoil without repining. Degraded far below even theſe by abject puſillanimity and timid deſpondency, are the ſlaves imported from the *Bight of Benin*: a country of Africa, ſays Mr. E. comprehending an extent of coaſt of near 300 leagues, and of which the interior regions are unknown even to the people of Europe. They are called EBOES in the iſlands, and appear to be the loweſt in the ſcale of human beings: in complexion, they are more yellow than the Gold Coaſt and Whidah Negroes; are of a ſickly hue, and, in the conformation of the face, very much reſemble the baboon. Such is the conſtitutional depreſſion of their animal ſpirits, or ſuch the ſervile terror under which long-continued ſlavery has bowed them down, that, if addreſſed harſhly or treated ſeverely by their maſters, they often fly to ſuicide for relief from ſorrow, and ſink beneath the ſtorm which they want vigour to oppoſe. In their own country, they are Anthropophagi; and their degraded ſyſtem of religion leads them to worſhip, for their principal divinity, a reptile called *Guana*, which is a ſpecies of lizard.

The laſt in order of this oppreſſed progeny of Africa are the Negroes imported from Congo and Angola, of whom our hiſtorian avers little more than that they are in general a more ſlender and ſightly race, of a deep and gloſſy black, of a diſpoſition naturally mild and docile, fitter for domeſtic ſervice than field-labour, expert in mechanics, and endued with more honeſty than the reſt of their ſable brethren.

Such is the varied picture which the people themſelves preſent. Mr. Edwards now proceeds to diſplay the peculiar cuſtoms, ſports, and ſuperſtitions, imported by them from their native continent, and in uſe among them in their own aſſemblies, whether holden for the purpoſe of joy or grief; and it would be unjuſt not to permit him, on this intereſting ſubject, to ſpeak in his own elegant and impreſſive language:

> ‘ It is no eaſy matter, I confeſs, to diſcriminate thoſe circumſtances which are the reſult of proximate cauſes, from thoſe which are the effects of national cuſtoms and early habits in ſavage life; but I am afraid that cowardice and diſſimulation have been the properties of ſlavery in all ages, and will continue to be ſo, to the end of the world. It is a ſituation that neceſſarily ſuppreſſes many of the beſt affections of the human heart.—If it calls forth any latent virtues, they are thoſe of ſympathy and compaſſion towards perſons in the ſame condition of life; and accordingly we find that the Negroes in general are ſtrongly attached to their countrymen, but above all, to ſuch of their companions as came in the ſame ſhip with them from Africa. This is a ſtriking circumſtance: the term *ſhipmate* is underſtood among them as ſignifying a relationſhip of the moſt endearing nature; perhaps as recalling the time when the ſufferers were cut off together from their common country and kindred, and awakening reciprocal ſympathy, from the remembrance of mutual affliction.
>
> ‘ But their benevolence, with a very few exceptions, extends no further. The ſofter virtues are ſeldom found in the boſom of the enſlaved African. Give him ſufficient authority, and he becomes the moſt remorſeleſs of tyrants. Of all the degrees of wretchedneſs endured by the ſons of men, the greateſt, aſſuredly, is the miſery of thoſe who are unhappily doomed to be the Slaves of Slaves; a moſt unnatural relation, which ſometimes takes place in the ſugar plantations, as for inſtance, when it is found neceſſary to inſtruct young Negroes

in certain trades or handicraft employments. In thoſe caſes it is uſual to place them in a ſort of apprenticeſhip to ſuch of the old Negroes as are competent to give them inſtruction; but the harſhneſs with which theſe people enforce their authority, is extreme; and it ſerves in ſome degree to leſſen the indignation which a good mind neceſſarily feels at the abuſes of power by the Whites, to obſerve that the Negroes themſelves, when inveſted with command, give full play to their revengeful paſſions; and exerciſe all the wantonneſs of cruelty without reſtraint or remorſe.'——

' Of thoſe imitative arts in which perfection can be attained only in an improved ſtate of ſociety, it is natural to ſuppoſe that the Negroes have but little knowledge. An opinion prevails in Europe that they poſſeſs organs peculiarly adapted to the ſcience of muſic; but this I believe is an ill-founded idea. In vocal harmony they diſplay neither variety nor compaſs. Nature ſeems in this reſpect to have dealt more penuriouſly by them than towards the reſt of the human race. As practical muſicians, ſome of them, by great labour and careful inſtruction, become ſufficiently expert to bear an under part in a public concert; but I do not recollect ever to have ſeen or heard of a Negro who could truly be called a fine performer on any capital inſtrument. In general they prefer a loud and long-continued noiſe to the fineſt harmony, and frequently conſume the whole night *in beating on a board with a ſtick.* This is in fact one of their chief muſical inſtruments; beſides which, they have the *Banja* or *Merriwang*, the *Dundo*, and the *Goombay*; all of African origin. The firſt is an imperfect kind of violincello; except that it is played on by the finger like the guitar; producing a diſmal monotony of four notes. The Dundo is preciſely a tabor; and the Goombay is a ruſtic drum; being formed of the trunk of a hollow tree, one end of which is covered with a ſheep's ſkin. From ſuch inſtruments nothing like a regular tune can be expected, nor is it attempted.

' Their ſongs are commonly *impromptu*, and there are among them individuals who reſemble the *improviſatore*, or extempore bards, of Italy; but I cannot ſay much for their poetry. Their tunes in general are characteriſtic of their national manners; thoſe of the Eboes being ſoft and languiſhing; of the Koromantyns heroic and martial. At the ſame time, there is obſervable, in moſt of them, a predominant melancholy, which, to a man of feeling, is ſometimes very affecting.

' At their merry meetings and midnight feſtivals, they are not without ballads of another kind, adapted to ſuch occaſions; and here they give full ſcope to a talent for ridicule and deriſion, which is exerciſed not only againſt each other, but alſo, not unfrequently, at the expence of their owner or employer; but moſt part of their ſongs at theſe places are fraught with obſcene ribaldry, and accompanied with dances in the higheſt degree licentious and wanton.

' At other times, more eſpecially at the burial of ſuch among them as were reſpected in life, or venerable through age, they exhibit a ſort of *Pyrrhic* or warlike dance, in which their bodies are ſtrongly agitated by running, leaping, and jumping, with many violent and frantic geſtures and contortions. Their funeral ſongs too are all of the heroic or martial caſt; affording ſome colour to the prevalent notion that the Negroes *conſider death not only* as a welcome and happy releaſe from the calamities of their condition, but alſo as a paſſport to the place of their nativity; a deliverance which, while it frees them from bondage, reſtores them to the ſociety of their deareſt, long-loſt, and lamented relatives in Africa. But I am afraid that this, like other European notions concerning the Negroes, is the dream of poetry; the ſympathetic effuſion of a fanciful or too credulous imagination*.

The

‘ * Perhaps it was ſome ſuch imagination that gave riſe to the following little poem, now publiſhed for the firſt time—the production of early youth; but ſurely if the fond idea of returning to their native country could afford the poor Negroes comfort and conſolation in death, it were to be wiſhed that it really prevailed among them.

‘ ODE ON SEEING A NEGRO-FUNERAL.

Mahali dies! O'er yonder plain
His bier is borne: The ſable train
By youthful virgins led:
Daughters of injur'd Afric, ſay
Why raiſe ye thus th' heroic lay,
Why triumph o'er the dead?

No tear bedews their fixed eye:
'Tis now the hero lives, they cry;—
Releas'd from ſlav'ry's chain:
Beyond the billowy ſurge he flies,
And joyful views his native ſkies,
And long-loſt bowers again.

On Koromantyn's palmy ſoil
Heroic deeds and martial toil,
Shall fill each glorious day;
Love, fond and faithful, crown thy nights,
And bliſs unbought, unmix'd delights,
Paſt cruel wrongs repay.

Nor lordly pride's ſtern avarice there,
Alone ſhall nature's bounties ſhare;
To all her children free.—
For thee, the dulcet Reed ſhall ſpring,
His balmy bowl the Coco bring,
The Anana bloom for thee.

The thunder hark! 'Tis Afric's God,
He wakes, he lifts th' avenging rod,
And ſpeeds th' impatient hours:
From Niger's golden ſtream he calls;
Fair Freedom comes,—oppreſſion falls;
And vengeance yet is ours!

Now, Chriſtian, now, in wild diſmay,
Of Afric's proud revenge the prey,
Go roam th' affrighted wood;—
Transform'd to tigers, fierce and fell,
Thy race ſhall prowl with ſavage yell,
And glut their rage for blood!

But

The Negroes, in general, are ſo far from courting death, that, among ſuch of them as have reſided any length of time in the Weſt Indies, ſuicide is much leſs frequent than among the free-born, happy, and civiliſed inhabitants of Great Britain. With them, equally with the Whites, nature ſhrinks back at approaching diſſolution; and when, at any time, ſudden or untimely death overtakes any of their companions, inſtead of rejoicing at ſuch an event, they never fail to impute it to the malicious contrivances and diabolical arts of ſome practitioners in *Obeah*, a term of African origin, ſignifying ſorcery or witchcraft, the prevalence of which, among many of their countrymen, all the Negroes moſt firmly and implicitly believe. We may believe, therefore, that their funeral ſongs and ceremonies are commonly nothing more than the diſſonance of ſavage barbarity and riot; as remote from the fond ſuperſtition to which they are aſcribed, as from the ſober dictates of a rational ſorrow.'

This chapter concludes with a particular account of the *Obeah*, the dreadful practice above mentioned, which has been the occaſion, at times, of almoſt depopulating whole plantations; the effect of the tremendous power which is ſuppoſed by the ſuperſtitious African to attend the ſpells of the hoary magician. The devoted victim pines away under the influence of imaginary terrors; an inviſible agent, armed with the vengeance of Heaven, inceſſantly purſues him; and he gradually ſinks into the grave under the aggravated horrors of his forlorn condition.

Chapters IV. and V. continue the hiſtory of the ſlave-trade to the preſent period, in which are interſperſed many judicious obſervations, and much important information, the reſult of the author's perſonal inquiries on the ſpot, and, conſequently, the more valuable. The great queſtion relative to the propriety or impropriety of totally aboliſhing the ſlave-trade is alſo extenſively diſcuſſed: but, as that queſtion has lately been the ſubject of public debate, we ſhall not here enlarge on it. Throughout the whole of the argument, Mr. Edwards proves himſelf to be a man of humane and liberal ſentiments; and we have no doubt that the African progeny under his controul are as happy as the nature of their melancholy condition will admit. Fortunate would it have been for the national character and the ſubjected individuals, if the conduct of all the other owners of Weſt India property had been animated by the ſame noble principles, and guided by the ſame rules, which direct the proceedings of the worthy writer.—An Appendix of nearly 50 pages follows

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But ſoft,—beneath yon tam'rind ſhade,
Now let the hero's limbs be laid;
Sweet ſlumbers bleſs the brave:
There ſhall the breezes ſhed perfume,
Nor livid lightnings blaſt the bloom
That decks Mahali's grave.'

the fourth book, conſiſting of a ſeries of moſt wiſe and humane regulations, which, under the title of "THE CONSOLIDATED SLAVE ACT OF JAMAICA," paſſed the Aſſembly of that iſland in March 1792. A ſpirit of juſtice and philanthropy pervades every page of this ſummary of provincial inſtitutions, and it is equally honourable to the abilities and the intentions of thoſe who compoſed it.

Having gone at ſo much detail into the ſcope and purport of the preceding portion of this work, the reader muſt excuſe our paſſing as briefly over the laſt two books as the intereſting nature of the ſubjects will allow. Theſe are, agriculture, and the botanical productions of the Weſt Indies, eſpecially thoſe which are in a more particular manner connected with the trade of thoſe iſlands,—as the ſugar cane, cotton, indigo, coffee, ginger, aloes, and *pimento* or all-ſpice, the other articles of Weſt Indian commerce, and the reſtrictions, ſome of them ſevere, under which it is carried on; and laſtly, the plan of government eſtabliſhed by the legiſlature for the ample ſecurity of ſo extenſive a trade, ſuch numerous inhabitants, and ſo vaſt a property. The moſt conciſe poſſible ſtatement, however, of theſe facts, ſo intereſting to a great commercial country, eſpecially at this period, when the fortune of war has thrown into our hands ſo conſiderable an addition to our ſettlements in that part of the world, would ſwell this article to a diſproportionate magnitude; and we find ourſelves obliged to reſerve our concluding obſervations for the enſuing month, happy to do entire juſtice to an author of Mr. Edwards's ſuperior merit, and to make amends for the accidental delay in reviewing his work.

[*To be concluded in another article.*]

ART. XI. *Obſervations made in a Journey through the Weſtern Counties of Scotland; in the Autumn of* 1792. Relating to the Scenery, Antiquities, Cuſtoms, Manners, Population, Agriculture, Manufactures, Commerce, Political Condition, and Literature of theſe Parts. By Robert Heron. 8vo. 2 Vols. 12s. Boards. Vernor and Hood. 1793.

VARIOUS are the motives which induce men to take journies. One travels for amuſement, another for inſtruction, ſome to gratify the vanity of *of ſeeing their names in print*, and a few are ſtimulated by all the three motives: Mr. Heron appears to be one of theſe few. He could expect, however, but little *pleaſure* from a mountain tour, in a wet autumn, and under the preſſure of time and conſequent fatigue: nor could he hope to reap much *inſtruction* from ſuch ſort of travelling. We muſt therefore look for ſome additional motive, to warrant his appearing in public on ſo ſlight an occaſion. Perhaps, finding himſelf in poſſeſſion of ‘ ſome general ideas concerning the principles of civil policy, trade, national induſtry,’ and various other ſubjects, he hit on the thought of a tour, to *body them forth* by diſtributing them among the few notes which a haſty journey might afford; and thus, by a kind of application, though not perhaps always appoſite, to render them more intereſting than they would have appeared in a leſs faſhionable form.

This conjecture is favoured by the circumſtance that the author not unfrequently ſees things in the dark of night; and ſometimes at extraordinary diſtances. Thus, in paſſing round the Point of Galloway, and catching a glimpſe of the Iſle of Man, he draws from it a fund of intelligence: from the Iſle of Bute, ſtill more; and whether he did, or did not, ſee it from the coaſt of Air, is no matter: for, in paſſing through the Highlands, he deſcribes the duſky wilds of Rannoch, which he could not poſſibly ſee; and, in going through Fifeſhire, he talks *learnedly* of St. Andrew's, at near twenty miles' diſtance.

In looking over theſe volumes, we find that, beſide the above remarks, we have put down ſome few others of a cenſorial caſt: as—fanciful; mere imagination; want of method; wild digreſſion; a medley of ideas mixed in the ſame long-winded paragraphs; bad pointing, &c. &c.—but this young writer has made ſuch an ample confeſſion of his faults, and ſeems ſo truly contrite, that we cannot refuſe, for once, to forgive him. At the ſame time, however, we enjoin him to diveſt himſelf of the *eagerneſs* which is too evident throughout his preſent work, and to digeſt his materials ſufficiently, before he again ſits down to compoſe. The chief part of his journey was proſecuted in the months of October and November, and his book was publiſhed in May following. Our preceding conjecture, therefore, as to its origin, is perhaps the beſt apology that can be made for him.

It may be ſaid, however, that, if the entertainment be in itſelf good and wholeſome, it matters the leſs how it is ſerved up:—we therefore cloſe our cenſure.

On the ſide of praiſe, we are happy in being able to ſay that the volumes before us contain much entertainment, and ſome information: taken together, they afford a very good reſource for general readers; and, we may add, the political economiſt will glean from them ſome uſeful particulars. We will copy a few paſſages, by way of giving our readers as much opportunity as we can of judging for themſelves.

Mr. Heron's route was from Edinburgh to Perth, by way of the Queens-ferry and Kinroſs:—from Perth to Dunkeld, and, through the highland diſtricts of Athol and Breadalbane, to Argyleſhire; thence, through Dunbartonſhire, to Glaſgow. From Glaſgow, ſouthward, through Lanerkſhire and the ſhire of Dumfries, into the Galloways, winding through them to the weſtern coaſt; by which he returns through Airſhire and Renfrewſhire to Glaſgow: thence to Stirling; and through Strathern to Perth: returning to Edinburgh by way of Fifeſhire, taking water at Kinghorn for Leith.

A conſiderable part of the firſt volume is occupied by a hiſtory of Perth, in which we find the profeſſion of a Pedlar placed in a new and intereſting point of view; and, we may ſay, raiſed to a degree of dignity and importance:

'Here,—if I may be allowed to aſſume, for a moment, the cloak, or hood at leaſt of a commercial philoſopher,—I am induced to obſerve, that chapmen or pedlars, are the great civilizers of countries and nations. We learn from Cæſar and other Roman writers, that the travelling merchants who frequented Gaul and other barbarous countries, either newly conquered by the Roman arms, or bordering on the Roman conqueſts, were ever the firſt to make the inhabitants of thoſe countries familiarly acquainted with the Roman modes of life, and to inſpire them with an inclination to follow Roman faſhions, and to enjoy Roman conveniencies. In North America, travelling merchants from the ſettlements have done and continue to do much more towards civilizing the Indian natives, than all the Miſſionaries, Papiſt or Proteſtant, who have ever been ſent among them. There is reaſon to expect, that much may be equally done for the civilization of the natives of New Holland, by chapmen travelling, with ſuitable wares, from our new-formed ſettlements at Botany-Bay.

'Nothing can be more natural, than that theſe things ſhould ſo happen. A rude people will hardly go in ſearch of commodities of which they know not the names, the nature, or the value, and which they have little, if any, money to purchaſe. Yet, when ſuch commodities are brought among them, expoſed to their view, and recommended as faſhionable or uſeful; they ſeldom fail to take a fancy for them, and will often give in exchange any thing of however eſſential utility, that they already poſſeſs. They learn to labour, that they may have means with which to purchaſe thoſe foreign commodities.—They learn to diſdain the uſe of thoſe coarſe clothes, or rude utenſils with which they were before content. And with the new conveniencies, they inſenſibly adopt that improved ſyſtem of manners to which ſuch conveniencies properly correſpond. In the ſtage of the progreſs of ſociety in which this change is begun, no ſuch alteration could poſſibly take place, without the intervention of chapmen or pedlars.

'It is farther to be obſerved, for the credit of this moſt uſeful claſs of men, that they commonly contribute, by their perſonal manners no leſs than by the ſale of their wares, to the refinement of the people among whom they travel. Their dealings form them to great quickneſs of wit, and acuteneſs of judgment. Having conſtant occaſion to recommend themſelves and their goods, they acquire habits of the moſt obliging attention, and the moſt inſinuating addreſs. As, in their peregrinations, they have opportunity of contemplating the manners of various men and various cities; they become eminently ſkilled in the knowledge of the world. As they wander, each alone, through thinly inhabited diſtricts, they form habits of reflexion, and of ſublime contemplation. With all theſe qualifications, no wonder that they ſhould often be, in remote parts of the country, the beſt mirrors of faſhion, and cenſors of manners; and ſhould contribute much to poliſh the roughneſs, and ſoften the ruſticity of our peaſantry. It is not more than twenty or thirty years, ſince a young man going from any part of Scotland to England, of purpoſe to *carry the pack*, was conſidered as going to lead the life, and to acquire the fortune of a gentleman. When, after twenty years abſence, in that honourable line of employment, he returned, with his acquiſitions to his native country, he was regarded as a gentleman to all intents and purpoſes. When he had purchaſed a little eſtate, he commonly made improvements, and ſet up in a ſtile of living, by which the taſte of the whole country-ſide was mightily corrected and refined. I believe in my conſcience, that at leaſt a fifth part of our ſecond-rate gentry, whoſe gentility is not of ancient, military origin, may trace it to the uſeful induſtry of this deſerved claſs of citizens.

'But, to trace ſomewhat farther, the progreſs of that refinement which is begun through the miniſtration of itinerant merchants:—When curioſity, taſte, induſtry, and fancy have, by their endeavours, been rouzed; the purchaſers of their commodities learn next to meet them at fairs. By aſſembling upon theſe occaſions, they become more ſocial in their tempers, they are taught to vie with one another in their manners and appearance, they gain ſome knowledge of traffic, and become acquainted with more of the conveniencies of life. The time of the fair becomes a period to which their hopes look forward, and an æra from which every one dates ſome increaſe or other of his perſonal importance. Every one returns home from it, too, with reſolutions to earn money or to prepare commodities which may enable him to make greater purchaſes by the return of next fair.

'The ſpirit of induſtry and of ſocial intercourſe which is by theſe means ſtirred up, continues to operate, till yet more frequent meetings for the purpoſes of traffic become requiſite. Markets are next eſtabliſhed. The chapmen become ſhopkeepers. And the improvement of the country, if not impeded by the operation of oppoſite cauſes, goes rapidly on.

'This is no fanciful or ludicrous deduction. The progreſs of induſtry and of luxury, advances by theſe very ſteps. Chapmen are undeniably of all that conſequence in ſociety which I have aſcribed to them. I know not if the Society for propagating Chriſtian Knowledge in the Highlands and Iſlands of Scotland, had not better employ chapmen, inſtead of preaching miſſionaries,—or unite the two characters of the chapman and the preaching miſſionary in the ſame perſon.'

Mr. H.'s deſcription of a highland hut is well drawn, and, we believe, accurately:

'Landing on the weſtern bank of the Tummel, I was deſirous to refreſh myſelf and my horſes. I had been told that ſome tolerable accommodation might be obtained for a few minutes, at the boatman's houſe. I entered the houſe. It exhibited a ſcene of naſtineſs and ſimplicity which convinced me that the primitive manners of my country were not every where loſt. It was a low, ſmoky hut, the door of which could hardly be entered without creeping. The thatched roof was not rain-proof; and all the rafters were dropping an inky fluid. On each ſide of the door, a partition ran through the houſe: it was formed of ſtakes driven into the ground, interwoven with twigs, or willow branches, and the whole plaſtered, on both ſides, with clay. This ſimple partition had, like the roof, ſuffered by the injuries of time; the clay was here and there broken off; and the wooden part of the partition ſeemed to have decayed through rottenneſs. One end of the houſe was appropriated to the purpoſes of a bed-room, ſtore-room, cellar, pantry, and apartment for the accommodation of ſtrangers. It were hard to ſay whether dampneſs, dirt, or diſorder ſeemed to predominate moſt in it. The other was the kitchen, and into it I entered. Here was a ſmoking fire in the middle of the floor. I am not ſure whether or not there might be a hole in the roof for the diſcharge of ſmoke. If there were, it was certainly inadequate to the purpoſe; for the ſmoke was diffuſed through the kitchen, ſo as to obſcure it with almoſt palpable darkneſs. Immediately around the fire was a ſmall ſphere within which the darkneſs was viſible. Here ſat the miſtreſs of the family, with ſeveral of her children beſide her. The good woman was dirty, black, and overgrown, and ſeemed juſt like Sir John Falſtaff in petticoats. The children were half naked, and dirty, but with health and cheerfulneſs in their looks. They converſed together in Gaelic. I addreſſed the mother. She could ſpeak a little, and but a very little broken Engliſh; the children neither ſpoke nor underſtood a ſyllable of Engliſh. In compliance with my requeſt for refreſhment, the good woman ſoon produced her whiſky bottle, with bread and cheeſe. To meaſure out the whiſky, ſhe brought a tin *ſtoup* which by frequent uſe, by the impreſſion of the ſmoke, and by the religious reverence with which it had been kept ſacred from any thing like rinſing or waſhing, had aſſumed a hue ſomething between a dirty brown and a jet black. It was, at the ſame time, marked with many a dimple; and was deprived of its lid, to ſhew, that it was to be always—either filling or emptying. With this veſſel was produced a glaſs, which through long and faithful ſervice had loſt its only leg and foot; but to guard it againſt future accidents, what remained was thickly coated over with a mixture of ſoot and duſt, wrought with whiſky into a cement. It were tedious to deſcribe at length, the cheeſe, the cakes, the plate, and the—but there was no table: the good woman gave all but the bottle into my hands; and the bottle ſhe retained in her lap. But, even this fare was agreeable; for it had rained heavily at times as we rode between Blair and the ferry; and the exerciſe of riding, with the keen air of Athol, had ſharpened my appetite. I cut down the cheeſe, therefore; the good woman poured out her whiſky; the children ſhared of the bread and cheeſe; and the mother partook of the whiſky ſo liberally as to convince me that her predilection for this cordial muſt have contributed conſiderably to the enlargement of her bulk. Every thing was new and ſtriking. The ſcene was ſimple as the hut of a ſavage; there was the ſame ſqualid naſtineſs, the ſame aſpect of vigorous health, and the ſame cheerful, kind hoſpitality, as ſociety is ſaid to preſent in its ſimpleſt and rudeſt forms. I was, in conſequence, more gratified than I ſhould have been in a more commodious inn, and with better entertainment. And before I had time to be diſguſted, my ſervant having alſo obtained refreſhment for the horſes and himſelf, called me to proceed on my journey.'

In the Galloways, our author ſeems to protract his ſtay with delight; as if he had, there, more than a traveller's attachment. We have put him down, at a venture, as a Man of Glenkens *. After having paid ſome compliments to the antient family of the Gordons of Kenmuir, and to the patriotiſm of its preſent repreſentative, he ſays,

' One inſtitution which does high honour to the good ſenſe and the benevolence of Mr. Gordon of Kenmure, is a FARMER CLUB, at which he himſelf occaſionally attends, and preſides. In ſituations leſs ſhut up from the intercourſe of the world, meetings of this nature are leſs neceſſary; for the neceſſary intercourſe of buſineſs affords thoſe who are placed in ſuch ſituations, opportunities enough of comparing and examining their reſpective habits, practices, and opinions, and of receiving information of what paſſes in the more diſtant parts of the world. Yet, even there, advantages are derived to ſociety from ſuch aſſociations. But, in a diſtrict like this, remote from the buſy ſcenes of commerce and induſtry, unleſs precautions be uſed to oppoſe the influence of local circumſtances; cuſtoms, manners, and opinions deſcend unvaried and unimproved, from generation to generation: The ſon imitates his father, and has no ideas of perfection not exemplified in his practice: Opinions are hardly ever matched againſt each other with any thing of that colliſion which is neceſſary to try their reſpective tempers. Hence that retrogreſſion of improvement in the arts, and in the modes of life which often takes place in ſuch ſituations. Now, every means that may tend to obviate theſe diſadvantages muſt plainly be highly beneficial to thoſe places which are expoſed to them. In this reſpect, do I ſuppoſe, that the Glenkens may be benefited by the FARMER CLUB of New-Galloway. The farmers meeting together monthly, converſe about their ſtocks, their crops, the markets, the ſeaſons: Any thing peculiar in any one man's mode of management, if he find it beneficial or think it plauſible, is, with an honeſt pride, communicated, for the approbation and the imitation of his neighbours: If it be ridiculous, or diſadvantageous, it will not fail to be eagerly noticed by thoſe who think it fooliſh to deſert the old and beaten track: Every farmer, too, attending ſuch a meeting, will naturally ſtrive to do himſelf credit by communicating whatever he may have learned at diſtant fairs or markets, or may have obſerved in his excurſions to theſe, concerning

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* *A diſtrict near* New-Galloway.

the improvements in huſbandry that are elſewhere purſued. Thus a body of uſeful information is brought into the common ſtock. Thoſe prejudices for old practices are diſſipated, which reſtrained the progreſs of improvement. Uſeful experiments are ſuggeſted. And a whole neighbourhood learn to countenance each other in trials, which no one durſt ſingly to have ventured upon.'

Mr. H.'s ideas reſpecting the effects of manufactures on the morals of the people, and on their natural connexion with agriculture, are ſo ſimilar to our own*, that we cannot refrain from making the following extract:

'But although I ſhould rejoice to ſee theſe ſcenes adorned by more general cultivation, and occupied by a greater number of inhabitants, than at preſent: Yet, I am not ſure that growing population, and increaſing opulence would not introduce into them vices to which their preſent inhabitants are ſtrangers; and debauch, while they augmented the ſociety here eſtabliſhed: Philoſophers and politicians have lately racked their wits, and buſied their hands, to ſtimulate the induſtry, to multiply the enjoyments, and to increaſe the numbers of men. But, accurſed be that philoſophy! periſh that policy! which, in its care to make mankind richer and wiſer, ſcruples not to riſk or even to ſacrifice their piety and their virtue! When I conſider how crowded ſociety tends to make its members worthleſs, I am ſometimes almoſt tempted to fancy, that men were intended for hermits and ſavages. Yet, ſociety which refines and quickens ingenuity, while it exalts humanity, muſt be the natural ſtate of man. But, not the thronged, compreſſed ſociety of the camp, of the great city, of the diſorderly manufacturing village. In ſuch ſituations human nature is degraded below itſelf. No wonder that living and writing, as he did, in the midſt of Paris, John James Rouſſeau ſhould have been led to maintain, that man was happier, more dignified, more independent in the ſavage ſtate, than in a condition of poliſhed civility. I have remarked that wherever manufactures flouriſh, and labour can be readily exchanged for the means of ſenſual gratification, the induſtrious part of the community are there peculiarly worthleſs. The inhabitants of this part of Galloway are, at preſent, undeniably virtuous without pretence, and pious without hypocriſy, above the people of almoſt any other part in Scotland. The conſideration of theſe ſeveral facts, therefore, inclines at times, to fear leſt thoſe improvements which one would otherwiſe wiſh anxiouſly to promote, may in truth rather injure than benefit theſe people. One virtuous ſhepherd or huſbandman is worth a ſcore of diſſipated manufacturing artiſans. Let thoſe then who actively promote the introduction of a new ſpecies of induſtry into this country, turn their attention at the ſame time, to provide againſt that influx of vice which may probably accompany it. I know of nothing that has been lately done for the purpoſe of correcting the morals of the poor, and preventing their depravation, except the inſtitution of Sunday Schools. In large manufacturing towns, theſe muſt be highly beneficial. And I ſhould ſuppoſe that, in ſome inſtances, it might not be unſerviceable to the ſame ends, if pains were uſed to keep ſome of thoſe ſalutary obſervances of ſuperſtitions and dreams of enthuſiaſm, of which many of the clergy ſhew too great an earneſtneſs to relieve the people. Even within theſe laſt twenty years, within my remembrance, profane ſwearing has become much more common in the *Glenkens*; a reputation for purity of morals has loſt not a little of its value in the eyes of theſe people; the ſabbath has come to be much more careleſsly obſerved; the cenſures and admonitions of the church have loſt much of their authority. It is indeed true, that every age has its own virtues and vices. But not leſs true is it, that one age may have more numerous vices, and thoſe more enormous, than another. The vices to which theſe people are at preſent moſt liable, are far leſs injurious to the dignity and the happineſs of human nature, than thoſe which prevail among the labouring claſſes in great manufacturing towns.—I ſhould therefore wiſh to ſee villages and hamlets of manufacturing labourers ſcattered thick over theſe regions. But, I ſhould be ſorry ever to ſee here a *Birmingham*, a *Mancheſter*, or a *Paiſley*, riſing.'

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* Excepting in what he ſays relative to ſuperſtition, &c.

Indeed, in every remark and reflection we detect the rigid moraliſt in our author, who, though of the eſtabliſhed kirk, is a liberal thinker in matters of religion. Whether his liberality be carried too far in the following remark, we leave our readers to determine. We copy it with ſome ſatisfaction:

' I have almoſt forgotten to mention, that a Relief-meeting-houſe has been built, and a Relief Congregation formed at Newton-Douglas. Although a ſincere well-wiſher to the church of Scotland; I am however not ill-pleaſed to ſee diſſenting-meeting-houſes ariſe in growing and populous villages. They have always a happy effect on the morals of the loweſt of the people, and they ſerve, at the ſame time, to rouſe the eſtabliſhed clergy to an alert diſcharge of their official duties.'

Another inſtance of Mr. Heron's enlarged ideas reſpecting religion appears in ſome reflections which aroſe on viewing the ruins of the Abbey of Croſs Ragwell:

' Surveying the ruins of this religious houſe, I was led into various reflections on the influence of religion on ſocial life, and the fate of the miniſters of religion at different periods in the progreſs of ſociety. Religion no ſooner takes a body and form in rude ſociety, than its miniſters become men of conſequence. The doubts, the wiſhes, the hopes, the fears of the human heart, are all ſo many ready engines with which they may work their purpoſes. They have uſually the power to give to ſavage life, ſomething of the order of civility. If the form of religion or ſuperſtition which they profeſs, have ariſen among ſavages; it will ever retain in its character, ſomewhat of their barbariſm and ferocity. If it have ariſen among a poliſhed, enlightened people; ſomething of barbariſm, and of the abſurdity of ignorance may indeed be ſuperinduced upon it; but its leading features will ever be marked with benignity and beneficence. In either caſe, the clergy, ſo long as they are the beſt inſtructed order in the ſociety, will neceſſarily have great influence, and will acquire a large ſhare of the wealth and honours of the ſtate. *Druidiſm*, and the ſuperſtition of the followers of *Mahomet*, ſeem to have arreſted civilization and refinement in their progreſs. *Chriſtianity*, the offſpring of knowledge, of civilization, of philoſophy, was indeed degraded in its character, and debaſed in its ſpirit, in the dark ages of Europe: but, it prevented barbariſm and ignorance from ſettling over Europe in all their darkneſs and gloom. In both theſe inſtances, the clergy have acquired great wealth and great conſideration in civil life. In both inſtances, their influence has been, in the whole, friendly to the dignity and the happineſs of mankind. But in the Chriſtian eſtabliſhment it has been much more ſo, than under any other.

‘ When we review the hiſtory, or ſurvey the monuments of the dark ages of Europe, we are apt to exclaim againſt the Romiſh clergy, as having debaſed and corrupted the religion of Jeſus for the purpoſes of worldly policy and of ſenſual gratification. Was it for the clergy, we are apt to ſay, to lord it over kings; to appropriate to themſelves the *fat of the land*; to build ſtately palaces, while the people of their flocks inhabited huts inexpreſſibly wretched; to profeſs poverty and accumulate treaſures; to profeſs abſtinence, yet ſolace themſelves with the moſt generous wines and the moſt beautiful women? Was it for them to draw ambitiouſly all power into their own hands,—and to ſtudy nothing but the invention of new engines, from time to time, by which they might depreſs and pillage the people?—The clergy of the church of Rome, if they engroſſed an undue ſhare of property in the dark ages of modern Europe, if they enjoyed a greater ſhare of the luxuries and conveniencies of life than the laity, were however well entitled to theſe advantages. They not only preached religion, but propagated the arts of life. The gardening, the agriculture, the architecture of our forefathers originated with the clergy. The forms of law, and the decencies of public aſſemblies were regulated by them. Their immunities and privileges and opulence were liberally ſhared with the laity who reſorted to their protection and charity. The hierarchy of Rome formed, as it were, an empire within the empires and kingdoms through which its clergy were eſtabliſhed: and that empire was an eſtabliſhment of refinement and knowledge, in the midſt of barbariſm, ſimplicity and ignorance. When I ſurvey the remains of the noble abbies and cathedrals which were formerly occupied by Roman Catholic clergy; when I trace the appearance of ſuperior cultivation in the fields which were poſſeſſed by them; when I viſit their orchards, and examine their cellars; I feel no temptation to exclaim againſt the luxury of the clergy, or the horrours of Romiſh ſuperſtition: no, I am proud to ſee, that among the antiquities of my country, there are monuments nobler than the circle of rude pillars, the cairn, the barrow, the mote, the turreted caſtle, the barn-like meeting-houſe of our diſſenters.—I allow that the Romiſh clergy became the groſſeſt of ſenſualiſts: that their opulence and their peculiar inſtitutions had together a tendency deſtructive to their morality: that, with all its ceremonies, all its artifices, and all its abſurdities of doctrine, the Romiſh ſuperſtition is unfit for the religion of a poliſhed people and an enlightened age. But, I muſt at the ſame time maintain, that no form of ſuperſtition was ever better calculated to bring ſavages under the reſtraints of order, or to teach the more improved arts of life.'

The manufactories of Paiſley gave riſe to the following remarks; which do Mr. Heron credit as a moraliſt:

'One ſhocking circumſtance which, in ſpite of every means that can be uſed to prevent it, reſults unavoidably from the preſent management of our manufactures, is, the almoſt total ruin of the riſing generation. Where left unemployed, the children of the labourers in manufactures are,—as I have obſerved,—very generally left uneducated; ſuch being almoſt always the ſtate of the children of the poor about great towns. Where they are even in infancy ſent to earn their ſuſtenance by their labour, it is hardly better with them: they are cramped in their growth; their health is waſted by confinement; their morals are corrupted, in conſequence of their being crowded ſo much together; they become independent of parents at an age when they are unfit to judge for themſelves: if ſuch children live to the age of thirty or forty, they are commonly the moſt diſſipated, idle, unthinking, improvident, helpleſs creatures in the world. But, if their labour cannot be wanted,—yet why ſhould their ſtrength and life be prematurely conſumed for all the little labour of which they are capable? Alas! we do with them as did the boy with his gooſe that laid him golden eggs: he was in a haſte to receive all that ſhe had to lay: he killed his gooſe: the eggs were yet in embryo. Thus do we, in our haſte to render the riſing generation uſeful to the community, anticipate in infancy all the ſervices of youth, of manhood, of age,—nipping in the bud, the flowers of humanity. When obliged to labour, before the age of twelve or fourteen, children ſhould never be confined for more than four, or at moſt ſix hours in the day: this, if at employment within doors, for not more than four days in the week: the other two being ſet apart for their education. The parents are baſe, who ſpending in eating, in drinking, in clothing, thoſe earnings, which they might employ to give their children the enjoyment of that ſportive freedom in which the innocence of youth delights,——to procure them inſtruction in religion, and in the other ordinary branches of education,—ſending the poor creatures prematurely into all the toils and miſeries of life.—Yet, I ſay not, that in great towns, it is better for the children of the poor to be idle than to be employed: if there be a choice between two ſuch evils, I would rather employ them, work them to death, than ſend them wandering about the ſtreets, as blackguard boys and infant-ſtrumpets.'

Theſe volumes cloſe with a ſketch of the hiſtory and preſent ſtate of Edinburgh. The new town is mentioned with enthuſiaſm, and the college with high-ſounding praiſe. Handſome compliments are paid to the ſeveral profeſſors, and the tribute of a tear is paid to the memory of Dr. Robertſon, the late Principal.

Paſſing from Mr. Pulteney's munificent inſtitution of a Profeſſorſhip of Agriculture, Mr. H. is led, naturally enough, to the thought of eſtabliſhing a Profeſſorſhip of Commerce;—a new idea perhaps, and, we think, a very good one. We therefore copy his propoſals:

'It appears ſomewhat ſurprizing, that in a commercial age, and eſpecially among a nation, the foundations of whoſe ſtrength and happineſs are eſtabliſhed upon their manufactures and commerce, no leſs than upon their agriculture, there ſhould be no particular inſtitution for the inſtruction of youth in the elements of *Commerce*. Forming but a ſlender part among the numberleſs modifications of human exertion; its *riſe and progreſs* cannot be very particularly detailed in a courſe of general hiſtory. For the ſame reaſon, its *relations* can never be very fully explained in a ſeries of lectures on the principles of political œconomy. The arithmetician and the accountant teach but a very ſmall part of the actual practice of trade, and that but very imperfectly. But, if when detached from each other, the ſeveral parts of commercial knowledge may make but an inconſiderable figure; if they cannot be ſeparately taught, in their full extent, among the other branches of knowledge; taken all together, however, they appear to be of great magnitude and importance; and they might be very beautifully connected into a diſtinct ſyſtem of ſtudy. In ſuch a ſyſtem, the HISTORY: the PHILOSOPHY; and the ŒCONOMY of Commerce might be ſucceſſively explained.—By the *Philoſophy of Commerce*, I mean the inveſtigation of its relations to climate, laws, manners, internal induſtry, religion, national virtue, power of defence, national revenue, local ſituation, &c. By its œconomy, I underſtand all its tranſactions, from gifts in the expectation of gifts, and the barter of commodities among ſavage tribes,—to the moſt complex negociations of the moſt ingenious trading nations in Europe;—comprehending all the details of retail-trade, of banking, of inſurance, of exchange, of ſtock-jobbing, &c.—Surely ſuch an inſtitution for thus improving and extending commercial knowledge were worthy of the legiſlature and government of a great trading nation;—of the patronage of merchants and manufacturers in a country where they form ſo very opulent and ſo very reſpectable an order in the community,—and are ſo much diſtinguiſhed by liberality of ſentiments and of manners;—and of an univerſity, the moſt deſervedly celebrated in Europe, and which ſeems to want only this additional inſtitution, to render its proviſions for literary and ſcientific inſtruction moſt admirably compleat!'

It is perhaps ſcarcely neceſſary to add, after the preceding obſervations and extracts, that, if theſe volumes be open to the attacks of criticiſm in ſome reſpects, they are in more inſtances deſerving of praiſe.

Art. XII. *Indian Antiquities:* or, Diſſertations, relative to the Ancient Geographical Diviſions, the Pure Syſtem of Primeval Theology, the Grand Code of Civil Laws, the Original Form of Government, and the various and profound Literature of Hindoſtan. Compared, throughout, with the Religion, Laws, Government, and Literature, of Perſia, Egypt, and Greece. The whole intended as introductory to, and illuſtrative of, the Hiſtory of Hindoſtan, upon a comprehenſive Scale. Part III. In which the Indian Theology is continued, and the Sacred Edifices of Hindoſtan and Egypt are compared. 8vo. 6s. Boards. Richardſon. 1793.

As we have already given ſuch copious accounts of the firſt and ſecond parts of this entertaining work[*], we think it unneceſſary either to enter into a minute detail of the contents, or to offer large ſpecimens, of this *third part:* in which the Indian theology is continued, and the ſacred edifices of Hindoſtan and Egypt are compared. The whole volume conſiſts of *one* chapter of 198 pages.

After a ſhort dedication to Sir William Scott, and a brief advertiſement to his readers in general, Mr. M. thus introduces his ſubject:

'Emerging from the deep ſhade of caverns, where the *image of the ſolar orb* was adored, and from the ſtill deeper obſcurity of ſubterreneous hieroglyphics, we ſhall traverſe with increaſed pleaſure the regions illumined by the glorious] SUN himſelf. Let us now contemplate thoſe more conſpicuous, but not leſs majeſtic, monuments of antiquity, THE PAGODAS THAT ADORN THE SURFACE and erect their lofty ſummits in every quarter of HINDOSTAN. To the ſolemn myſteries of ſuperſtition, celebrated in caves and amidſt the ſecret receſſes of the ſecluded foreſt, ſucceeded the not leſs ſplendid and oſtentatious worſhip, practiſed in the more ancient of theſe ſuperior temples: temples conſtructed of ſuch enormous dimenſions, that the bigoted natives think them, equally with the caverns we have deſcribed, the work of inviſible agents. Moſt of them are of an aſtoniſhing height and extent; while the ſtones, of which they are compoſed, are of a magnitude hardly credible. The height, for inſtance, of the pyramidal gateway, leading to the magnificent pagoda of CHILLAMBRUM, on the coaſt of Coromandel, exceeds 120 feet; the circumference of the outward wall of that of SERINGHAM extends nearly four miles; and the ſtones, that form the ſtately roof of its principal gateway to the ſouth, are thirty-three feet long[†] and five and a half in diameter. We are equally awed by the majeſtic appearance of theſe auguſt fanes, and ſtruck with wonder at the laboured decorations which are diſplayed on their ſurface. In theſe ſublime ſtructures, indeed, the poliſhed elegance which characteriſes the Grecian architecture has no ſhare. The reigning features are rude magnificence and maſſy ſolidity; and theſe have been thought ſtill more ſtrongly to point out " the hand of thoſe indefatigable artiſts who fabricated the pyramids, the ſphynxes," and the other vaſt coloſſal ſtatues of Egypt.

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[*] See Review, vol. xii. New Series, p. 1. 129. 246.

'[†] Cambridge's War in India, p. 25, oct. edit. I cite Mr. Cambridge in this place, not in preference to Mr. Orme, but becauſe Mr. Orme, though he bears teſtimony to the magnificence of the ſtones that form this gateway, does not give their exact dimenſions; he only ſays, "they are ſtill larger than thoſe that form the pillars of it."

'While we range through theſe immenſe fabrics, we can ſcarcely yet conſider ourſelves as entirely emancipated from the gloom of the ancient groves and caves deſcribed in the former volume; ſo great, in many inſtances, is the ſimilitude between them. In fact, of theſe pagodas, the moſt venerable for their antiquity, as, for inſtance, thoſe of Deogur and Tanjore, engraved among the accurate and beautiful deſigns of Mr. Hodges, are erected in the form of ſtupendous pyramids, reſembling huge caverns, and admitting the light of heaven at one ſolitary door: they are, however, within artificially illuminated by an infinite number of lamps, ſuſpended aloft, and kept continually burning. The ſimilitude which the internal appearance of ſome of theſe more ancient Indian temples bears, in point of gloomy ſolemnity, to the original excavated pagoda, ſo forcibly ſtruck Mandelſloe, on his viſit to this country in 1638, that he expreſsly aſſerts, " they looked more like *caves* and receſſes of unclean ſpirits than places deſigned for the exerciſe of religion." As the Hindoos improved in architectural knowledge, the form of the pagoda gradually varied: the labours of art were exhauſted, and the revenue of whole provinces conſumed, in adorning the temple of the Deity.'

The ſacred edifices, which Mr. M. more particularly deſcribes, are the pagodas of *Jaggernaut*, *Benares*, *Mattra*, and *Tripetty*; his account of them is chiefly taken from Tavernier; but, from other authorities, he adds a deſcription of that of *Seringham*. He adopts Tavernier's account, in preference to any other, for theſe two reaſons: Firſt, becauſe his narration, ſo far as it relates to objects which he actually viſited, has ever been deemed of all Indian travellers the moſt authentic: and, ſecondly, becauſe Tavernier travelled through India before thoſe dreadful devaſtations commenced, which the execrable ſpirit of bigotry that actuated the mind of the famous Indian Emperor, Aurengzeb, urged him to commit on the ancient and hallowed ſhrines of India.—He does not, however, confine himſelf to Tavernier alone; Mandelſloe, Bernier, and Thevenot are occaſionally conſulted; as well as ſeveral living writers and travellers in India: not to particularize the antient Greek hiſtorians.

From India, our author goes to Egypt, and gives a deſcription of the principal temples of that country, taking Norden, Pococke, Greaves, Volney, and Savary, for his guides, but often interperſing ingenious obſervations of his own. Of theſe we ſelect two, relative to the celebrated pyramids;

‘ If, (ſays he,) I might be permitted to offer an opinion upon a ſubject, concerning which the learned have been ſo greatly divided in ſentiment, I ſhould be induced, by the following circumſtances, to conceive the uſe to which they were anciently applied to have been *threefold*, and to conſider them at once as TOMBS, TEMPLES, and OBSERVATORIES. If it could be proved beyond all doubt that the Egyptian pyramids were ſolely intended by their fabricators for tombs, the argument would by no means tend to diſprove they were temples, or not uſed as obſervatories. It is unneceſſary for me to repeat in this place, that the deities, honoured in the Pagan world, were not originally adored in temples raiſed by the labour of man, but on the ſummits of hills and in the receſſes of ſacred caverns. According to ſome of the moſt eſteemed authors of claſſical antiquity, the firſt temples, ever erected upon earth, were ſepulchral monuments, in which ſacred rites were performed in honour of the memory of thoſe whom the blind admiration and ſlaviſh obedience of their ſubjects exalted, when dead, to the rank of deities. As, by a ſtrain of unmanly flattery, too general even at this day through all the Oriental world, they have compared them, when living, to the brighteſt of the heavenly hoſt, and even diſtinguiſhed them by their names; ſo, when entombed, they paid to them the honours conferred by their abject ſuperſtition upon the planetary train. But as the planet, by far the moſt glorious and conſpicuous of them all, was the SUN, and as it was cuſtomary to repreſent him by pyramids and obeliſks, the ſepulchral monument likewiſe aſſumed the pyramidal form, a form which brought at once to their minds the Deity himſelf and the deified mortal. Theology and aſtronomy, I have obſerved, were, in thoſe days, ſiſter ſciences; and, under the double impreſſion of their influence, it was natural for the ancients to make their ſacred edifices uſeful to the cultivation of their darling ſcience. It was natural for them to *obſerve* with more fixed and enthuſiaſtic attention, as well as to *adore* with more intenſe fervor, the ſolar deity on the elevated apex of that temple, which was at once erected to his honour, and bore impreſſed the ſacred form of his own majeſtic beam.’

Again, he has the following juſt remark:

‘ Before we quit the pyramids, I muſt be permitted to make one reflection, to which indeed I ſhall not at preſent ſubjoin any additional obſervations, but the conſideration of which will finally be of the utmoſt importance in ſumming up the evidence relative to this comparative parallel of the antiquities of Egypt and India, deduced from the examination of their proficiency in architectural knowledge and cultivation of the arts and languages in general. On no part of the three great pyramids, internal or external, does there appear the leaſt ſign of thoſe hieroglyphic ſculptures which ſo conſpicuouſly and ſo totally cover the temples, the obeliſks, and coloſſal ſtatues of Upper Egypt. This exhibits demonſtrative proof, that, at the period of the conſtruction of thoſe maſſes, that kind of hieroglyphic decoration was not invented; for, had that ſacerdotal character been then formed, they would undoubtedly not have been deſtitute of them. The pyramids were, therefore, fabricated in æras far more remote than thoſe aſſigned them by Herodotus and Diodorus Siculus; in the very infancy and dawn of ſcience, when as yet poſſibly mankind knew not how to form the arched and ponderous roof, or to ſupport that roof with graceful columns. Let human pride be humbled by the reflection that ſome of the moſt ſtupendous prodigies in architecture of the ancients owed their origin to their ignorance. Had they known that water would riſe nearly to the ſame elevation as that from which it falls, thoſe amazing productions of human labour, the aqueducts, would never have excited at once the aſtoniſhment and admiration of their wiſer poſterity.'

At p. 448, we find a diſſertation of 72 pages *on the origin and progreſs of architecture, conſidered with reference to the aſtronomical and mythological notions of the ancients; and on the earlieſt ſpecies of Oriental architecture*; which is both curious and inſtructive; although not perfectly digeſted. Indeed the want of method, and of an unexceptionable arrangement, are the principal defects of our learned and very ingenious author; for his exuberance of ſtyle is rather pleaſing, at leaſt to us: although it may be diſliked by the more rigid critic.

If Mr. M. ſhould ever give, as we hope he will, a ſecond edition of his work, we are convinced that he will cut and pare, tranſpoſe and condenſe, until he will render it an excellent compoſition.

This volume, or rather part of a volume, is decorated with ſix copper-plates; namely, the principal portal of the temple of Luxore in Upper Egypt; the great pagoda of Tanjore; a Mexican temple of the Sun and Moon; a plan of the Serpentine Temple at Aubury, with another of Stonehenge annexed; the Pantheon or Rotunda of Rome; and ſome antient temples in Upper Egypt.

Mr. Maurice ſays that ' he would have been happy to have concluded in this volume his ſtrictures on the Indian Theology, but he found that the very curious and intereſting ſubject of the ORIENTAL TRIADS OF DEITY opened ſo vaſt a field for inquiry, and, withal, led to ſuch important conſequences in our own ſyſtem of theology, that it was utterly impoſſible to contract it within the narrow limits he had preſcribed himſelf. The *preſent* is by no means the period for ſuppreſſing any additional teſtimonies to the truth of one of the fundamental articles of that noble ſyſtem, and he truſts that he has brought together ſuch a body of evidence as will deciſively eſtabliſh the following important facts; firſt, that in the SEPHIROTH, or THREE SUPERIOR SPLENDORS, of the ancient Hebrews, may be diſcovered the three hypoſtaſes of the CHRISTIAN TRINITY; ſecondly, that this doctrine flouriſhed through nearly all the empires of Aſia A THOUSAND YEARS BEFORE PLATO WAS BORN; and, thirdly, that the grand cavern-pagoda of ELEPHANTA, the oldeſt and moſt magnificent temple of the world, is neither more nor leſs than A SUPERB TEMPLE TO A TRI-UNE GOD.'

This concluſion of the ſubject has already iſſued from the preſs, in two more volumes; which we ſhall ſpeedily notice.

ART. XIII. *Obſervations on the different Modes of puncturing the Bladder, in Caſes of Retention of Urine*; pointing out the Advantages and Diſadvantages of each Mode of operating, under different Circumſtances and Diſeaſes. To which is added, an Appendix containing ſeveral practical Obſervations on ſome of the Cauſes of Retention of Urine, and on the Uſe of Catheters. By Walter Weldon, Surgeon. 8vo. pp. 171. 3s. ſewed. Dawſon. 1793.

THE obſervations on theſe ſubjects which the author of this work had noted down, from caſes that preſented themſelves to him during the courſe of his ſtudies and practice, were thrown into this form in conſequence of a prize queſtion offered by a medical ſociety in Southwark in 1791. They begin with a ſhort anatomical deſcription of the bladder, and of the parts in its vicinity. The next ſection relates the ſymptoms produced by a retention of urine. The third deſcribes the different modes of puncturing the bladder, premiſing ſome remarks on the time when it is proper to have recourſe to the operation. The advantages and diſadvantages of each method are next diſcuſſed under five different heads; which are, the danger of wounding important parts, the danger to the ſyſtem from the operation, the danger of the urine getting into the ſurrounding parts, the difficulty of keeping open and healing the wound, and the facility of the operation. The laſt ſection conſiders the diſeaſes which, being preſent with the retention of urine, ought to influence the ſurgeon in determining which operation is preferable.

From this ſketch of the method purſued, the reader will ſee that it is a regular treatiſe on the ſubject, compriſing a great variety of obſervations diſpoſed in a connected order. Though the writer ſeems to ſpeak little from his own practice, yet he has evidently paid due attention to the practice and reaſoning of others, and has drawn his inferences with judgment. He finiſhes this part of his work with the following concluſions:

'From the obſervations laid down, in the foregoing pages, the following concluſions are drawn.

'I. A retention of urine is, ſtrictly ſpeaking, a ſymptomatic diſeaſe. It is a ſymptom ariſing from any diſeaſe which obſtructs the paſſage through the urethra; and when that diſeaſe can be removed, this ſymptom immediately ceaſes.

'II. The parts concerned in the different modes of puncturing the bladder, are liable to conſiderable changes in their ſtructure; ſome of which changes are conſiſtent with health, many the conſequences of diſeaſe; but any of them will, in moſt caſes, conſiderably influence the ſucceſs of the operation. Therefore, in every caſe, before the advantages, and diſadvantages, of each mode of operating, with reſpect either to their immediate, or to their remote conſequences, can be determined, it is neceſſary to be acquainted with the exact ſtate of the parts concerned.

'III. A retention of urine ariſing, ſometimes from a change in the ſtructure of the urethra, or of ſome part connected with it; ſometimes from a diſeaſed action of theſe parts; it is neceſſary to be acquainted with the cauſe of it, alſo, before it can be aſcertained which mode of operating is preferable.

'IV. Suppoſing all the parts concerned in the operations to be in a ſtate of health; when the patient is moderately thin; the operation above the pubes is moſt eaſy to perform; and moſt ſimple, with reſpect to the anatomy of the parts. The operation per ano is ſimple, and by no means difficult. The parts concerned in the operation in perinæo, are more numerous than in either of the above operations; and the preciſe ſituation of ſome of them being rather uncertain, the operation is more complex and difficult.

'V. If the natural paſſage can be reſtored immediately, the eaſieſt mode of operating is preferable; as the urine may be evacuated as freely, and the wound will heal as readily, as in that mode of operating which is more difficult.

'VI. If the natural paſſage cannot be reſtored immediately; or, if the caſe is doubtful; the operation per ano ought to be preferred. The patient can, generally, retain his urine; he is freed from the danger and trouble of a canula; and, what is of ſtill more conſequence, he can expel the urine freely, whenever he pleaſes, without danger of its collecting in the ſurrounding parts.

'VII. If any of the parts to be wounded, in either mode of operating, have undergone ſuch a diſeaſed change in their ſtructure as may leſſen their powers of reſtoration, or ſuch a change as may render the preciſe ſituation of any important part uncertain, that mode of operating ought, if poſſible, to be avoided. Therefore, when the proſtrate gland is enlarged; and in many diſeaſes of the perinæum; it is improper to perform the operation in perinæo. When the rectum is affected with a ſcirrhus; in ſome caſes of hæmorrhoides; when the proſtrate gland is ſo enlarged, that the operation cannot be performed above it; and in any caſe where the fluctuation of the urine cannot be diſtinctly felt, by a finger, in the rectum; the operation per ano is improper. When the patient is very corpulent, or is dropſical; or when the bladder cannot be felt diſtinctly, as the ſituation of the peritoænum is uncertain, the operation ought not to be performed above the pubes.'

The *Appendix* contains practical obſervations on ſome of the cauſes of retention of urine, and on the uſe of catheters. The firſt ſection of it treats of catheters as adapted to the urethra in its healthy ſtate. It is here remarked that the curvature of this inſtrument, though various, is always a ſegment of a larger circle than the urethra forms; whence unneceſſary difficulty is incurred in introducing it into that part which lies within the arch of the pubes.

The next ſection conſiders the diſeaſes cauſing retention of urine, and the uſe of catheters in them. Theſe are, inflammation, ſpaſm, and ſtricture complicated with theſe diſeaſes. This part is full of practical obſervations, which we cannot abridge, but which are important, and are drawn from the beſt ſources. They are not indeed given much in detail, the nature and limits of the work not permitting minuteneſs. On the whole, we recommend the peruſal of it, as capable of ſuggeſting to the practitioner the leading conſiderations in ſuch caſes, by which his conduct is to be directed.

ART. XIV. *A Tranſlation of the Table of Chemical Nomenclature,* propoſed by De Guyton, formerly De Morveau, Lavoiſier, Bertholet, and De Fourcroy; with Additions and Alterations: To which are prefixed an Explanation of the Terms, and ſome Obſervations on the new Syſtem of Chemiſtry. 4to. 6s. Boards. Johnſon. 1794.

THE judicious author of this uſeful publication, Dr. George Pearſon, begins his preliminary memoir with a diſtinct exemplification of the convenience of appropriate terms in chemiſtry. He then adduces the five principles of nomenclature from the publication of the celebrated French chemiſts named in the title, and mentions ſome previous attempts to improve the language of this extenſive ſcience. Some ſtrictures are then offered on certain denominations employed in the new London and Edinburgh Pharmacopœias, as either, firſt, not denoting the chemical compoſition of the medicines on which they are impoſed; or, ſecondly, as ſignifying ſome different compoſition; or, thirdly, as 'not conveying a juſt meaning of the ſubſtances which they ſhould ſignify.'

Medical colleges, when they new-name ſubſtances employed in philoſophical chemiſtry as well as in pharmacy, ſeem to engage in a very perilous undertaking. Students of medicine muſt neceſſarily learn the language of the chemiſts: but it is by no means neceſſary that the chemiſts ſhould return the compliment, and learn the language of pharmacy. Hence the authors of a pharmacopœia had perhaps better content themſelves with adopting the beſt among the terms already introduced, than attempt unpromiſing innovations. A more frivolous employment cannot be imagined than to invent names which are never likely to come into general uſe; and to effect this purpoſe a pharmacopœia will never be ſufficient. He who would eſtabliſh new terms muſt recommend them by ſome work of more extenſive circulation.

Dr.

of the grave and lofty ſpirit of Milton, which always cheriſhes the great in moral ſentiment and action, and which, though delighting perhaps to exceſs in habitual pomp of diction, knows how to throw aſide occaſionally metaphor and rhyme itſelf, and to intruſt a ſublime thought to plain and ſimple words. They are not every-day verſes: they *deſerve* that we ſhould find fault with them; and therefore we ſhall enter at ſome length into an examination of them.

"The ode, (ſays a ſuperior artiſt,) like any other piece of poetical compoſition, is written with ſome determined end; and this end ſhould be one: whether a hero is to be praiſed, a mourner to be ſoothed, a virtue to be inculcated, or a vice to be reproved, the ſubject of the ode is ſingle and defined. Of the great direction and purpoſe of the performance, therefore, the poet ſhould never loſe ſight; an unconnected groupe of thoughts and images, however ſtriking or affecting, form not a good ode: whatever is introduced ſhould evidently tend to the end which is in view; whatever is unconnected with this end is idle, and ineffective, and ſpoils that wholeneſs which is eſſential to the excellence of the piece. Neither is it all-ſufficient merely to unite the different paſſages or portions of the ode with the theme on which it is written; the poet muſt not ſtop here; the paſſages muſt alſo be united among themſelves, the mind ſhould glide with eaſe from one part to the next, the link between them ſhould be plainly diſcernible, or the piece is a mere cento. Connection of component parts together with wholeneſs (if I may ſo expreſs it,) is eſſential to the perfection of the ode."

This theory, however juſt, is certainly not drawn from the practice of Engliſh ode-writers; who ſeem, for the moſt part, to have conſidered eccentricity and unconnection as the very characteriſtics of their taſk, and to aim chiefly at combining a bewildering variety of imagery in a ſingle performance. It is not difficult to trace the cauſe of this erroneous proceſs. Poets write moſtly from imitation, ſeldom from nature, ſcarcely ever from ſyſtem. Now, although, among the ſonnets and other poems of Milton, ſeveral fine and complete odes of very ſimple ſtructure occur, ſuch as the paſſage in Lycidas beginning, *Alas what boots it with inceſſant care*, and ending, *Of ſo much fame in heaven expect thy meed*;—yet the firſt Engliſh ode of decided and popularly acknowleged merit, Dryden's Feaſt of Alexander, happens to be remarkable for tranſitions of deſcription. In this accident of one admired ode was ſuppoſed to conſiſt its very eſſence; and the quality was carefully copied by Pope in his ode for St. Cecilia's day, by Gray in his brilliant deſultory ſtanzas entitled the Progreſs of Poeſy, and by a multitude of others: but it was moſt ſucceſsfully imitated by Collins in The Paſſions, in which the unity and coheſion of the whole is not in the leaſt ſacrificed to the variety of the parts.

Next to heterogeneity, the moſt frequent fault of Engliſh odes is *exceſſive length.* It is the uniform opinion of critics that dithyrambic poetry, that the ſerious ode, is of every form of metrical compoſition the moſt poetical; that which will bear the moſt uncommon turns of phraſe, the boldeſt tropes, and the moſt dazzling imagery;—conſequently, that it preſuppoſes in the poet a higher degree of intellectual excitement, a more exalted, impreſſed, or impaſſioned ſtate of mind during the compoſition, than any other effort. It is contrary, however, to the nature of human feeling, that intenſe agitation ſhould be laſting: it follows that no effuſion, in which it is implied, ſhould be long. The moſt rapturous and pathetic odes, therefore, of the great maſters, as Sophocles, Collins, Klopſtock, are generally ſhort. It is only on ſubjects of pleaſing contemplation that they indulge excurſions of fancy, and expand into minute deſcription: as in Milton's Hymn on the Nativity. Where terror, or pity, or the ſublimer paſſions, are to be excited, it is moſtly by few and ſtrong touches that they attempt that taſk: as in the ſame poet's *Avenge, O Lord! thy ſlaughter'd Saints, &c.*

With theſe preconceptions, we proceed to the work in queſtion. It contains ten odes; of which the foremoſt is addreſſed to Poetical Enthuſiaſm. The firſt ſtanza, whatever powers of ſtyle and magnificent perſonifications it may diſplay, is wholly redundant:—the general character of the piece is not *plaintive,* as the firſt line intimates; neither is there ſufficient reſemblance between the poet's object and the Spirit of Ocean calling up a tempeſt:—different ſchemes of mythology, too, are commixed; the Spirit of the Ocean belongs to one ſyſtem of ideal being, and Neptune to another, and they ſhould not meet. The example of Camoens might here have ſerved as a warning. Fancy is perſonified in the ſecond, and again in the third, and again in the fourth ſtanza. It is a fault, alſo, that we muſt look to the title for the meaning of the word *Spirit* in the 43d line, and to the note for that of *offspring* in the 140th:—from the poem, it is impoſſible to aſcertain who theſe are. At length, in the eighth ſtanza, the Bard returns from his Pindaric digreſſions, and begins to evolve the object of this prefatory ode; which is to announce that, although Chivalry's pictured ſcenes

— —no more impart
The thrill of tranſport to the heart,'

Philoſophy having

> ———' chaſed away
> The ſhadowy forms that wont to play
> 'Midſt the dim twilight of her reign,'

yet Poetical Enthuſiaſm ſhall find other and worthier objects, around which to entwine

> ' Immortal Genius' amaranth flower.'—

We do not underſtand the lines

> ' No more romantic Honor calls
> Her ſpectre-chiefs to hoary halls.'

When did Honor call ſpectres? and where is the propriety of the epithet *hoary?* which means, ſtrictly, " covered with rime-froſt," and, metaphorically, " white," " ſnowy." Does it follow that, becauſe *ſnowy* may be uſed for *white-hair'd*, it may alſo be uſed for *aged*, even when applied to objects which do not, like the dodder'd oak, or the human locks, grow white with age? The two ſucceeding lines are improperly hyperbolical; for a baſtion, which is a projecting part of the imbankments fortifying a caſtle, is never higher than the caſtle itſelf, ſo as to *frown over its roof.* We doubt very much the poetical effect of learned words, ſuch as the *dedal* globe, &c. The pedantry of Milton's ſtyle is its fault, not its merit. We ſhould even be inclined to queſtion the prudence of employing ſuch words derived from the Latin as are in common uſe, preferably to terms purely Engliſh. *Circumſpect*, for inſtance, which to a Roman muſt have been ſo pictureſque a word, ſuggeſts to Engliſhmen only an abſtract idea; the image, the metaphor, and conſequently the poetic force, are loſt. On the ſcore of words, it may be added that the particles *amongſt*, *amidſt*, &c. were once indeed in common uſe, but, as theſe prepoſitions are equally ſignificant without the mark of the ſuperlative, and are far more harmonious in their contracted form, even proſe-writers have adopted *among*, *amid*, &c. The harſh contraction *'midſt* occurs, however, in this ode: ſo does the ungrammatical participle *wonted*, for *wont:* the obſolete infinitive being *to wont*, which means " to dwell."

All this will appear very captious, where there is ſo much to praiſe: but the poet who would have his writings ſtudied muſt be induced to ſtudy his writings.

The Ode to Ambition is throughout noble, and the abrupt turn in the following (the 8th) ſtanza is truly ſublime:

> ' Yet know ye impious, know ye coward band,
> That Jove will one day wake in wrath; his eye
> Sleeps not, but marks the outrage; and his hand
> Is raiſed to launch the thunder! Though ye dare,
> And in the face of heaven, profane
> Each hallowed right to Freedom dear,

And, deaf to Nature's powerful call,
Inſult the pleadings of Humanity,
Yet in ſome ſecret moments ye ſhall hear
A voice that ſhall your ſouls appall,
A voice of dreadful note, that cries "*Beware!*"
The adverſe heavens portentous frown,
The earth is moved beneath;
Woe-fraught events, and fearful bodings ſtrange
Poſſeſs men's minds, and new-fledged Rumors breathe
Inteſtine broil, and ſublunary change,
With many a dark, unperpetrated crime;
While, ſuited to the dangerous time,
Hood-winked Revolt pales o'er the ſickly crown
Of princes. On this nether ball
Evil and good alternate ſway,
And they that riſe, and they that fall,
But Fate's immutable decree obey,
Mere vaſſals of Heaven's will, and creatures of a day.'

Even of this ode, however, as of the former, there is too
ch: ſome images recur twice: the threat of the ſtanza juſt
ɔted is repeated in the eleventh with leſs dignity; and the
guage is often inflated.

The two Odes to Sleep have much elegance. That to War
ſhall tranſcribe entire; not becauſe it is the beſt, but be-
ſe it is beſt ſuited to our limits:

'STANZA I. Dread Offspring of Tartarian birth,
Whoſe nodding creſt is ſtained with gore,
Whom to ſome giant-ſon of Earth,
Strife, in ſtrong pangs of childbed, bore;
O War! fierce monſter, homicide,
Who marcheſt on with hideous ſtride,
Shaking thy ſpear diſtilling blood:
Bellona thee, in angry mood,
Taught proud Ambition's ſpoils to win,
Amidſt the loud, conflicting din
Of arms, where Diſcord's gorgon-featured form
High ſhakes her flaming torch amidſt the martial ſtorm;

'II. Stern God! wolf-hearted, and accurſed,
Foſtered by Power, by Rapine nurſed,
Oppreſſion ever in thy train,
For hapleſs man prepares her chain:
A thouſand vulture-forms beſide
Stalk on before thee; bloated Pride,
Thick-eyed Revenge, his ſoul on fire,
And Slaughter breathing threatenings dire,
Tumult, and Rage, and Fury fell,
And Cruelty, the imp of hell,
Her heart of adamant! and armed her hand
With iron hooks, and cords, and Deſolation's brand.

'III. There, where the Battle loudeſt roars,
Where wide the *impurpled deluge* pours,

And ghaſtly Death, his thouſands ſlain,
Whirls his ſwift chariot o'er the plain,
Rapt in wild Horror's frantic fit,
'Midſt the dire ſcene thou lov'ſt to ſit,
To catch ſome wretch's parting ſigh,
To mark the dimly-glazing eye,
The face into contortions thrown,
Convulſed: the deep, deep-lengthening groan,
The frequent ſob, the agonizing ſmart,
And nature's dread releaſe, the pang that rends the heart.

' IV. Avaunt, from Albion's iſle! nor there
Thy arms, and maddening car prepare,
Nor bid thy crimſon banners fly
Terrific, through the troubled ſky;
But ſtay thee in thy wild career;
Lay by thy glittering ſhield and ſpear,
Thy poliſhed caſque, and nodding creſt,
And let thy ſable ſteeds have reſt:
At length, the work of ſlaughter cloſe,
And give to Europe's ſons repoſe,
Bid the hoarſe clangors of the trumpet ceaſe,
And ſmooth thy wrinkled front to meet the ſmiles of Peace.'

The ſixth ode, to Horror, abounds with ſtrong imagery: but the concluding compliment to Fuſeli is not incorporated with Horatian dexterity. The ſeventh ode bewails a favourite parrot, without attaining the tender eaſy elegance either of Catullus or Gray. The eighth is addreſſed to Beauty, and tends, we think, to confirm the opinion that the author has more at command the ſublime than the beautiful. The ninth is inſcribed to Truth, and the tenth to Juſtice. Of the two, we prefer the latter. In all, ſplendid lines and fine moral maxims are exhibited: yet we cannot help thinking that there is a certain ſameneſs of decoration, a frequent recurrence to ſimilar allegorical imagery, which betrays, we will not ſay an exhauſted invention, but a narrower range of idea than ſuch intellectual powers ſhould be contented to poſſeſs.*

MONTHLY CATALOGUE,

For JULY, 1794.

POLITICAL and COMMERCIAL.

Art. 16. *A Friendly and Conſtitutional Addreſs to the People of Great Britain.* By Francis Plowden, LL.D. of Gray's Inn, Conveyancer. 8vo. 1s. Robinſons. 1794.

DR. PLOWDEN is of opinion that the 'Britiſh conſtitution is clear, ſimple, and adapted to the underſtandings of all thoſe whoſe welfare it ſecures.' This is certainly a novel doctrine; for we have

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* For a former volume of poems by Mr. W. ſee Rev. vol. lxxix. p. 159.

hitherto

erto been taught to conſider this conſtitution as a complicated hine, full of checks, balances, and regulators, uniting all the good s, and excluding as much as poſſible all the defects, of three different ıs of government. That ſuch a machine was remarkable for the licity of its conſtruction, we were to learn from this pamphlet. er is a ſimple beverage: but it would be an abuſe of terms to call he ſame name that pleaſant compound, *punch*, in which the r, the ſpirit, the ſweet, and the acid, are all at war with each r; yet a ſkilful mixture of the ingredients, preventing any one gaining too great an aſcendency, produces an agreeable flavour a judicious combination of things the moſt oppoſite in their nature. he ſame principle is our conſtitution conſtructed. The truly ſimple of government is abſolute monarchy; in which the will of one vidual is every thing. Let us be thankful that our conſtitu- bears but little reſemblance to the ſimplicity of ſuch a govern- t.

he author obſerves that ' the ancient government of France was bſolute monarchy, in which the will of the ſovereign made the His power was unlimited, and he could impoſe taxes, levy ey, and puniſh his ſubjects in whatever manner he pleaſed.' In the next page, forgetting that he had given unlimited power to this reign, he aſſerts that, ' although the laſt unfortunate monarch a man of integrity and virtue, and ſeemed to have nothing more eart than the welfare of his ſubjects, yet he either wanted judg- t or *power* to eradicate the abuſes, which had grown out of the vices llies of his predeceſſors.' Here we find a ſtrange kind of power, nce limited and unlimited; capable of making a whole nation nit to taxation without its conſent, and to bear with any manner of ſhment which the ſovereign might think proper to inflict; and yet pable of doing good, or of making a comparatively ſmall number eople, chiefly his own creatures, who were intereſted in the con- ance of abuſes, conſent to an abolition of them which would re- millions, and arm the crown with the power of the nation to h the reptiles that would prefer their own private emolument to public good. The old government of France was certainly ſuch man, enamoured of the Engliſh conſtitution, muſt behold with or: but nothing can be farther from the fact than ' that it could ſh its ſubjects in whatever manner it pleaſed.' Of baniſhment impriſonment without proceſs of law it certainly was ſhamefully ligal: but can the author ſtate an inſtance, under the old govern- t of France, in which a ſingle individual has been made to ſuffer gnominy of the *carcan*, or been whipped or put to death (private ſinations are out of the caſe, for they may happen under every ernment,) except by the authority of a judicial ſentence regularly ounced by a court of law? With reſpect to the power of levying s, and the checks that exiſted on the royal power, we muſt refer to the many addreſſes and remonſtrances to the throne from the rent *parliaments* of France, aſſerting the rights of the people and limitation of the royal authority; he will there ſee the ſtruggles veen the crown and the nation; the former endeavouring to eſta- deſpotiſm, the latter oppoſing to it the rights and uſages of their forefathers; and he will find, in almoſt every conteſt, that ſomething was gained for liberty.

Speaking of the war in which we are at preſent engaged, the author complains that it has no fixed and determinate object; and that no ten men in or out of parliament can be found, who agree in the reaſons, views, and motives for carrying it on. We do not mean to diſpute this poſition; for certainly the various and contradictory meaſures purſued by the different members of the confederacy, and by our own miniſters, afford but too much ground for ſuch a complaint.

One might have imagined that, in former works, Dr. P. had exhauſted his fury againſt Mr. Burke: but in this addreſs he appears as much enraged as ever againſt that gentleman, whom he charges with inſulting and deceiving the people: at the ſame time he does not forget to remind the latter how ſpiritedly he himſelf took up their cauſe, and publiſhed his "Jura Anglorum," or the *Rights of Engliſhmen*, in defence of their conſtitution.

We will not go farther in animadverting on this addreſs, but will conclude with obſerving that a great part of it is a repetition of what the author has ſaid in other works; and that, if the ſubſtance of what is thus repeated were to be omitted, the preſent addreſs might very fairly be reduced to a quarter of its ſize.

Art. 17. *Plain Truth in a Plain Dreſs:* or, A ſhort Admonition to the Middle Ranks of People of Great Britain and Ireland. By William Tindal, M.A. 8vo. 6d. Longman.

As every man is at liberty to take what ſide he pleaſes in political diſcuſſions, there being in ſuch caſes no means of *mathematically* demonſtrating on which ſide truth is to be found, the office of a Reviewer, ſtrictly ſpeaking, is not to conſider what are the politics of a writer, but what are the arguments by which he ſupports his propoſitions. Acting on this principle, we preſume not to condemn the author of this little pamphlet for differing in opinion from us reſpecting the dangers with which, it is pretended, the conſtitution of this country is threatened; and ſtill leſs for his anxiety to avert them, and to preſerve inviolated a form of government which, in its nature, muſt ever be dear to Engliſhmen:—but we have a right to weigh his arguments in the ſcale of reaſon, and to pronounce them to be light, if we find them deficient. When he ſpeaks of *tithes*, he calls them an 'equitable inſtitution;' ſuch it may appear to him, and therefore he has a right ſo to denominate it: but he is certainly wrong in point of fact when he tells us that the burden of tithes does not reſt on the *farmer*; for, though it ſhould be admitted that the land-owner lets his eſtates at a reduced rent becauſe they are charged with the payment of tithes, ſtill it is certain that the farmer gives a great deal more than an equivalent for the abatement, when he is forced to yield to an incumbent or lay-impropriator a tenth of the joint produce of his capital and his labour.

The means by which Mr. T. would counteract thoſe who, he thinks, are aiming at the deſtruction of the conſtitution, appear to us calculated to defeat his own object. 'Let (ſays he,) all who have any thing to loſe, nobility, clergy and laity, ſtrictly unite their intereſts in every part of the kingdom. Let them enter into ſolemn engagements for their mutual ſupport. Let a truſty ſet of meſſengers be kept in conſtant employ, to convey intelligence in the quickeſt manner poſſible; noticing the ſmalleſt degree of progreſs made by theſe atheiſtical levellers.' This advice, if adopted, would, in our opinion, eſtabliſh in this country a government by *clubs*, which might ultimately deſtroy the power both of the King and the Parliament; and, by introducing a ſyſtem of *eſpionage*, would ſow among the people the baneful ſeeds of diſtruſt and diviſion, which muſt grow up into enormities and civil war.

Wiſhing to ſtem the torrent of irreligion that ſeems to be bending its courſe toward this country, Mr. T. endeavours to impreſs his readers with a ſtrong ſenſe of the neceſſity of religion. For his ſucceſs in this object, he has our moſt hearty wiſhes: but, in the name of Chriſtian charity, we proteſt againſt the inference that may be drawn from the writings of ſome of our modern zealots, among whom we do not mean to place Mr. T. that the religious worſhip of only one ſet of Chriſtians can be agreeable to the Almighty, and that all thoſe who do not join in it are enemies to religion. If there be errors in the creeds of the different denominations of thoſe who believe in Chriſt, they muſt be ſet down to the account of the head; the hearts of all, we truſt, are ſincere; and the homage of a ſincere heart cannot be unacceptable to the common Father of mankind. Let it be taught, from all the pulpits, and in all publications on the ſubject of religion, that to impute to our brethren motives which they diſclaim, and principles which they reprobate, is a breach of Chriſtian charity, and a violation of the great precept, " do as you would be done by." Let not the ſpeculative opinions of men, who are in other reſpects ſtrictly moral and religious, deprive them of their civil rights; ſuch a deprivation, on ſuch an account, would be on one ſide an injury, and on the other an act of unſufferable pride and arrogance. Why ſhould men, acknowleging themſelves *fallible*, pretend to decide *infallibly*, and to ſet up their own creeds as *unerring* guides for others? The *true* friends of Religion will never bring her forward to ſanction injuſtice; it is only when ſhe is made to act a part ſo inconſiſtent with her own precepts that ſhe can ever be in danger: her origin is divine; ſhe emanates from God himſelf: let, then, all thoſe who profeſs to revere her take care never to make her appear without her natural attributes, charity, humanity, and juſtice.

With reſpect to Mr. T.'s literary merit, the preſent performance, though on a ſmall ſcale, ſerves to place it in a conſpicuous point of view.

Art. 18. *Europe in Danger*; or, An Enquiry into the Cauſes of the Misfortunes of the laſt Campaign, with the Means of avoiding them in future, by the Commencement of deciſive Hoſtilities. Addreſſed to Monarchs, Miniſters, Leaders of their Forces, and the People. 8vo. pp. 81. 2s. 6d. Debrett.

We had not gone far in our peruſal of this publication, when we found, though the title-page was ſilent on the ſubject, that it was a tranſlation from the French, and of the ſame pamphlet which we have reviewed at page 286, written by M. Mallet Du Pan. Not having ſeen the original, we cannot preſume to ſay which of the two keeps cloſeſt to it; they both agree in the main, but differ conſiderably from each other in many parts. The latter appears to be the more free tranſlation, (though not the better,) for it contains ſome quotations from Shakeſpeare, which, it is to be preſumed, were not uſed by the author. Of the merits of the reſpective tranſlators we cannot ſpeak with much applauſe.

Art. 19. *Plain Suggeſtions of a Britiſh Seaman* reſpecting the preſent Admiralty, and the Mode of conſtituting the Board, &c. &c. as alſo the Figure made by his Country on the Seas during the preſent War. With looſe Hints for a Plan for manning the Fleet without Preſſing. 8vo. pp. 40. 1s. Jordan. 1794.

The author of this pamphlet appears much diſſatisfied with the conduct of the Board of Admiralty, and cenſures their proceedings with much ſeverity, attributing to their negligence and inattention 'the figure made by his country on the ſeas during the preſent war.'—The character of Lord Sandwich, and the ſervice which he rendered to the navy, are repreſented in a favourable point of view.—Should an anſwer to this pamphlet appear, we ſhall, no doubt, ſee the *noble* figure made by the fleet under Lord Howe, on the firſt of June, triumphantly exhibited, in oppoſition to theſe *Suggeſtions*, &c.

Art. 20. *A Dialogue in the Shades*, between Mercury, a Nobleman, and a Mechanic. 8vo. 1s. Jordan.

A *ſo-ſo* imitation of Lucian, to the old tune of

"Worth makes the man, the want of it the fellow,
The reſt is all but leather or prunella;"

and in which Mercury joins with the mechanic in giving the Nobleman this old lecture,

"*Paulus, vel Coſſus, vel Druſus moribus eſto;*
Hos ante effigies majorum pone tuorum."

Art. 21. *The Tocſin of Britannia:* With a Novel Plan for a Conſtitutional Army. By John Stewart, the Traveller. 8vo. pp. 56. 2s. Owen. 1794.

Art. 22. *The Second Peal of the Tocſin of Britannia*, or Alarm Bell of Britons, with Plans of National Armament and National Defence, addreſſed to the Britiſh Yeomanry. 8vo. pp. 52. 2s. Owen.

Nature ſeldom diſtinguiſhes a creature by more than one remarkable quality: to the Hare ſhe gives ſwiftneſs, to the Fox cunning, but beſtows not both on either. In the feathered creation, we rarely find beauty of plumage and melody of voice in the ſame bird. The ſame ſyſtem is obſerved with reſpect to the human ſpecies, though with ſome exceptions. It rarely happens that the ſame man is at once a good orator and a good poet: Ovid could not write in proſe, nor Cicero in verſe; each excelled in the art which the other could not exerciſe. This operation of Nature is not confined to the talents of man, but ſhews itſelf equally in the diverſity of his paſſions; thus we ſee that what charms one is frequently diſguſting to others; and therefore the poet ſays juſtly—*trahit ſua quemque voluptas.* In Mr. John Stewart, who is well known by the name of *Walking* Stewart, and in his literary productions now before us, we diſcover a ſtriking elucidation of this ſyſtem. He has been gifted by Nature with a ſtrong propenſity to travelling, and with extraordinary corporeal powers to enable him to gratify it. The idea of a *walking* party round the earth, as far as it was practicable, inſtead of frightening him, would fill him with pleaſure, and, barring accidents, he would moſt certainly accompliſh the undertaking. This might naturally lead him to think himſelf capable of excelling in ſome other line, and of acquiring as great a reputation for writing as for walking. Alas! *Non omnia poſſumus omnes.*—The work before us has convinced us that it is by his feet, not by his head, that Nature intended he ſhould riſe to fame. We would therefore earneſtly exhort him to renounce all pretenſions to authorſhip; and we do this without any diſparagement to his heart; which, we are informed, poſſeſſes thoſe philanthropic and amiable qualities that muſt endear him to ſociety: but, as an author, it is impoſſible that he ſhould ever make a ſhining figure. We mean not, however, to extend this opinion to his plan for a conſtitutional army; we refer only to his manner of treating his ſubject,—to his ſtyle and general diction.

The meaſure, which he earneſtly propoſes to the public, and which, he ſays, is 'to enable Great Britain to outlive the general wreck of civilization, is that a conſtitutional army be immediately formed of all men of property; that the qualification of a volunteer be an acre of land, a houſe, or 500l. ſterling in effects; that thoſe individuals whoſe ſum might exceed, ſhould have the privilege to guarantee a volunteer for every exceeding ſum of qualification he poſſeſſes, or 20 acres of land; and that an oath ſhould be adminiſtered to maintain the preſent conſtitution practically and theoretically, till the moſt evident majority of the people, *ſo qualified*, ſhould teſtify their deſire to reform it.' By ſuch a plan, he thinks, an army of from 3 to 400,000 men might be raiſed:—but, when raiſed, what *might* it do? Experience has woefully convinced the world that little reliance is to be placed on oaths taken by armies or great bodies; becauſe, when the breach is general, the many keep each other in countenance; though, in the caſe of a ſingle individual, an oath may be a good ſecurity, becauſe, ſtanding alone, he bears all the odium of perjury; and this circumſtance, independently of conſcience, may ſecure his fidelity. The ſecond National Aſſembly of France,—all the armies and national guards of the country,—in a word, every individual, whether of property or no property,—took an oath of fidelity to the conſtitution; and yet the conſequence of an event in one city of France on the famous 10th of Auguſt was, that the oath of the whole nation was inſufficient to ſupport the conſtitution; it fell juſt like King James II. at the very time when his cheſts were filled with *addreſſes* from all quarters, containing profeſſions of eternal reſpect and allegiance, and offers of lives and fortunes to be employed in his ſervice. We confeſs that we have a ſovereign dread of armies, however conſtituted. We know what *power may do*, and what men are capable of aſpiring to do when they poſſeſs power.—Mr. S. ſpeaks of the volunteers of Ireland, but ſeems to be unacquainted with the nature of their aſſociation. He ſays 'that the eſtabliſhment of a volunteer army in that country, which had not property for its baſis, had very *near* overturned the conſtitution.' He is wrong in two points: that army was in reality under the influence of the property of Ireland; was ſelf-paid, ſelf-clothed, and ſelf-ſupported; and we can account for its very exemplary conduct in maintaining a good police, and in acting in aid of the civil magiſtrate, on no better principle than this, that it was in general under the influence of the property of the country. So far this inſtitution might be quoted in ſupport of Mr. S.'s plan: but, on the other hand, it might be quoted againſt him; for, though an army of men of property could not be ſuppoſed capable of eſtabliſhing an Agrarian law, it might be made an inſtrument for changing the form of government. In Ireland, the volunteers armed, as the fencibles are now arming in England, for the purpoſe of reſiſting a French invaſion: they afterward, on viewing their numbers and conſequent ſtrength, turned their thoughts to the conſtitution of their country; which ſome will ſay they did, and others that they did not, *overturn* in the whole or in part: but this much is certain, that they ſevered Ireland from the juriſdiction of the Britiſh parliament, and procured a renunciation of England's right to legiſlate for, or to bind, the Iriſh.

Mr. S. was once a ſtrenuous advocate for reform: but his own ideas being now reformed, he accounts for his change of principle, at p. 45, to which we refer the reader.

Soon after, however, he intimates that he has rather ſuſpended than changed his principles reſpecting reform; and his intimation is conveyed in terms ſufficiently whimſical, in which he makes his *Tocſin* and the *Curfew* ſynonymous words:

'One clangorous peal more and then let the curfew ceaſe: I call upon Government to *arm men of property, to arm them inſtantaneouſly, and let all thoughtful men of induſtry join to ſave the ſocial fabric from deſtruction,* and then I will again ſtep forward and become a moſt zealous reformiſt to defend the characteriſtic ſenſibility of the Engliſh plebacy from ſufferance, and the thought of optimacy from error. O Britons! think and deliberate with freedom upon all ſubjects in domeſtic ſocieties, the true medium of fair diſquiſition. Who calls you to aſſemble or to action, means to miſlead you with eloquence; (diſquiſition is incompatible with multitude;) he is your enemy, the enemy of England, of ſocial exiſtence, and of all nature.'

The author ſometimes ſoars far too high for our comprehenſion: but this muſt be on account of a defect of capacity in us. Our readers may judge from the following ſketch whether he be too ſublime for them:

'I am the democrat of nature, and view the perfectability of manhood at its moſt elevated point, on the ſcale of intellect (where the optics of the political democrat cannot reach) but I look down at the ſame time to the low point of predicament, and thought gives me ſagacity to graduate the ſcale of union; and when a conſtitutional armament ſhall have placed props to the fabric of the conſtitution, to guard it from the outrage of fanatical innovation, I will then boldly and confidently work hard to repair it, as the only matrix or aſylum of the higheſt comprehenſible and final energy of exiſtence of this ſphere, progreſſive intellect.'

We will quote another paſſage in nearly the ſame ſtrain, in which he pledges himſelf to devote the profits ariſing from his *literary* labours to extenſive charitable purpoſes:

'In the ſacred name of my integer nature, whoſe fractional part I am, inſeparable in temporal and eternal intereſt, I here ſolemnly devote myſelf to the worſhip of human intellect and religion of nature, the bond of univerſal good; and I pledge myſelf in the moſt ſolemn manner to the public, never to receive any poſt, place, or emolument from the government of this country; that the profit of my literary labours ſhall be employed in the endowments of ſchools, or modes of education, to teach the wiſdom they are intended to diſcover, after deduction of a very homely and temperate ſubſiſtence for the author.

'I conjure in the ſacred name of their common integer, of the whole of exiſtence, all princes, potentates, and governments, ſenſible of this univerſal truth or good, the unity of ſelf and nature, to uſe all their power to protect and call forth the high energies of this ſphere of exiſtence, human intellect; to conſider that whatever may be the mode of paramount energies, or diſtant ſpheres of exiſtence, man can have no directory or intelligent communication therewith: that both his intellect and exiſtence muſt attach and operate to perfect this world, though his matter muſt revolve through every ſyſtem of the univerſe.'

We ſhould deem ourſelves guilty of groſs injuſtice to Mr. S. were we to paſs over unnoticed the hand bill with which he cloſes his firſt pamphlet; it is replete with ſound ſenſe, conveyed in language the moſt appropriate. We here inſert it, both for the credit of Mr. S. and for the benefit of our countrymen in the more humble walks of life, to ſome of whom our friends may probably think it uſeful to cauſe it to be read:

'*A Hand Bill for the Plebeian Claſs of the Community, recommended to wealthy Patriots, to print and circulate over all England.*

'Poor and induſtrious fellow countrymen, beware of an artful, cunning claſs of men, who call themſelves patriots, and go about with inflammatory diſcourſe and ſeditious writings, to wean your love from the Britiſh Conſtitution, which has for many ages raiſed your condition of peace, plenty, and liberty, to be envied by the enſlaved and miſerable poor of all other nations. They impoſe upon you by long harangues when you are aſſembled, and ſeduce you with the flattering words of liberty and equality, to change the preſent form of government, where power is reſponſible, for one in which you could have no ſhare, and they would have all the profit without any reſponſibility.

'Examine the character of theſe patriots, you will find the moſt part of them diſſipated, thoughtleſs rakes, who, having no powers of reaſon to give happineſs to themſelves, ſeek to be appointed by you, the guardians of the public happineſs. You know well by your own experience, that the man who ſpends all his week's labour at the alehouſe, can never govern well his family; and how many are obliged to give their money to their wives, that they may have no liberty to ſpend it. How few men know how to govern their ownſelves or families where all is ſimple, to procure health and ſubſiſtence for their own perſons; what would theſe men do with the great family of the nation, where matters are ſo difficult and complicated, that wiſdom itſelf is puzzled with the taſk!'

'You are exactly to the nation, what the arms and legs are to the body; if this is ſick, the head alone can keep a diet to effect a cure; if the arms and legs were to govern, they would carry the body into the open air, and ſo deſtroy it; juſt ſo muſt be your interference with the policy of the nation, nothing but diſorder could enſue, and induſtry and property muſt feel the pain of national ſickneſs.——

'Read, teach your children to read; converſe frequently with one another on all ſubjects, but liſten to no harangues of public orators; they wiſh only to render your innocence, ignorance, and induſtry, the victims of their thoughtleſs ambition, that ſeeks to deſtroy all order, to make a play-field for their reſtleſs diſpoſitions: whenever they accoſt you with their treacherous inſtruction, tell them you are determined to follow the Yeomanry of the country; that claſs juſt above you in the community, who have education, and underſtanding to judge better than you of what evil muſt be borne, and what may be remedied; that on them you place all your confidence, as from their commerce your induſtry draws all its ſupport, and that you are determined never to act till you are capable firſt to underſtand, leſt you ſhould be engaged in the broils of a drunken club, where the candles being knocked out, friends beat friends in the dark, and general confuſion enſues, in which all the members are equally injured or deſtroyed.'

FRANCE.

Art. 23. *Francomania; French Madneſs; or, the Travels of the D—l and Folly in France, Liege, Brabant,* &c. Tranſlated from the French. 12mo. pp. 224. 2s. 6d. ſewed. Vernor. 1794.

Whether it be owing to the different temperature of climate in the two countries, or to ſome leſs phyſical cauſe, the fact is, we believe, pretty certain, that the diſeaſe which may be called *Anglicomania* is leſs malignant in its ſymptoms, and admits of a more eaſy cure, than the *Francomania.* There has never been a time in which Britannia has been ſo mad that a due courſe of purgative medicine, with a little bleeding, has failed to bring her to her ſenſes:—but the *mania* of our neighbours, under whatever form it has appeared, has always ſhewn a degree of virulence which has defied the power of every claſs of medicine, except the *metallic*;—and, in the preſent ſtage of the diſeaſe, even this powerful ſpecific,—though it muſt be owned that it has of late been pretty freely applied by the foreign phyſicians who have ſo kindly ſtepped in, to try their ſkill in a deſperate caſe,—it is much to be feared, will not be able to effect a cure. Some other empirical practitioners, who have heard of the wonderful efficacy of muſic in certain morbid affections, have fancied that the Francomania, like the ſpleen, may be

> "Tarantulated by a tune."

The author of the publication now before us appears to have entertained a romantic idea of this kind; and has accordingly employed his powers of enchantment to raiſe a good-humoured merry devil, who, with the pleaſant lady, 'ycleped Folly, by his ſide, runs ſinging and dancing through France and the Netherlands. In their route, they meet with ſeveral odd characters and droll adventures, which are deſcribed with humour, though ſometimes groſsly; and the work, notwithſtanding a mixture of acerbity, is lively and amuſing: but we have little hope that it will contribute much toward correcting the ill humours that are ſo violently ſtirring either on this or the other ſide of the Channel.

Whether this volume be really of French parentage, we know not: but its preſent dialect is evidently *Caledonian.*

MEDICAL, CHEMICAL, &c.

Art. 24. *Practice of Phyſic:* wherein is attempted a conciſe Expoſition of the Characters, Symptoms, Cauſes of Diſeaſes, and Method of Cure, with Formulæ, in which ſuch new Articles are introduced as ſeem, from Trial, to be valuable Additions to the Materia Medica. By Richard Temple, M.D. Licentiate of the Royal College of Phyſicians, London. 8vo. pp. 452. 6s. Boards. Johnſon. 1792.

This work follows the arrangement of Cullen's Noſology. The method of treating on each diſeaſe is, firſt, to give its *character* in the words of Cullen; then, under the title of *Symptoms,* a ſort of paraphraſe of the character; next, its *cauſes, diagnoſis; prognoſis,* and *cure.* Under the latter head, are various formulæ of the moſt approved remedies. The work appears to us to be well calculated for the purpoſe for which it was intended, *viz.* as a compendium, for the uſe of young practitioners.

Art. 25. *A Diſſertation on the Structure of the Obſtetric Forceps,* &c. &c. Together with Cautions, Remarks, and Reflections on the Conduct and Management of Labours in general. By R. Rawlins, Surgeon, Oxford. 8vo. pp. 125. 3s. 6d. White. 1793.

The writer of this tract appears to be a practitioner of long ſtanding, and of large experience in his profeſſion, though no great adept in the art of writing. His remarks on the forceps in general, and on thoſe of his own planning in particular, would not be intelligible to our readers without the figures with which this treatiſe is accompanied. The obſervations on the management of different kinds of labours have little novelty. The writer is copious in his recommendation of cautious, gentle, and leiſurely methods. In all caſes, he diſapproves of premature and forcible delivery.

Art. 26. *Obſervations on Animal Life, and Apparent Death from accidental Suſpenſion of the Function of the Lungs;* with Remarks on the Brunonian Syſtem of Medicine. By John Franks, of the Apothecaries Company, London. 8vo. pp. 105. 3s. Boards. Johnſon, &c.

The purpoſe of the writer of this deſultory work ſeems chiefly to be to ſupport Dr. Brown's fundamental principle, "that animal life is a forced ſtate of exiſtence;"—of which great diſcovery we ſee no other practical application, than that life will not perpetuate itſelf without external aids; a fact probably known ever ſince eating and drinking were in faſhion. Farther, in order to reſtore life apparently loſt, ſomething is neceſſary which, long before Dr. Brown was known, was called a *ſtimulus:*—to produce this effect, Mr. Franks prefers air blown into the lungs, which he ſuppoſes to operate by the heat which it imparts to the blood. Copious quotations from Doctors Goodwin and Crawford, Mr. Kite, and others, compoſe the beſt part of the preſent work.

Art. 27. *Obſervations on Maniacal Diſorders.* By William Pargeter, M.D. 8vo. pp. 140. 3s. ſewed. Murray.

We have read this work, which is enlivened by quotations poetical, hiſtorical, and medical, and interſperſed with caſes and remarks, with ſome amuſement, but, we fear, with little inſtruction. The writer's own ideas ſeem by no means clear enough to communicate to his readers any new light on the myſterious ſubjects on which he treats.

Art. 28. *Sketches of Facts and Opinions reſpecting the Venereal Diſeaſe.* By William Houſton, Member of the Corporation of Surgeons, &c. 8vo. 1s. Cadell.

Of this ſlight performance it is not neceſſary to ſay more than that the writer ſeems ſufficiently acquainted with the beſt opinions relative to his ſubject.

Art. 29. *An Inquiry into the Cauſes which produce, and the Means of preventing, Diſeaſes among Britiſh Officers, Soldiers, and others in the Weſt Indies.* Containing Obſervations on the Mode of Action of Spirituous Liquors on the Human Body; on the Uſe of Malt Liquor, and on ſalted Proviſions. By John Bell, M.D. &c. &c. 8vo. pp. 180. 3s. 6d. Boards. Murray.

The title-page of this work will ſufficiently acquaint the reader with its general contents. We ſhall only add that it is the production of a man of reflection and experience, and contains many obſervations which deſerve the attention of perſons who conduct or attend military expeditions in the Weſt Indies. It is purpoſely written in a manner as little profeſſional as poſſible; and the reaſons of all the regulations and alterations which it propoſes will be comprehended by any well-informed reader. While our ſugar traffic *muſt* be ſupported by war and ſlavery, it will be an important duty to leſſen, as much as poſſible, the neceſſary evils ariſing from thoſe ſcourges of the human race.

Art. 30. *The Anatomy of the Bones, Muſcles, and Joints.* By John Bell, Surgeon. Large 8vo. pp. 459. 9s. Boards. Edinburgh, Mudie; London, Murray. 1793.

A deſcription of parts which have been already often and accurately deſcribed can claim particular notice only on account of ſuperior clearneſs in the method and language. As to method, that of treating the objects of the preſent work is obvious, and admits of little variation. With reſpect to language, the names of things are fixed by general uſe; and, if one writer deviates from the reſt in ſearch of novelty, or even of what he may think a more eaſy and natural diction, he leaves his reader unpractiſed in the terms which are commonly uſed by proficients in the ſame art or ſcience. Technical language always appears ſtiff, ungraceful, and void of the force and lively imagery of common language; yet, having been once introduced, and aſſociated to particular ideas, it cannot be dropped without inconvenience. Mr. Bell, in his preface, takes credit for having familiarized his deſcriptive ſtyle, and for having avoided the technical obſcurity of other anatomiſts. He has done this in ſome degree: but on the whole, an anatomiſt muſt uſe the proper terms of his art, and the intermixture of more or fewer vernacular words is a matter of no great conſequence.

Though he ſeems to hold phyſiology cheap in reſpect of anatomy, Mr. Bell has thought proper, by way of amuſement, to throw in ſome theoretical diſcuſſions; ſuch as thoſe relating to oſſification, to muſcular action, to irritability and ſenſibility, &c. Theſe are well written, and may be peruſed with advantage by thoſe who are far enough advanced in a knowlege of the general functions of the body to comprehend them: but they ſeem rather miſplaced in the deſcription of parts which are firſt offered to the acquaintance of ſtudents, as mere objects of ſight.

From an advertiſement, we learn that a ſet of plates has been made to accompany this work. Theſe we have not yet ſeen.

Art. 31. *A Practical Eſſay on the Diſeaſes of the Viſcera*; particularly thoſe of the Stomach and Bowels, the Liver, Spleen, and Urinary Bladder: in which their Nature, Treatment, and Cure, are clearly explained. By John Leake, M.D. Phyſician to the Weſtminſter Lying-in Hoſpital. 8vo. pp. 442. 6s. Boards. Evans, &c.

This work being merely popular, we do not think it neceſſary to ſay more concerning it than that the doctrine and practice which it contains are generally from the beſt authorities; and that thoſe who are addicted to medical reading, without engaging in the courſe of ſcientific ſtudy, will find in it a ſafe and uſeful guide with reſpect to the ſubject which it diſcuſſes.

Art. 32. *A Commentary on Apoplectic and Paralytic Affections*, and on Diſeaſes connected with the Subject. By Thomas Kirkland, M.D. &c. 8vo. pp. 191. 3s. ſewed. Dawſon.

Having given a brief hiſtorical account of apoplexies in general, with the opinions entertained of their cauſes, Dr. K. eſtabliſhes two kinds of this diſorder, the nervous or proper apoplexy, and the *coma ſomnolentum*. Of the firſt kind, the firſt ſpecies of which he treats is the vehement, in which a perſon falls down ſuddenly ſenſeleſs and motionleſs, as if thunderſtruck. This he conceives to ariſe, not from fulneſs of veſſels, extravaſation, or other compreſſions, which are often found to exiſt in an exquiſite degree, without cauſing ſuch an affection,—but from a peculiarly diſordered ſtate of the nervous ſyſtem, conſtituting what he chuſes to call 'an apoplectic diatheſis.' Of this affection, he ſuppoſes vertigo to be a low degree; and, as its cauſe is often in the nerves of the ſtomach, he imagines that the cauſe of apoplexy may frequently be the ſame. He acknowleges it to be difficult to determine what the peculiar ſtate of the nervous ſyſtem (or *brainular*, as he terms it,) is in this caſe; and therefore his *diatheſis* is merely a name for an occult quality. As he believes this ſpecies of apoplexy to be in its nature mortal, he ſays little as to the treatment. The milder, or ſecond, ſpecies of the ſame diſorder is frequently curable, but often leaves an hemiplegia behind it. Its ſymptoms are the ſame with thoſe of the firſt, but leſs in degree, the patient not being void of ſenſation. As it ariſes from a defect of vital powers, bleeding

ing is generally injurious. Bliſters are hurtful, from the morbid irritation which they excite. Vomits and purges are uſeful; and, after them, opium is peculiarly ſerviceable.

The *carus* or *coma*, ariſing from obſtruction and diſtenſion of the veſſels of the brain, has very generally been conſidered as apoplexy, but its ſymptoms are different from thoſe of the true or nervous apoplexy. It is not attended with ſnoring reſpiration, nor with a total abolition of ſenſe and motion. It ariſes from congeſtion within the veſſels of the head, and comes on rather gradually, or after indications of its approach. Removing the cauſe of the congeſtion by bleeding, unloading the ſtomach, and purging, are the proper indications of cure.

The Doctor diſtinguiſhes paralytic affections, on the ſame principle, into the true, or thoſe which ariſe from a ſudden loſs of nervous power, and the ſpurious, which come on gradually, and proceed from compreſſion. The cure of the firſt depends on the uſe of ſtimulant or animating medicines, which invigorate the nervous ſyſtem, and which Dr. K. diſtinguiſhes from thoſe that are irritating, and rather increaſe its derangement. Among the former, he reckons opium, which he calls a ſtimulant ſedative, as the principal; alſo, the warm balſams, fætid gums, and aromatics. Spurious palſies, on the other hand, are to be cured by removing the mechanical cauſe of the preſſure, or unloading the obſtructed veſſels; which is frequently to be done by acrid medicines and applications.

Such is the general doctrine of this work, which is illuſtrated by a variety of caſes; and, like other works of the author, contains much uſeful practical matter. We cannot think, however, that he has been very ſucceſsful in his attempts to eſtabliſh ſpecific diſtinctions in this obſcure claſs of diſeaſes. That great differences among them do prevail is known to every practitioner; and, to all thoſe who do not practice merely by rote, the diverſity of ſymptoms is a guide to different indications: but no one, who philoſophizes in medicine, will think that he approaches nearer to a notion of the cauſe of a diſeaſe by aſcribing it to a peculiar undefined *diatheſis*.

Art. 33. *A Treatiſe on Putrid Inteſtinal Remitting Fevers,* in which the Laws of the Febrile State and Sol-Lunar Influence being inveſtigated and defined, are applied to explain the Nature of the various Forms, Criſes, and other Phenomena of theſe Fevers; and thence is deduced and inſtituted an improved Method of curing them. By Francis Balfour, M.D. Edinburgh. 8vo. pp. 150. 6s. Boards. Richardſon.

Dr. Balfour publiſhed at Bengal, five years before the preſent work, an eſſay concerning the influence of the moon in fevers. Since that time, he has ſeen reaſon not only to be confirmed in his firſt opinion, but to include likewiſe the influence of the ſolar revolutions; and, having formed his doctrine into a ſyſtem, he now announces it to the world as a very important diſcovery in the theory and cure of fevers. It is thrown into a regular form of axioms, problems, and theorems. Every part being in this manner connected with what preceded it, we find abridgment impoſſible, and extracts uſeleſs; which laſt, indeed,

ot be underſtood without a familiar knowlege of the language of
:dical diviſion of time here uſed. We ſhall therefore confine
ount to a few of the general ideas of the work.

er the term 'putrid inteſtinal remitting fevers,' all fevers called
ervous, contagious, malignant, and putrid, are in ſome degree
zed, their general nature and leading phenomena being the
and many fevers in India, which appear with peculiar local
ns, are by this author ſuppoſed to belong to the ſame claſs.
theſe it is common that the *mucus* lining the inteſtines is in-
and in a putrifying ſtate; and this matter, being abſorbed
: blood, becomes the cauſe of that change called the *febrile*
The inteſtinal mucus is firſt infected by means of contagious
taken into the ſtomach with the ſaliva. If it remains long
in the inteſtines, it generates a morbific matter; the effects of
when abſorbed, are manifeſted by a *ſpaſmodic affection* of the
r ſyſtem, in which the febrile ſtate conſiſts. Thus, in Dr. B.'s
fever, the notions of morbid matter and of ſpaſm are com-

ı reſpect to the ſol-lunar influence over diſeaſes, this is aſſumed
ere matter of fact, without any attempt to account for the na-
it. It is therefore an *occult cauſe*, which is only known by its
From cloſe obſervation of the fevers in India, they are
to have a prevailing tendency to meridional paroxyſms; and
ſtronger during the lunar periods, or thoſe connected with
ıe of full and new moon, than during the interlunar intervals;
rther, it is greater during the equinoxial periods than in the
quinoxial intervals. On this ground, claſſes of fevers may be
with reſpect to their forms and criſes; and all their pheno-
vill be found to correſpond with the different combinations of
ır influence, joined to other circumſtances ſpecifically belonging
ı. The doctrine of critical days, it is manifeſt, muſt be all de-
from the powers of ſol-lunar influences; as well as that of re-
s and exacerbations at certain periods. Dr. B. recommends
giſters of caſes be kept ſo as to exhibit all theſe correſpondences
ıomena with medical periods; and he gives tables for that
e, to which we muſt unavoidably refer our readers for a clear
his intention.

o the important problem, how to employ this knowlege in order
ıce an improved method of curing theſe fevers, we confeſs that
e found ourſelves diſappointed. A vigorous method of treat-
, indeed, laid down: but it turns entirely on the Dr.'s theory of
ing mucus in the inteſtines being the exciting cauſe of the diſ-
ınd, with reſpect to the proper times and ſeaſons for attempt-
dicinal operations, we find nothing deduced from the notion of
ar influence which common obſervation of the times, at which
es are moſt commodiouſly and effectually exhibited, would not
have ſuggeſted. To begin immediately with exhibiting calo-
er night, and a laxative ſolution in the morning, and, after ſuf-
evacuation, to take the firſt opportunity of throwing in the bark,
nally repeating evacuants, are rules of practice ſurely very little
lent on the new theory. On the whole, we cannot but think

that more has been added to the forms, than to the ſubſtance, of the art of phyſic by this performance.

THEOLOGY, &c.

Art. 34. *Sermons on various Subjects*, by William Sellon, late Proprietor of, and Preacher at, Portman Chapel; Miniſter of St. James, Clerkenwell; and joint Evening Preacher at the Magdalen Hoſpital. 8vo. pp. 439. 6s. Boards. Rivingtons.

The deceaſed author of this poſthumous publication is mentioned by the editor as an agreeable and uſeful preacher, and as a man whoſe life and converſation correſponded with his doctrine. The ſtrain of theſe ſermons confirms the former part of this account: they are perſpicuous and correct, without the affectation of ornament; and are ſufficiently animated, without a pompous diſplay of oratory. They chiefly treat on practical ſubjects; and, when the doctrines of religion are maintained, it is for the ſake of enforcing its precepts.

Art. 35. *Thoughts on the Nature of true Devotion*, with Reflections on the late Faſt, addreſſed to the Britiſh Nation. 8vo. 1s. 6d. Robinſons.

This anonymous writer reprobates national faſts as abſurd and altogether unneceſſary. 'A nation truly devout, he ſays, has no occaſion for a national faſt, and a nation not devout cannot be benefited by one. If the juſtice of our cauſe will not bring us the divine bleſſing, one day's faſting will not.' He examines the form of prayer compoſed for the late faſt, and diſapproves ſome of its expreſſions. What is termed national faſting he cannot allow to be a religious act; on the other hand, he pronounces it to be a mockery of the divine goodneſs, and a mere ſtate-trick to alarm the people by religious terrors, and to cheriſh national enmities.

Art. 36. *Sixteen Sermons on the moſt intereſting Subjects to Seamen*; comprehending many important Events in Naval Hiſtory. By the Rev. J. Malham. 8vo. pp. 440. 6s. Boards. Deighton.

Of theſe ſermons, four are on ſubjects directly ſuited to the ſtate and circumſtances of the preacher's marine audience; and though the remaining diſcourſes are on topics of general importance, he very properly applies them to the ſituation of his hearers.

The author diſcovers a real deſire to contribute to the ſervice of his auditors: he appears ſtudious to diſcharge the duties of his office, and intereſted in the welfare of thoſe whom he addreſſes. He freely points out their faults, and urges them to repent and reform. If he does not diſplay great powers of oratory, he inculcates, in a plain and intelligible manner, a regard to their duty and intereſt; and he propoſes to their ſerious contemplation many juſt obſervations, and weighty ſubjects of thought. In a few inſtances, he wanders from the immediate topic of diſcuſſion; he becomes too diffuſe in ſome caſes; in others, too laconic; or he dwells ſo much on the peculiar circumſtances of his audience as to leave little room for the direct ſubject of his diſcourſe; by which means he may not fully improve all the advantage which is offered of cloſely engaging attention, and impreſſing the heart: yet the diſcourſes have, no doubt, a very uſeful tendency, and derive merit from the author's evident wiſh to ſerve the great cauſe of religion and virtue.

Mr. Malham does not perplex his naval congregation with *orthodox* diſcuſſions: but, leſt he ſhould be judged to fail in this reſpect, he has augmented the volume by the addition of ſix ſermons: four of them, for Chriſtmas-day, Eaſter-day, Aſcenſion-day, and Whit-ſunday; together with one for Good-Friday, and another on the fall of man.—In theſe, as in the former ſermons, we find juſt remarks and reflections, mingled with others which are not ſo clear and well founded.

LAW.

Art. 37. *A Treatiſe on the Law of Corporations.* By Stewart Kyd, Barriſter at Law, of the Middle Temple. Vol. I. 8vo. pp. 500. 6s. Boards. Butterworth. 1793.

The nature and deſign of this publication will be beſt collected from the author's advertiſement:

'There is no title in the laws of England more extenſive, or more generally intereſting, than that of Corporations. The preſent work is an attempt to reduce into a ſyſtematic form the law upon that ſubject, which lies ſcattered in ſo many volumes of reports. The introduction prepares the reader for the peruſal of the body of the work; by giving a definition and deſcription of a corporation, the diſtribution of corporations into their different kinds, and the manner in which a corporation is compoſed.

'The firſt chapter treats of the authority by which a corporation is created; the ſecond, of corporations conſidered in their relation to the public; the third, of their internal conſtitution; the fourth, of the manner in which they are viſited; and the fifth, of the diſſolution of a corporation, and its effects.

'The preſent volume contains the firſt and ſecond chapters, and a conſiderable part of the third; the reſt of the latter, and the two ſucceeding chapters, will make two volumes ſimilar to the preſent. The whole of the work will be publiſhed before the end of next Trinity term.

'Should the preſent work be favourably received, it is the author's intention to publiſh another volume on the conſtitution and laws of the city of London.'

The ſubject is a very important one in Engliſh juriſprudence; and the accurate manner in which this firſt volume is executed invites us to look forward with conſiderable hopes to the completion of the work:—but we are ſorry to add that the author (as the public prints of the day inform us,) is one of the gentlemen who has lately been committed to the Tower, on a charge of high treaſon.

Art. 38. *A Collection of Caſes on the Annuity Act,* with an Epitome of the Practice relative to the Enrolment of Memorials. By William Hunt, A.M. of Lincoln's Inn. 8vo. pp. 204. 4s. Boards. Brooke. 1794.

The plan and intention of this work are explained in the following paſſage in the author's introductory chapter:

'To throw ſome check upon improvident tranſactions of this kind, (namely the buying and ſelling of annuities,) which are uſually carried on with great privacy, and to provide againſt the fraud and circumvention of thoſe, who are ready to take advantage of the neceſſities of diſtreſſed perſons deſirous of taking up money upon annuities, the ſtatute 17 G. 3. c. 26. (commonly called the Annuity Act) has directed, that upon the ſale of any life annuity of more than the value of 10l. per annum, (unleſs on a ſufficient pledge of lands in fee-ſimple, or ſtock in the public funds) the true conſideration, (which ſhall be in money only) ſhall be ſet forth and deſcribed in the ſecurity itſelf; and a memorial of the date of the ſecurity, of the names of the parties, *ceſtuy qui truſts*, *ceſtui qui vies*, and witneſſes, and of the conſideration-money, ſhall, within twenty-days after its execution, be enrolled in the Court of Chancery, elſe the ſecurity ſhall be null and void; and in caſe of colluſive practices reſpecting the conſideration, the court in which any action is brought, or judgment obtained upon ſuch colluſive ſecurity, may order the ſame to be cancelled, and the judgment, if any, to be vacated: and in order to protect minors from the difficulties which the want of an immediate ſupply frequently occaſioned, the ſame ſtatute directs that all contracts for the purchaſe of annuities from infants, ſhall remain utterly void, and be incapable of confirmation after ſuch infants arrive to the age of maturity; and makes the offence of procuring or ſoliciting an infant to grant any life annuity, or to promiſe or otherwiſe engage to ratify it when he comes of age, an indictable miſdemeanor, and puniſhable with fine and impriſonment: as it does alſo the offence of taking more than 10s. per cent. for procuring money to be advanced on any life annuity.

‘ By theſe proviſions the legiſlature has in a great meaſure remedied the miſchievous effects ariſing from this mode of raiſing money; and has guarded againſt all colluſive, and inequitable dealings in ſuch tranſactions, as far as human prudence can go. Since that act was paſſed, many caſes have ariſen reſpecting the conſtruction of ſeveral clauſes therein, which have been determined by the courts at Weſtminſter, and the intention of the legiſlature has been diſtinctly ſhewn by the interpretations there put upon ſuch clauſes as thoſe caſes relate to. Many of them are to be found in the following pages, digeſted under various heads, and arranged after the particular clauſe of the act which guided the courts in making each deciſion.’

This publication ſhews diligence and accuracy, and will be found uſeful by thoſe who are engaged in contracts of this deſcription.

Art. 39. *Laws concerning Property in Literary Productions*, in Engravings, Deſignings, and Etchings; uſeful for Authors, Printers, Bookſellers, Engravers, Deſigners, and Printſellers. Shewing the Nature and preſent State of ſuch Property, and the Mode of ſecuring it. 8vo. pp. 104. 1s. 6d. Jordan.

This work contains little more than the caſes of *Millar* againſt *Taylor*, reported in 4 Burr. 2303. and *Blackwell* againſt *Harper*, reported in 2 Atk. 93.

Art. 40. *The Law reſpecting Horſes*. By A. Stovin. 12mo. pp. 84. 1s. 6d. Butterworth. 1794.

The regulations and deciſions of the law on this ſubject are accurately detailed in this ſmall treatiſe, which will be found of conſiderable ſervice.

Art. 41. *Obſervations on the Debtor and Creditor Laws*, with Facts and Remarks illuſtrative thereon, addreſſed to the Merchants of London, Lloyd's, and Batſon's Coffee-houſes; alſo, additional Obſervations, tending to prove, that the preſent Laws are calculated to give Societies of deſigning opulent Men, a Power to ruin Individuals, who may be leſs opulent than themſelves. By W. Thompſon. 8vo. 1s. Croſby.

The author, to ſecure this work from being pirated, has thought it expedient to enter it at Stationer's Hall. Surely, ſuch a precaution, in the preſent inſtance, was altogether unneceſſary!

Art. 42. *The Solicitor's Guide to the Practice of the Office of Pleas in his Majeſty's Court of Exchequer, at Weſtminſter*; in which are introduced Bills of Coſts in various Caſes, and a Variety of uſeful Precedents, with a compleat Index to the whole. By Richard Edmunds, one of the Attornies of the ſaid Office. 8vo. pp. 330. 6s. Boards. Cadell and Davies. 1794.

This work, we think, will prove uſeful to thoſe for whoſe ſervice it was compiled.

Art. 43. *A Treatiſe on the Law of Partnerſhip*. By William Watſon of Lincoln's Inn, Eſq. 8vo. pp. 530. 7s. 6d. Boards. Butterworth. 1794.

The law of partnerſhip is a very important ſubject, eſpecially in a commercial country; and we have often wondered that it had not received the diſcuſſion which it deſerved in ſome diſtinct work.—Mr. Watſon has here collected all the caſes, and has explained the law on many intereſting and difficult points, with equal accuracy and judgment. The appendix contains ſeveral uſeful precedents of partnerſhip agreements.

Art. 44. *The Trial of the Hon. Richard Bingham, for Crim. Con. with Lady Elizabeth Howard, Wife of B. H. Howard, Eſq.* preſumptive Heir to the Duke of Norfolk, and Daughter to the Earl of Fauconberg, before Lord Kenyon and a Special Jury, Feb. 24, 1794. Taken in Short-hand by a Student of the Inner Temple. 8vo. pp. 77. 2s. Ridgway.

Mr. Erſkine, counſel for the defendant, in an eloquent ſpeech, reſted Mr. Bingham's defence on the circumſtance of Lady Elizabeth Bellaſyſe having been attached to him previouſly to her marriage with Mr. Howard, and on her extreme averſion to the match on that very account. This point was made out in evidence, to the ſatisfaction of the Judge; who, in ſumming up, declared this cauſe to be materially different from all which had come before him in the courſe of his practice; that 'it was emphatically an unfortunate cauſe;' and that he would adviſe the Jury to give, according to their judgment, ſomething beyond nominal, and not amounting to exceſſive, damages.—Their verdict, in conſequence, was for the plaintiff, with 1000l. damages.

Art. 45. *Reports of Caſes adjudged in the Court of King's Bench*, during the Reigns of Charles the Second, James the Second, and William the Third, by Sir Bartholomew Shower, Knt. In 2 Vols. The ſecond Edition, corrected, with Notes and marginal References.

By Thomas Leach, Eſq. of the Middle Temple, Barriſter at Law. 8vo. 1l. 4s. Boards. Clarke. 1794.

Theſe reports were originally publiſhed in the year 1708, after the death of their learned author; which circumſtance will account for ſome errors diſcoverable in them. The attention of the preſent editor has been, as he declares in his preface, principally employed in correcting the *text*, inſerting *marginal abſtracts*, adding *marginal references*, *indexes*, and compiling the *notes*, which will be obſerved to accompany many of the caſes. Much praiſe is due to Mr. Leach for his notes, which will be found applicable to, and illuſtrative of, his text; but we think that his pages, in ſeveral caſes, are crowded with too many references, ſome of which are trifling, and others inappoſite; and that it would have been more convenient to conſult the matter contained in the two indices, had it been included in one.

POETRY *and* DRAMATIC.

Art. 46. *Poems*, by Mrs. M. Robinſon. Vol. II. 8vo. pp. 226. 12s. Boards. Becket, &c.

As the preſent volume is a continuation of the former, reviewed by us in December 1791, and as the three principal poems contained in the publication now before us have been printed ſeparately, and already conſidered, we refer our readers to the different Articles*, for a general eſtimate of this ingenious lady's poetical merit: but we will not cloſe the book without preſenting them with one extract, in addition to the ſpecimens formerly given:

'STANZAS

Written after ſucceſſive nights of MELANCHOLY DREAMS.

' Ye airy PHANTOMS, by whoſe pow'r
Night's curtains ſpread a deeper ſhade;
Who, prowling in the murky hour,
The weary ſenſe with ſpells invade;
Why round the fibres of my brain,
Such deſolating miſeries fling,
And, with new ſcenes of mental pain,
Chaſe from my languid eye, ſleep's balm-diſpenſing wing?

Ah! why, when o'er the darken'd globe
All NATURE's children ſink to reſt—
Why, wrapp'd in horror's ghaſtly robe,
With ſhad'wy hand aſſail my breaſt?
Why conjure up a tribe forlorn,
To menace, where I bend my way?
Why round my pillow plant the thorn,
Or fix the DEMONS dire, in terrible array?

Why, when the buſy day is o'er—
A day, perhaps, of *tender thought*—
Why bid my eager gaze explore
New proſpects, with new anguiſh fraught?
Why bid my madd'ning ſenſe deſcry
The FORM, in ſilence I adore!

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* See vol. viii. N. S. p. 544. and vol. xi. p. 465.

His magic ſmile! his murd'rous eye!
Then bid me wake to prove the fond illuſion o'er!

When, fev'riſh with the throbs of pain,
And bath'd with many a trickling tear,
I cloſe my cheated eyes again,
DESPAIR's wild bands are hov'ring near;
Now borne upon the yelling blaſt,
O'er craggy PEAKS I bend my flight;
Now, on the yawning OCEAN caſt,
I plunge unfathom'd depths, amid the ſhades of night!

Or, borne upon the billow's IRE,
O'er the vaſt waſte of waters drear,
Where ſhipwreck'd MARINERS expire,
No friend their dying plaints to hear,
I view far off the craggy cliff,
Whoſe white top mingles with the ſkies;
While, at its baſe, the ſhatter'd SKIFF,
Waſh'd by the foaming wave, in many a fragment lies.

Oft, when the MORNING's gaudy beams
My lattice gild with ſparkling light,
O'erwhelm'd with agonizing dreams,
And bound in ſpells of FANCIED NIGHT,
I ſtart, convulſive, wild, diſtraught!
By ſome pale MURD'RER's poignard preſs'd,
Or by the grinning PHANTOM caught,
Wake from the madd'ning graſp with horror-freezing breaſt!

Then, down my cold and pallid cheek,
The mingling tears of joy and grief,
The ſoul's tumultuous feelings ſpeak,
And yield the ſtruggling heart relief;
I ſmile to KNOW the danger PAST!
But ſoon the radiant moment flies;
SOON is the tranſient DAY o'ercaſt,
And hope ſteals trembling from my languid eyes!

If THUS, for MOMENTS of repoſe,
Whole HOURS of mis'ry I muſt know;
If, when each ſunny day ſhall cloſe,
I muſt each gleam of PEACE forego!
If, for one LITTLE MORN of MIRTH,
This breaſt muſt feel long nights of pain;
OH! LIFE, thy joys are nothing worth;
Then let me ſink to reſt—AND NEVER WAKE AGAIN!'

It is thus, when genius *dreams*, that taſte and feeling relate and according to the poet,) *realize* the viſions of the night—giving

" ——— to airy nothing
A local habitation and a name."

* * * * * *

" This bodileſs creation, ecſtacy
Is very cunning in."——— SHAKSP.

Art. 47. *'Preſent State of Manners, Arts, and Politics of France and Italy*; in a Series of Poetical Epiſtles from Paris, Rome, and Naples in 1792 and 1793: addreſſed to Robert Jephſon, Eſq. by J. Courtney, M. P. 8vo. pp. 136. 2s. 6d. ſewed. Robinſons. 1794.

Theſe Poetical Epiſtles from Mr. Courtney, (the merry ſenator, whoſe wit has ſo often entertained his brethren aſſembled at St. Stephen's,) are written in the manner of the juſtly celebrated mock epic poem entitled the Election Ball. They are inferior in point of comic force and eaſy numbers to that production of the author of the unequalled, though often imitated, BATH GUIDE, but will be read with vivid amuſement*. It may ſuffice to extract one of the more diverting anecdotes of political caprice:

> 'At Pavia a ſingular cuſtom prevails,
> To protect the poor debtor from bailiff's and jails;
> He diſcharges his ſcore without paying a jot,
> By ſeating himſelf on a ſtone, *ſans culottes*;
> There ſolemnly ſwearing, as honeſt men ought,
> That he's poorer than Job, when reduc'd to a groat;
> Yet this naked truth with ſuch ſtigma diſgraces,
> That the rogue, as on nettles, ſits making wry faces.
> How ſtrange in ſuch folks to be troubled with ſhame!
> If *we* paid our debts by performing the ſame,
> Our Commons and Peers of their ſeat would be proud,
> Take this oath of conformity laughing aloud;
> Our faro bank ladies would reliſh the jeſt,
> And their honour reſtore by this ludicrous teſt;
> The free-ſtone from friction would ſoon want repairs,
> As penitent knees wear St. Peter's hard ſtairs.
> But grave ermin'd ſages are juſtly afraid,
> That freeing of debtors would ruin our trade:
> If credit's deſtroy'd, what becomes of the land?
> Could glory and war their dear bleſſings expand?
> Won't the Chancellor ſay—Shall commerce and riches
> Be baniſh'd our iſle, by untruſſing of breeches?
> Then *Lord Juſtice Clerk* againſt Littleton quote,
> So reject Alfred's laws and the bill by a vote.'

In a ſecond and enlarged edition of this new *Poetical Tour*†, which we have ſeen ſince the former part of this ſhort article was written, the numerous preſs-errors of the firſt edition are corrected:—as we conclude from a few inſtances which we have examined.

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* Yet many readers may object to Mr. C.'s choice of topics for the exerciſe of his talent at burleſque. They may alledge, in particular, that the dreadful riots and horrid maſſacres which broke out at Paris, in conſequence of the French revolution, are by no means proper ſubjects for *pleaſantry* and *ridicule*.

† "Poetical Tour" was the title given ſome years ago to a volume of poems by another ingenious traveller, Mr. Parſons. See Rev. vol. lxxviii. p 55.

Art. 43. *The Genius of Shakſpeare.* A Summer Dream. 4to. 2s. Couch and Laking.

After a ſhort dedication to Mr. Ald. Boydell, expreſſed in language ſomewhat inflated, this bard addreſſes himſelf to the critic, and ſays, with great gravity, ' I am only relating a dream.'—Making due allowance for this aſſumed circumſtance, we hope that we ſhall not be thought faſtidious if we ſay that his dream ſhould be at leaſt intelligible. That the dreamer frequently ſurpaſſes our comprehenſion, muſt be acknowleged ; conſequently, it will not be very eaſy for us to favour our readers with a ſatisfactory account of the plan of this poem : but, as far as we can underſtand this " Dreamer of dreams," it opens with a ſhort deſcription of the Avon, on the banks of which, to uſe his own expreſſion, he ' ſunk into a dream.' Here SHAKSPEARE appears to him, and makes a ſhort ſpeech, in which he calls the river the ' wet-nurſe of his *lay*,' and adviſes the ſtranger, ' while his judgement ſleeps,' to let his ' fancy wander :' advice which does not ſeem to have been thrown away. At length, the venerable bard uprears his head :—but we ſhould, perhaps, do injuſtice to this performance, were we to expreſs the author's thoughts in any language but his own :

> ' He ſpake, and high,
> As the blue ſky
> His awful head uprear'd ;
> The clouds around,
> Dark when he frown'd,
> In thunder ſhook the ſpheres ;
> And at his threats they trembled with pale fears ;
> But when he ſeem'd to weep, they all diſſolv'd in tears.'

TERROR and PITY are next deſcribed ; the former under the image of a terrible giant ; the latter like a gentle nymph :

> ' Then near his left ſide, kneeling low,
> Pity on a maſſy pillow,
> Wept beneath a pendant willow,
> And gazing on the magic dream,
> Ever as her maſter choſe,
> Her eyes two murmuring torrents ſeem,
> With which the river overflows :
> High above the bank it peers,
> And drowns the woe-worn maid with her own tears.'

We own ourſelves incapable of underſtanding what the poet means by converting the eyes of Pity into two torrents,—making the river overflow its banks ; not to mention that the fate of Pity, who, we are inform'd, is drown'd with her own tears, ſeems to be no leſs ſingular than tragical.

Critics of yore have adviſed metaphorical writers to figure to themſelves a repreſentation *in painting* of the metaphors which they uſe ; not doubting that many of them, if they tried how their imagery would look on canvaſs, would be ſhocked at the ſtrange combinations, and the horrid monſters, which they had unknowingly created ! To return to the preſent poet.

A thouſand ſtrange and fantaſtic forms ſwim before his eyes, which, as is common enough in dreams, ſeem to have left on his mind a dark and confuſed impreſſion; for we can hardly ſuppoſe that, if he had clear ideas himſelf, he would be ſo ungenerous as not to impart them to his readers.

Next follows what is intended for a deſcription of the effects of Shakſpear's plays on a feeling heart; and here, we fancy, we diſcover alluſions to the Tempeſt, Midſummer's Night Dream, Romeo and Juliet, Hamlet, Othello, Macbeth, Richard II. Henry IV. Henry V. Henry VI. and Richard III. How well our author has ſucceeded in this difficult attempt, the reader may judge by the pathetic account which he gives of the young princes, ſuppoſed to have been murdered in the Tower by order of Richard the Third:

> 'But now methought the Genius wav'd his wand,
> And ſtraightway, knowing his mighty lord's command,
> Gigantic TERROR from his right ſide roſe,
> And with majeſtic march to PITY goes,
> There when he found
> The melted maid was drown'd,
> He bore the babes, and *buried them in the ground*
> Under the willow tree,
> Wrapping all the three
> In Pity's tear-wet garment, meet
> Their winding ſheet
> To be.'

We think it needleſs to make any remark on theſe lines. The reſt of the poem is nearly in the ſame ſtrain. The poet at length awakes from his dream, invokes the Genius—either of Shakſpeare, or the river Avon, we cannot determine which,—and the Genius riſes from the flood, and like another St. Anthony charms the fiſh by the force of his eloquence. The tragic muſe now appears; and our author addreſſes her in a very impaſſioned yet rather a familiar ſtyle; for he promiſes to be

> 'A lover gentle, true, and kind.'

The lady however rejects his offer, in a long ſpeech,—of which the kindeſt thing that we can ſay is that it is unintelligible.

On the departure of the tragic muſe, a ſecond viſion is raiſed by the magic power of the Genius, which, like the reſt of the poem, is wild and extravagant.

We might be inclined to regard the faults of this poem with ſome degree of indulgence, were any part of the work illumined by a ray of true genius; or if the author could even boaſt the merit of ſpirited and harmonious verſification.—Yet he ſeems to lament the little encouragement that poetry receives from men of rank and fortune; but perhaps he never conſidered that the neglect of that divine art would not be quite ſo univerſal as it is ſaid to be, if only thoſe aſpired to the character of poets who poſſeſs a competent ſhare of taſte and judgment, with ſome portion of genius.

Art. 49. *Occaſional Poems.* By the Rev. William Hett, A. M. and Prebendary of Lincoln. 8vo. 3s. ſewed. Crowder. 1794.

Dr. Swift adviſes a young clergyman not to aſpire to the character of a wit; had the author of theſe poems attended to his advice, the world would probably have never ſeen the following curious compoſition, which Mr. Hett ſtyles

‘ The LILIPUTIAN LOVERS.

Ab to La.

I.

La, ſweet and fair
As lilies are,
I do love you,
Indeed I do;
And wiſh to ſee
That you love me.

La to Ab.

I.

Love you! Oh fie!
Think you that I
Would love a man?
I never can.
Begone, I won't,
Depend upon't.

II.

Then pretty maid,
Be not afraid;
But free impart
Your gentle heart
To one, who's true
To love and you.

II.

And yet if you'd
Be kind and good;
And ſigh for none
But only one;
To ſuch a he
I would be ſhe.’

In this collection we meet alſo with a new ſong, which Mr. H. calls *Quam non jeſſima*—in alluſion to a ſlip-ſlop expreſſion which an enthuſiaſtic cobler was fond of uſing. This cobler is the ſubject of the ſong; and the abſurdity of his pretending to be a preacher is expoſed by our facetious poet with all his powers of ridicule. That the cobler might miſtake his talent is not improbable: but, “if lions could paint,” it might be aſked whether the cobler had not as good pretenſions to the character of a divine, as our author has to that of a poet? Of the propriety of this queſtion, the reader may form a judgment from the following quotation:

‘ There was a lazy cobler,
Who thought it vaſtly nobler
To ſtand in pulpit high,
And balderdaſh let fly,
Than pegg'd to paltry ſtool,
With awl and waxen end
Old ſhoes and boots to mend;
Oh! 'twas too much to bear,
As he had talents rare,
And was no vulgar fool.

‘ Vile implements begone,
Baſe briſtle, ſtrap, and ſtone,
To you I bid adieu,
My occupation's new—
The goſpel fires my ſoul,
Hell flames, roar'd out like thunder,
Shall make the old wives wonder;
Hard words, grimace, and noiſe,
Shall ſcare the girls, and boys,
I'll rage without countroul.’

The Chief Prelate, a ſong written againſt a man whom the author calls an impudent impoſtor, is very much in the ſame ſtrain, and may boaſt of nearly equal merit. He likewiſe exerciſes his wit againſt quacks, in the perſon of Doctor Naylor. As it ſometimes happens, however, that men, who egregiouſly fail in attempts at wit and humour, may write with more ſucceſs on ſubjects ſuited to their genius, we might be juſtly chargeable with want of candour if we did not attend the learned prebendary in his more ſerious moments. Now what is ſo likely to inſpire ſerious reflections, as the contemplation of *the miſeries of human life?* Surely nothing! we ſhall therefore make an extract from a poem which bears that title:

‘ Ah me! what torments haunt the ſons of men!
What pangs of anguiſh vex our earthly ball!
Where ſwarms of ſorrows ſharp, and waſting pain,
And death at laſt on our frail bodies fall.

Truth ſung the bard, that as light ſparks of fire
Are always ſeen to mount through lucid air;
So at what bliſs ſoe'er we may aſpire,
Our conſtant lot is miſery and care.'

We have only to conſult the book of Job to ſhew how *miſerably* Mr. H. has degraded that noble and pathetic ſentiment—" Man is born to trouble as the ſparks fly upward," by attempting to expand it, in the ſecond of theſe ſtanzas.

Art. 50. *The Barbers*; or the Road to Riches. By W. Hutton, F. A. S. S. 8vo. 1s. Pridden.

—Not the road to " Pindus' top,—ſacred to the muſes!" A ſlattern has had the aſſurance to impoſe herſelf on Mr. Hutton for one of the celeſtial NINE! inducing him to believe that vulgarity is eaſe, and that the doggerel of Hudibras will ſucceed without Butler's original and witty conceptions. " The knowing ones" are ſometimes *taken in*; we muſt therefore pity Mr. H.:—but he muſt allow us to caution him againſt a ſimilar miſtake in future.

Art. 51. *The Britiſh Patriot to his Fellow Citizens.* A Poem. Part the Firſt. 4to. 1s. Knight and Triphook.

Like the author's former publication, *the Contraſt*, (ſee Rev. N. S. vol. xiii. p. 451,) the preſent poem is dedicated to the miniſter: but we muſt not imagine that this bard is a venal one. He diſclaims being a tool of power, and pledges himſelf to ſpeak in verſe the language of his heart. No poet ever threatened tyrants more ſeverely; he even ſwears that

' ————his panting boſom glows
To rid the encumber'd earth of freedom's foes.'

This truth-ſpeaking poet acknowleges that he was an admirer of the French revolution at its commencement, and that he feaſted his mind with high expectations from it:

' But while the mental banquet revell'd high,
While heaven's own reign ſeem'd opening on my eye;
Such ſudden ſcenes of horror gleam'd around,
As ſcar'd my ſoul, and ſtruck me to the ground.'

From the ground he now riſes, calling aloud for vengeance, and adviſing Mr. Fox *to join the patriot band led on by Pitt.*

This honeſt bard, having pronounced his verſe *artleſs*, will not expect us to compliment it as poſſeſſing energy and force. He appears, however, to have a knack at alliteration,

' —— fierce female furies fann'd the flame.'

Art. 52. *The Annual Political Songſter.* With a Preface on the Times. By J. Freeth. 12mo. 1s. Baldwin.

This Birmingham manufacturer of poetic merriment ſeems to drive a briſk trade in poetry, whatever may be the caſe with the buckle and button buſineſs—the late decreaſe of which, Mr. F. generouſly and patriotically laments, though in chearful ſtrains, in ſeveral of his public-ſpirited ſongs. We formerly compared him with Taylor, the noted water-poet, of the laſt age: but we begin to think better of him;—for, although he may not poſſeſs the learning of the famous Tom. Brown, nor perhaps quite ſo briſk and conſtant a flow of wit, yet his compoſitions are not, on the whole, inferior to thoſe of Brown in regard to eaſe and harmony; and they may juſtly boaſt a greater degree of chaſtity.—For our former account of Mr. F. and our opinion of his poetic talents, ſee Rev. N. S. vol. iv. p. 470.

Art. 53. *The Magic Lantern*; or, *Les Ombres Patriotiques.* 4to. 1s. 6d. Owen.

'Come ſee my fine GALANTY SHEW,
My meſs will pleaſe you, ere you go,
I hope, beyond expreſſing.
I ſerve up the lean Tribe of OUTS,
Who, though diſtemper'd with the *pouts*,
May reliſh by the *dreſſing*.'

Theſe lines at once expreſs the deſign of this political ſatire on the OUTS, and exhibit a ſpecimen of the manner in which it is executed. An engraved caricature is given by way of frontiſpiece; in which are ſeveral droll figures. The perſonages *dreſſed* in this diverting piece of poetic cookery are Mr. F—, Mr. Sh—d—n, Lord St—n-h—e, *Malagrida*, D— of Gr—ft—n, and moſt of the other leaders of oppoſition. There is wit, and there is ridicule, in this performance, at which

"Thoſe that are IN will *grin*,
"And thoſe who are OUT will *pout*."

Art. 54. *The Duenna:* A Comic Opera. In three Acts. As performed at the Theatre Royal, Covent Garden: with univerſal Applauſe. By R. B. Sheridan, Eſq. 8vo. 1s. 6d. Longman. 1794.

This celebrated opera is too well known to need animadverſion at preſent. We ſhall therefore only inform our readers, if there be any who are unacquainted with its merits, that, in our opinion, conſidering it as an opera, and ſubject to the defects which are inſeparable from that ſpecies of compoſition, it is worthy the pen of the author of the School for Scandal.

Art. 55. *The Caſtle of Andaluſia.* A Comic Opera, in three Acts. As performed at the Theatre Royal, Covent Garden. By John O'Keeffe, Eſq. 8vo. 1s. 6d. Longman. 1794.

Some years ago, an opera called *The Banditti* was performed, and condemned, at Covent Garden Theatre;—the author then made various corrections, and re-produced it, with better ſucceſs, under its preſent title. That it abounds with abſurdities cannot be denied; yet, as it has been performed many times, and is ſtill in poſſeſſion of the theatre, it would be folly to ſuppoſe it entirely deſtitute of merit. As critics, we own that puns, quibbles, and a repetition of improbable equivoques, do not form that ſpecies of writing which we think beſt entitled to praiſe.

Art. 56. *Wild Oats: or, The Strolling Gentlemen.* A Comedy, in five Acts, as performed at the Theatre Royal, Covent Garden. Written by John O'Keeffe, Eſq. 8vo. 1s. 6d. Longman.

This comedy, written in defiance of every rule of criticiſm, is incongruous in its parts, improbable in its incidents, looſe in its diction, and abſurd in its fable: yet, with all theſe defects, it has no ſmall ſhare of merit. A vein of whimſicality, humour, and benevolence runs through it, which occaſionally excites our laughter and our tears. In ſhort, it is one of thoſe enigmatical compoſitions which are beſt calculated to confound criticiſm, and to puzzle the underſtanding, by a continued mixture of defects and beauties which at once both diſguſt and delight.

Art. 57. *The Box-Lobby Challenge*, a Comedy. As performed at the Theatre Royal, Haymarket. Written by Richard Cumberland, Eſq. 8vo. 1s. 6d. Debrett.

After having peruſed this comedy, we are compelled to aſk—why, among ſo many true touches of humour and traits of character, have we ſo frequently been offended by inconſiſtencies in the plan, and by expreſſions that better deſerve the appellation of coarſe than that of characteriſtic? The true anſwer, we are perſuaded, is, the author wrote in a hurry:—but, though the faults are numerous, many of the touches are ſo ſpirited that they half diſarm criticiſm. The character of Jack Crotchet is admirably imagined, and in many inſtances no leſs admirably executed: but we are ſorry to ſee him at laſt linked in the fetters of matrimony to an old wanton.

Art. 58. *The Travellers in Switzerland.* A Comic Opera, in three Acts: as performed at the Theatre Royal, Covent Garden. By Mr. Bate Dudley. 8vo. 1s. 6d. Debrett.

From the fable of comic operas much praiſe has not hitherto been derived. The preſent *travellers* meet with many adventures, which, in a ſtrange and heterogeneous way, concur with ſome pleaſantry to produce a ſtory; and, as is the practice, a fortunate cataſtrophe. The dialogue is often terſe, and the incidents are amuſing. The poetry, as the author candidly acknowleges, has been frequently injured by having been written to compiled muſic:—but that this defect is not uniform the following ſpecimen will ſufficiently prove:

'AIR VIII.——*Julia.*

'Joy ſparkles in the roving eye,
That ſeeks for treaſure o'er the deep;
No billow then can beat too high,
No reſtleſs gale too boldly ſweep.

But what lorn maid, alas! will boaſt,
The ſpreading ſail, or willing wind,
That wafts her from her native coaſt,
To leave her fondeſt hope behind.'

Art. 59. *Fontainville Foreſt*, a Play, in five Acts, (founded on the Romance of the Foreſt,) as performed at the Theatre Royal, Covent Garden. By James Boaden, of the Honourable Society of the Middle Temple. 8vo. 1s. 6d. Hookham and Co.

The author of this piece, who in numerous inſtances has ſhewn a propenſity to make innovations both in idiom and conſtruction of language, has thought proper to call it a play; though, in its cataſtrophe, it is not leſs tragical than numerous other pieces that have borne the name of tragedy. He has departed, indeed, from the received rules of criticiſm, and might perhaps not think it proper to aſſume a title that has been beſtowed on the higheſt efforts of genius.

Two

he unities, time and action, he totally diſregards; and, were
t end to be obtained by the neglect, we ſhould, to ſay the
ink it pardonable :—but this we cannot in the preſent inſtance
. The fable, inſtead of riſing regularly, each part out of
r, ſo as to produce an intereſting whole, is ſtrangely con-
akes unintelligible leaps, and then is arreſted to relate what
ave been known long before, in order to produce its due effect.
not taken from a popular novel, the incidents of which are
emory of moſt people, it would be even more obſcure than it
author, however, has ſtepped beyond his original in one
nſtance. He has introduced a ghoſt; a Being at preſent very
r for tragedy, for it is rather calculated to excite laughter
tempt than terror.

er is the poetry more ſatisfactory than the plot. Mixed me-
ſtilted ſentiments, and idioms that are not Engliſh, fre-
occur. From numerous inſtances, we will ſelect a few—

dant. Will [Should] you know the villain's face again, my

quis. Certain!' [Certainly]—
.) ' Drawn the *ſo-ſeeming* veil of happineſs
faces, ſolitude ſaw wrung with anguiſh.'—
.) ' *Lamotte.* How look'd he?
e. Little like an emiſſary
o entrap us, but ſome friendly *queſt*
to bring us comfort.'—
.)——' expoſe it [my life] to all hazards;
will I ſhrink from you may *point me to*'——
.) ' A ſtream of blood *well'd* from his wounded ſide,
ill'd the chamber—*groans then ſmote* my ear'—
.) ' Be *firm* [firmly] my advocate'——
.) ' When next *I* meet her, *we* muſt wear a face
erer meaning. Do you *lead her think*,
paſs'd was but the froth of gallantry'——
.) ' Were my laſt *throb* of life to *flit* away'——
.) ——' I ſhall ſet out
ris on *affairs concern us nearly*'——
.) ' She is now *the rancour of* my peace'—
.) ' Your vacant eye *rolls its ſtill cheated ſenſe*.'

ave cited but few of the anomalies, which are ſo numerous
occur in almoſt every page. We own it to be our ſincere
thout any appearance of ſeverity, to repreſs and baniſh that
n and depravity of taſte which ſo frequently offend in the
f the preſent day.

nnot conclude without mentioning that the author has made
the moral of his play. His heroine thus delivers herſelf:

.) ' *Adeline.* Amazement wraps my ſenſes! Gracious God,
ful ſorrow I adore thy juſtice!
tor of the orphan, O direct me!
ad the child, miraculouſly ſav'd,
ll down vengeance on her father's murd'rer.'

We ſhould ourſelves be guilty, were we not to pronounce this to be moſt pernicious doctrine; the offspring of barbarous ages, which every writer, eſpecially a chriſtian writer, ſhould make it his duty to detect and expoſe, inſtead of propagating it.

Art. 60 *Gymnaſtica Democratica*; or *Liberty-games:* as intended to have been ſolemnized laſt Winter in London, by a Troop of Gymnoſophiſts, from the Jacobine School in Paris; with the favourite Entertainment of Muzzle and Chain; as exhibited there with great Applauſe; and a Piece never to be performed here, called The Forreſters. To which is added, Boileau's "Ode contre les Anglois," in the Time of Cromwell, with an Engliſh Tranſlation, by way of Retort Courteous. By Callen Malleus. 4to. pp. 52. 2s. 6d. Walker. 1795.

Although the *Nil admirari* of Horace ought to be the general motto of all ſober Reviewers, yet we confeſs that it is ſometimes as impoſſible not to wonder, as it is at other times not to laugh. Now the work before us is, in the higheſt degree, one of thoſe wonder-provoking objects. We have read (mercy on us!) this whole farrago of 819 lines; and our amazement, at the concluſion, is not a whit leſs than it was at the commencement of the ungrateful taſk. Such another unprofitable rhapſody, either in verſe or proſe, we have ſeldom ſeen.—Yet Mr. Malleus deems his banquet ſo rare and rich a repaſt, that, in imitation of Peter Pindar (*O imitatores ſervum pecus!*) he uſhers it in with a formal bill of fare. Learn then, ye hungry gueſts, what delicious cates you are to expect:

'Th'*ings* amazing, Th'*ings* amuſing;
Th'*ings* affecting, Th'*ings* confuſing;
Th'*ings* aſhaming, Th'*ings* alarming;
Th'*ings* improving, Th'*ings* moſt charming:
Swim*ming*, ſail*ing*, row*ing*, leak*ing*;
Fill*ing*, found'*ring*, drift*ing*, wreck*ing*;
Eat*ing*, drink*ing*, dream*ing*, ſnor*ing*;
Bull*ing*, bait*ing*, toſs*ing*, gor*ing*,'

and ſo on, through forty ſuch lines; all ending in *ing*.—Then come the *dramatis perſonæ*; and who ſhould theſe be? why, *apes*, *aſſes*, *anticrates*, *autocephali*, *bug-bears*, *badgers*, *bruizers*, *crocodiles*, *crab-fiſh*, *curs*, *dwarfs*, *devils*, *democrates*, &c. &c. in all the letters of the alphabet!—Then follows a very arch and witty dedication; which, as an original model, we will give entire:

'*To his honeſt country-men, who would be as capable of ſubſcribing to the articles of the Church of England, reviſed by* OLD NICK, *as to a Britiſh Conſtitution, dictated by* FRENCHMEN, *This trifle is dedicated by their reſpectful ſervant,* THE AUTHOR.'

Art thou not yet ſatisfied, reader! then take a ſlice more—

'With a cargo of *Gauls*,—by an emigrant tide,
In a refugee ſtorm from their moorings ſwept wide,
As per invoice, on board a good fiſhing-boat ſhipp'd,
At their own proper riſk, half-beſtarv'd and beſtripp'd,
By Jean Foutre conſign'd to his *Factor* John Bull,
Of the land of *Bulliſle*, for—roaſt beef, beer, and wool;—

My roof gave them ſhelter, my table it's ſtore,
My flock lent it's fleece, and my beds heard 'em ſnore.—
Whig pamphlets perus'd were, ſtate libels were penn'd,
And ſeditions in democrate papers no end,
Of vile paragraphs ſown—baneful ſeeds of diſquiet,
Clubs, meetings announc'd, ſchools of murmur and riot;
Rights of man, rights of conſcience, and rights of gooſe quill,
Free writing, free thinking, free do what ye will;
The people ennobled, the nobles empeopled;
The kingdom unking'd, and the pariſh unſteepled;
Our Jacobine friends, the two popular P's,
All betoaſted and cheer'd in their bumper and threes;
With Agrarian law, and equality level,
Teſts, titles, eſtabliſhments, giv'n to the Devil;
King and clergy becurs'd, and bedamn'd church and ſtate,
Treaſon grumbled, and blaſphemy, 'till it grew late.'

If, reader, thou wilt not believe us that theſe are as harmonious lines, and as full of meaning, as any of the 800; read the 800 thyſelf, and be convinced. Nevertheleſs, Mr. *Callen Malleus* is abſolutely a *ſcholard.* He quotes Homer, Virgil, Ovid, and Phædrus; the Acts of the Apoſtles, and the Cock-fighter's Dictionary;—and all moſt appoſitely, indeed!

MISCELLANEOUS.

Art. 61. *Official Documents relative to Lord Howe's Naval Victory,* June 1, 1794. 8vo. 1s. Debrett.

Although the facts detailed in the preſent collection were communicated to the public before the appearance of this pamphlet, the tract will nevertheleſs be acceptable to many readers, on account of the copper-plate view of the poſition of both the fleets, ſhip oppoſed to ſhip, at the commencement of this ever memorable action, ſo fatal to France, and ſo glorious for England.

Art. 62. *An Epitome of Hiſtory*; or, A conciſe View of the moſt important Revolutions and Events which are recorded in the Hiſtories of the principal Empires, Kingdoms, States, and Republics, now ſubſiſting in the World: Alſo their Forms of Government. Accompanied with ſhort Accounts of the different Religions which prevail, &c. By John Payne, Author of the Syſtem of Geography, and of the Naval, Commercial, and General Hiſtory of Great Britain. 8vo. pp. 373. 5s. Boards. Johnſon. 1794.

The plan of this publication is a very uſeful one. It is intended to furniſh young people with more ſubſtantial knowlege than is to be obtained from a mere chronological detail of events, of which many epitomes of hiſtory chiefly conſiſt. It relates, in a clear and compendious manner, the great revolutions which have taken place in different countries of Europe, and gives a ſuccinct account of their preſent forms of government and inſtitutions of religion. Though the writer makes no pretenſion to elaborate reſearch, nor to profound political diſcuſſion, his work is well adapted to enable the reader, of either ſex, to form a general idea of the origin and preſent ſtate of the ſeveral kingdoms and republics into which Europe is divided. The materials are judiciouſly ſelected, and the whole is written in eaſy and unaffected language.

A ſecond volume is promiſed, containing a ſimilar abſtract of the hiſtory of the other quarters of the globe.

Art. 63. *New Moral Tales*, now firſt tranſlated from the French of M. Marmontel. In Four Volumes. The 2d Edition improved. 12mo. 10s. 6d. ſewed. Bew. 1794.

In our account of the two former volumes of this work, (ſee New Series, vol. viii. p. 239,) we gave, from the tranſlator's preface, his authority for the originality of this publication. At the ſame time, we offered it as our opinion that they were, in ſeveral reſpects, much inferior to Marmontel's former works. Of the tales in theſe additional volumes, however, we ſee reaſon to give a more favourable report. Some of them are lively and amuſing; and others are tender and touching, in a degree which will not fail to render them highly acceptable to that claſs of readers for whom they are deſigned.

Art. 64. *Queſtions to be reſolved:* or, A new Method of exerciſing the Attention of Young People. Interſperſed with various Pieces, calculated for Inſtruction and Amuſement. Tranſlated from the French of Madame de la Fite. 2 Vols. 12mo. 5s. ſewed. Murray.

On the firſt publication of this performance in the original, ſome general notice was taken of it in our Review, New Series, vol. vii. p. 584, as a work adapted to furniſh uſeful hints to inſtructors, reſpecting the method of communicating knowlege to young perſons. On the appearance of an Engliſh tranſlation, ſome farther account of the plans here ſuggeſted may not be unacceptable to thoſe who are engaged in the important labour of education.

The preceptreſs provides a ſeries of queſtions written on ſeparate cards, and the anſwers are mixed without order on a ſheet of paper. She aſks the queſtions in turn; and the ſcholars are to endeavour to find, among the promiſcuous anſwers, that which belongs to the queſtion propoſed. They are alſo to attempt to give anſwers without having recourſe to the paper, or *oracle*.—Theſe two volumes contain nineteen diviſions or ſets of queſtions and anſwers.

A great variety of ſubjects, hiſtorical, moral, mythological, critical, &c. are introduced in the courſe of theſe queſtions and anſwers. If this plan may be ſaid to have the inconvenience of conveying knowlege miſcellaneouſly, it has the advantage of exerciſing at the ſame time the memory and the judgment.

Theſe volumes, beſide the ſets of queries and replies, contain alſo ſeveral dialogues on ſome queſtion propoſed, to which each pupil was required to give an anſwer; or on ſome general topic. In the courſe of the converſation are introduced—a pleaſing eſſay on fortitude; an inſtructive and amuſing fairy tale; ſeveral intereſting hiſtorical and biographical anecdotes; and an excellent moral play, entitled, "Beneficence rewarded." The uniform tendency of the work is, in an amuſing way, to communicate uſeful inſtruction, and to impreſs juſt ſentiments. We recommend it as well deſerving the attention of parents and inſtructors of children.

Art. 65. *The Life and Death of Maria Antoinette late Queen of France.* By W. S. Delome. 8vo. 3s. 6d. ſewed. No Bookſeller's Name.

A nefarious ſelection of the vileſt obſcenity, which lately diſgraced our preſs under a ſomewhat varied appearance, and to which a palpable *imitation* of the name of a reſpectable writer is now prefixed as a trap for the unwary.

FAST-DAY SERMONS, *Feb.* 28.

Art. 66. Preached at the Cathedral Church of St. Peter, Exeter. By Geo. Gordon, M. A. 4to. 1s. Cadell.

Mr. Gordon contends that the war is not a war of wanton aggreſſion on our part, but that 'we are ſtruggling in defence of our religion, liberties, and laws, of every thing, in ſhort, that renders ſociety, or even life, deſirable, againſt a vortex which would have ſwallowed all up in one common ruin.' Under this perſuaſion, his diſcourſe is written with unqueſtionable propriety.

Art. 67. By the Rev. Dr. William Wynn, Chaplain to the Prince of Wales, &c. 4to. 1s. Cadell.

Where this ſermon was preached we are not told, but only that it appears in print at the requeſt of Dr. Wynn's audience. They were delighted with it, of courſe; we, however, have not been able to participate with them. Fine ſounding words, inexpreſſive of clear ideas, do not afford us pleaſure. When, therefore, Dr. W. talks of *propitiating our ſins*; (a ſtrange miſtake!) of *procraſtinating repentant oriſons*; and, of *the indulgent hand of Providence expunging from the copious volume of human actions the diſguſting record of unworthineſs*, we ſmile rather than applaud: as we ſhould ſuppoſe his hearers muſt have done when he exhorted them to imitate the bright example of our beloved Saviour, who faſted *forty days and forty nights*, had we not previouſly been made acquainted with their *approbation*.

Art. 68. *The Duty of Man in perilous Times.* By Alexander Hewat, D. D. 8vo. pp. 49. 1s. 6d. Cadell.

Times, in which life, liberty, property, and religion, are all at ſtake,—and ſuch, Dr. H. affirms, are the preſent,—muſt indeed be evil times; in which, as he juſtly ſtates from Eph. v. 15, 16 it is the duty of every citizen to be vigilant, to loſe no time in employing the means of defence, and to ſeek the Divine bleſſing. The preacher is a moſt ſtrenuous advocate for the war: he owns, indeed, that Chriſtianity pronounces a bleſſing on peace-makers: but the ſentence concludes with telling us that we are cautioned by it to be on our guard againſt men who have denied the faith.

Art. 69. *Two Sermons preached on the public Faſts of April* 1793, *and Feb.* 1794. By the Rev. J. H. Williams, Vicar of Wellſbourn, Warwickſhire. 8vo. pp. 64. 1s. 6d. Robinſons.

Moſt excellent! are words enough to expreſs our approbation of theſe diſcourſes, but not enough to ſatisfy our readers after ſo ſuperlative a commendation: we feel it therefore our duty to give a few particulars concerning Mr. Williams's faſt-day exhortations. They are truly manly and Chriſtian, proceeding from no party views, and tending to foment no vulgar nor political prejudices. Formerly, as the preacher remarks in his preface, the church employed courts and ſtateſmen as the inſtruments of their ambition; now the caſe is altered, and the church acts under the direction, and as a mere engine, of the ſtate. Crafty ſtateſmen, he farther obſerves, contrive to bring eccleſiaſtics from their watch-tower into the field of conteſt. This is done by the proclamation of a *war-faſt*, which ſuſpends their buſineſs as miniſters of the goſpel, and inveigles them into political diſcuſſions; for which they are little prepared, and in which they are expected, remote from courts and ſtrangers to the ſecrets of cabinets, and of courſe without evidence ſufficient to decide on its truth, to retail the political orthodoxy of the day. At this Mr. W.'s independent and liberal mind revolts! Yet he feels himſelf in a painful dilemma; to doubt the ſtateſman's account of the war may ſubject him to the imputation of diſloyalty; while implicitly to adopt and to inculcate it may be to promote a thirſt for bloodſhed. 'With a mind, (he ſays,) writhing under the torture of this galling alternative, theſe diſcourſes were delivered.' Under this embarraſſment, he has acquitted himſelf much to our ſatisfaction. He has admirably deſcribed the prevailing character of faſt-ſermons, and the general effect of faſt-day ſervices. The text of his firſt ſermon is Iſ. lviii. 4. *Ye faſt for ſtrife and debate.* This paſſage affords him an opportunity of deſcribing faſt-ſervices as conſiſting of *prayer without piety*, and of *humiliation without benevolence.* He proteſts againſt the appropriation of the text to the preſent faſt excluſively of others: 'if, (ſays he,) I allude to any thing which is now tranſacting, it is only becauſe the nature of our minds is ſuch, that the ſenſations of the things that are preſent, have a more lively influence upon us than the remembrance of things that are paſt. I refer therefore to every public humiliation paſt, preſent, and to come, when I bring this railing accuſation, that ye faſt for ſtrife and debate—that is, we faſt with a ſpirit of contention on our minds, and with objects of ambition before our eyes.'

This is a ſufficient condemnation of *war-faſts*; and we muſt confeſs that, as far as our obſervation has gone, we have ſeen enough to incline us to believe that it is no harſh nor unjuſt condemnation. As far as they ſerve to promote the leaven of malice,—of intolerance and rancour,—of ſtriſe and pride, they are bad things. Mr. W. ſpeaks to the experience of thouſands, when he adds, 'A ſmall particle of this leaven, if blended with civil or religious maxims, and then accidentally thrown, or *artfully infuſed* into the maſs of ſociety, ſoon leaveneth the whole lump. It ferments—and as it ferments—it ſours—it ſours the tempers, it corrupts the very underſtandings of men, it alters or deſtroys every form and circumſtance of ſocial life. It contracts the ſmile of innocent hilarity, with which a man was wont to meet his neighbour, into the ſcowl of dark ſuſpicion, with which he is to encounter an inſidious ſpy. That friendly and open difference of opinion, which was often productive of innocent cheerfulneſs and humorous raillery, becomes a proud oppoſition of principle, ever fearful of giving, and ever jealous of receiving offence. The candid enquirer after truth is ſilenced by the ſupercilious ſneer of prejudice, the calm preacher of moderation is anſwered by bigotry, "he that is not with us is againſt us," and a man that would partake of the benefits or enjoy the comforts of ſociety, muſt either join his *voice* to a clamour a clamour to which his reaſon does not aſſent, or endure the continual mortification of *keeping ſilence, yea even from good words*. Againſt the introduction of this ſecret ſpirit of inveteracy and intolerance into the community (even although it be under the puſillanimous pretence of preventing the open ſpirit of diſcord) as a *citizen* I object, becauſe it is *unſocial*; as a *miniſter* of the Goſpel of Peace and Charity I proteſt, becauſe it is *unchriſtian*; and as a *partaker* in the ſervices and benefits of our preſent humiliation, I feel it my duty to declaim, becauſe it entirely unfits us for the performance of the one or the reception of the other.'

The ſecond ſermon is from Matth. v. 19. in which, from deſcribing the bleſſedneſs of peace-makers, he paſſes to a conſideration of war both as to its natural and moral effects. Here he draws a true and affecting picture, and ſuch an one as does credit to his feelings as a man, and to his principles as a Chriſtian. There is ſomething in ſuch perfect uniſon with our ſentiments in the following paſſage, that we muſt tranſcribe it, much as this article is already ſwelled beyond its proper ſize: 'I envy not that man the coldneſs, the marble conſiſtency of his heart, who, at the ſight, or at the relation of ten thouſand poor mortals ſtretched upon the ground, ſome dead, ſome dying, ſome agonizing with convulſive pangs, can ſooth the ſympathetic throbbings of nature with *juſtifications* built upon *conjecture*, or with *metaphors* founded on *uncertainty*; who can amuſe his mind, at ſuch a ſeaſon, with holding the *balance* of a continent, or putting *nations* in a *ſcale*. This frigid ſporting with the calamities of mankind neither tends to convince the diſintereſted, nor to conciliate the inflamed; it but excites the latter to reſort with greater acrimony to theories of vice, and treachery, and ambition.'

War, in a moral view, Mr. W. reprobates as injurious to piety, as creating a neceſſity of promoting in the world the uncharitable ſpirit of hatred, and as tending, by a long continuance, to looſen the bands of loyalty.

If we have given a longer account of theſe than of other faſt ſermons, it is becauſe we deem them more full of thought and Chriſtian ſentiment, more ſpirited, and of a better tendency.

SINGLE SERMONS.

Art. 70. *Equality*: A Sermon. To which is added, a Sermon preached on Feb. 28, 1794 (the Faſt-day). By the Rev. James Hurdis, B.D. Profeſſor of Poetry in the Univerſity of Oxford. 8vo. 2s. Johnſon.

The ſermon entitled *Equality* demonſtrates, in a clear and popular way, the abſolute neceſſity of ſubordination in ſociety. Nothing, however, that is advanced by the learned profeſſor at all invalidates the doctrine of equality as defined by its modern advocates: yet, ſince the word is liable to be miſunderſtood by the multitude, it may not be amiſs, by ſuch a diſcourſe as this before us, to point out the dreadful conſequences of levelling.

That the great ſecurity of a nation is in the Divine protection, and that this protection is obtained by righteouſneſs, are the doctrines of the annexed faſt ſermon, which concludes with a ſuitable exhortation to repentance and amendment.

Art. 71. *The Uſe of Chriſtianity, eſpecially in difficult Times.* Delivered at the Gravel-Pit Meeting in Hackney, March 30, 1794. By Joſeph Prieſtley, LL.D. F.R.S. Being the Author's Farewell Diſcourſe to his Congregation. 8vo. 1s. 6d. Johnſon.

Whatever ſome perſons may think of the ſpeculative opinions advanced by Dr. Prieſtley, they will, unleſs their minds be vitiated by prejudice, be ready to allow that his principles of moral conduct are thoſe of a Chriſtian and a philoſopher. It is natural to lament that ſuch a man ſhould be conſtrained to bid farewell to his flock, and to his country; yet, when we recollect, (to uſe his own words,) that 'a ſtate of ſuffering is a ſtate of uſefulneſs,' and perceive the greatneſs of mind which he diſplays under his ſufferings, we begin to transfer our pity from him to his enemies, and to congratulate him on the nobleſt of all victories; a victory obtained in his own heart over the malignant and revengeful paſſions. Our peruſal of this plain and artleſs addreſs forces from us this acknowlegement. It affects by its ſimplicity, and by the openneſs and mildneſs with which every ſentiment is conveyed. Dr. P. neither conceals his opinions, nor inveighs againſt thoſe who have perſecuted him for them. He does what is better, viz. he ſhews the folly of anger, and the utility of Chriſtian principles in inſpiring reſignation, and in adminiſtering ſatisfaction to the mind which, in the moſt trying ſituations, is conſcious of its rectitude. 'The man who can defer his revenge, and merely reſtrain his paſſion, is infinitely ſuperior to him who gives way to the firſt impulſe of it. But he who can ſo far make allowance for the hatred of his enemies, as to feel compaſſion and good will towards them, while he knows the ill will they bear him, is infinitely ſuperior. We are not moved to anger by the anger of a child. Neither then ſhould we by the anger and malignity of thoſe grown perſons whom, with reſpect to intellectual and moral improvement, we regard in no higher light.' He adds, 'There is a ſource of ſatisfaction even in adverſity, of which perſons in proſperity have no idea. Of this I am myſelf not without ſome experience. My violent expulſion from a favourite ſituation at Birmingham was, to appearance, ſufficiently diſaſtrous, and I was not without feeling it to be ſo. Yet I have had more than a recompence, internal and external; ſo as to make me conſider it, even now, as no evil on the whole.'

This is truly magnanimous, and it muſt mortify his enemies to ſee how their attempts to depreſs have elevated him.

After having finiſhed his diſcourſe to his proper congregation, and urged the importance of Unitarian ſentiments, Dr. P. addreſſes a few words to the many ſtrangers whom curioſity had drawn to hear him. Before them he proves that the doctrines preached by the Unitarians, have no immoral tendency; and, after having vindicated himſelf from the charge of *ſedition*, he thus concludes:

'Whether you come as friends or as enemies; whether we ſhall ever ſee one another's face again or not; may God, whoſe providence is over all, bleſs, preſerve, and keep us! Above all, may we be preſerved in the paths of virtue and piety, that we may have an happy meeting in that world where error and prejudice will be no more; when all the ground of the party diſtinctions that ſubſiſt here will be

; where every miſunderſtanding will be cleared up, and
truth and of virtue will be for ever eſtabliſhed.'
ndix contains Dr. P.'s letter of reſignation to his con-
with the anſwer; ſome well-written addreſſes to him
of his departure, from the young men and women of his
attended his lectures on natural and revealed religion,—
iitarian Society,—and from the united congregations of
iſſenters at Birmingham.

e Regard due to the Divine Judgments conſidered. Preached
court, Alderſgate-ſtreet, Nov. 17, 1793. By John
ys. 8vo. pp. 17. 1s. Sutton.
acticable, and ſenſible. In one part, having obſerved
very different characters had predicted great changes in
author adds the following note: ' The ingenious and
inprincipled, Earl of Cheſterfield, ſeems to have diſ-
ſmall ſhare of political ſagacity in his conjectures, in the
reſpecting France. Letter 245 of his third volume con-
triking particulars, when they are compared with recent
it part of the world.'—One other note is perhaps worthy
,—when, having remarked the advantages of the Britiſh
' the ſpirit of which, (he obſerves,) is equally repugnant
iny of deſpots and the licentiouſneſs of democracy'—it is
ved at the foot of the page: ' The zeal with which ſome
characters have lately been proſecuted, on a charge of
arisen, I hope, not from the wiſh of our civil governors
ſpirit of free and candid political diſcuſſion, but rather
cumſtances of the times, which, leading them ſtrenuouſly
olent meaſures on one ſide, have perhaps given riſe to
newhat too ſtrong on the other.'
quoted theſe two ſhort paſſages as inſtances of his *modera-*
in theſe hot-headed times, ſeems to have been a ſcarce

CORRESPONDENCE.

correſpondent *Stanwix* will attend to the guarded manner
expreſſed ourſelves, when we alluded to the Earldom of
will perceive that we were aware of the very objection
geſts, ariſing from the circumſtance of the preſent Duke of
t having taken a ſeat in the Houſe of Peers during the life
the late Duke. Our words were, (Rev. April, p. 455.)
the inſtrument which gives to the poſſeſſor of the caſtle of
her as ſuch, or *as the heir of the firſt grantee*, take it either
it of ſitting in parliament as an Earl?" It is clear, there-
have not aſſerted that the bare poſſeſſion of that caſtle
poſſeſſor the honour and privilege of a peer, though we be
to deny it. We coupled with it another circumſtance, in-
the privilege might be deſcendible only to the heir of the
Let us apply this to the caſe of the preſent Duke of Nor-
e Edward, paſſing by the late Duke in his will, bequeathed
Arundel to his ſon, then Mr. Charles Howard, (which, we
s the caſe,) then the poſſeſſion was, of courſe, for a time,
ſevered

ſevered from the inheritance. If the bare poſſeſſion made him *de jure* a lord of parliament, the deviſee was then entitled to his writ of ſummons as Earl of Arundel: but, if this peerage could deſcend only to the *heir* of the firſt grantee, in that caſe he could not legally claim the writ, becauſe he was not, during his father's life, the heir of the Fitz-Alans or Alleynes, the antient Earls of Arundel, from whom that eſtate came to the Howards. No man can contend that there is not ſuch a peerage as the Earldom of Arundel; for, when Thomas the 4th Duke of Norfolk was convicted of high treaſon, all the honours, which he could have tranſmitted had it not been for the corruption of blood, became extinct; yet his ſon Philip was Earl of Arundel in right of his mother the Lady Mary, daughter to Henry Fitz-Alan the laſt of that name who bore the title; and as Earl of Arundel he was tried for treaſon by the peers of the realm:—but by what title the Earldom veſted in him, whether as the heir at law of the firſt grantee, or as poſſeſſor of the caſtle of Arundel, we cannot take on us to ſay. The argument, in ſupport of which we adduced the caſe, would be equally ſtrong either way; the thing that we intended to prove being, that it would be wrong to infer that a grant or compact had never been made, merely becauſe the original inſtrument or deed was no longer to be found. The very uncertainty, with reſpect to the title by which the Duke of Norfolk is Earl of Arundel, whether by deſcent or by poſſeſſion of the caſtle, ſufficiently proves that the original grant is no longer in exiſtence; and indeed it would be wonderful that it ſhould, if all that we are told on the ſubject be founded in truth. It is ſaid that the Earldom of Arundel is a feudal honour, or *local* dignity claimed from very remote times; ſome ſay from before the Conqueſt, but probability is againſt them. Others aſcribe the privilege to a grant from the Empreſs Maud, grand-daughter to William the Conqueror, who claimed the crown which was withholden from her by her kinſman King Stephen, and aſſert that it was afterward confirmed by Henry II. Maud's ſon and heir, and received a farther confirmation on the 27th of June 1189, the 1ſt of Richard I. ſon to Henry. It is alſo ſaid that doubts having ariſen on this ſubject, they were finally ſettled by a ſolemn judgment in parliament, July 8th, 1433. 11th of Henry VI. when it was adjudged that the Earldom of Arundel was a local dignity, by *inheritance* and *poſſeſſion* of the caſtle of Arundel only, without any other creation. We have not before us the parliament roll, and therefore cannot anſwer for the accuracy of the account, nor even for the authenticity of this adjudication. If it be authentic and accurate, it would ſeem as if the bare poſſeſſion, without the inheritance, would not give the poſſeſſor a ſeat in the Houſe of Peers; and this might account for the preſent Duke's not having applied for a writ of ſummons during his father's life. It is remarkable, alſo, that, during that period, he called himſelf Earl of Surry, and not of Arundel, though the latter Earldom is by centuries more antient than the former: for it is as Earl of Arundel that his Grace is *premier* Earl of England. We believe that he cannot prove his right to it by the production of the original grant: but he can prove it by the conſtant exerciſe of the right for centuries by his anceſtors in the face of parliament.——After all, it appears that there is little or no difference of opinion between *Stanwix* and us on this ſubject.

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†‡† The letter ſigned *Candour*; and various others, are unavoidably poſtponed.

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‡†‡ J. B. will find a letter for him at Mr. Becket's, Pall Mall.

THE

MONTHLY REVIEW,

For AUGUST, 1794.

ART. I. *The Hiſtory of Great-Britain, connected with the Chronology of Europe: with Notes,* &c. containing Anecdotes of the Times, Lives of the Learned, and Specimens of their Works. Vol. I. from Cæſar's Invaſion, to the Depoſition and Death of Richard II. By James Pettit Andrews, F. A. S. 4to. pp. 477. 1l. 1s. Boards. Cadell. 1794.

THE art of writing hiſtory is one of thoſe accompliſhments which appears eaſy on ſpeculation, but which in practice has always been found ſingularly difficult. If the Poet pleaſes the ear or the fancy, we excuſe a thouſand incongruities and imperfections. Let the Philoſopher inform the underſtanding by ſound reaſoning, we require not from him either elegance of taſte or ſplendour of diction. Even the Orator, who perſuades by his arguments or warms by his ſpirit, may betray, with impunity to his literary fame, ſuch defects in point of temper, and of that moſt amiable and moſt rare virtue, CANDOUR, as would totally diſgrace the Hiſtorian. In the compoſition of this laſt mentioned character, ſuch an aſſemblage of intellectual and moral excellencies muſt combine, that, in proportion to the number of thoſe who have entered the liſts of competition, fewer will be found to have gained general and laſting fame, than of thoſe who have purſued any other literary walk; and, both in antient and modern times, the hiſtorical is that kind of writing which appears to be the laſt in attaining its perfection.

In this our iſland particularly, the pen of Clio was long guided by ſo irregular and ſo coarſe a hand, that foreigners affected, at leaſt, to believe that the untamed licence and bold excentricity of Engliſh genius were totally unqualified for ſo calm and ſo patient a taſk. The hiſtorical labours of the preſent age, however, ſufficiently vindicate the nation from this reproach: ſince the moſt ſplendid ſubjects, which the tranſactions either of antient or modern times afford, have appeared with ſuitable dignity in an Engliſh dreſs: diſtinguiſhed by judgment in ſelection, ſkill in arrangement, and taſte in colouring. During the preſent reign, our works of hiſtory are thoſe which have chiefly ſupported our literary renown. They have attained a celebrity in Europe which our productions in that kind never enjoyed before; having been repeatedly tranſlated into foreign languages, and frequently publiſhed abroad in their original Engliſh.

In the work before us, we have the hiſtory of all others the moſt intereſting to a Briton,—that of his own country,—treated on a new, and, we think, an excellent plan. The author ſays, he had long 'formed a wiſh to reduce the moſt intereſting occurrences relative to modern Europe within a reaſonable compaſs; and, by arranging them in ſuch chronological order that *the events of each year ſhould face a correſponding epoch of Britain*, tempt thoſe to acquire a knowlege of univerſal hiſtory, who had hitherto been contented, at moſt, with that of their own country. It was this motive that urged him to an undertaking which had probably been blighted in the bud, had he foreſeen the toil that would attend it.'

In this firſt volume, (and the work is to be continued to the preſent times, probably in two more volumes written on the ſame plan,) the author details the hiſtory of England conciſely, but without omitting material tranſactions. Many things, indeed, are here related, which, to the curious in biography and anecdotes, will appear highly material, but which are altogether omitted in our larger hiſtories. The correſponding page of general chronology is confined for the moſt part to the annals of European ſtates, and only wanders into other quarters of the globe when tempted by circumſtances cloſely connected with Europe; ſuch as the cruſades, the wars of the eaſtern empire with the Turks, &c. The notes contain events not neceſſary to be obtruded on thoſe who read only for information in Engliſh hiſtory. To each of the three books contained in this volume, are ſubjoined two appendixes; the firſt including the lives of every diſtinguiſhed Britiſh writer, with ſpecimens of his works, if poetical; the ſecond preſenting an analyſis of the times, under the reſpective heads of religion, government, arts, manufactures, commerce, coins, &c. Mr. Andrews is careful in citing his authorities, but contents himſelf with the name of the author, becauſe the date of the year, which cloſely accompanies every event, will point out the exact place to which he refers. The volume is concluded by an index, which may be conſidered as a complete abridgement of the work, being a table of chronology as well as of reference. The dates of events have been carefully examined and adjuſted; and Mr. Andrews arrogates to himſelf no unmerited praiſe when he lays claim to great numerical exactneſs. He modeſtly adds that

> ' Some hopes of the public approbation the author has founded on the novelty of his plan. A ſtronger claim he could produce, were he to enumerate the years he has ſpent in ſtudies neceſſary to the work, the many and unwieldy volumes he has peruſed and abridged, and the quires of paper he has written and re-written.
>
> ' To the merit of originality he pretends not: in theſe days, a hiſtory muſt be a compilation: and, happy for the nature of his talents, honeſt induſtry is a more deſirable quality in an annaliſt, than the moſt florid and active invention. He aſpires at no higher praiſe than that of a faithful hiſtorian; and to this ſhould it be added that he has ſelected with judgment, and abridged with accuracy, his utmoſt ambition will be gratified.'

After having given to our readers this account of the plan of the work, we ſhall proceed to enable them to judge of its execution; which will be done moſt agreeebly by ſupplying them with ſome ſhort extracts, as ſpecimens of Mr. Andrews's ſtyle, and examples of that kind of information by which his hiſtory is diſtinguiſhed.

The correſponding columns of Engliſh and other European events commence with the reign of Egbert; who, profiting by the leſſons of policy and proweſs which he had received in the court and camp of Charlemagne, united into one powerful monarchy that many-headed and deſpicable dynaſty, called the Saxon heptarchy, which, in a ſeries of three ages, ſcarcely produced a man of letters, a ſtateſman, a ſoldier, or a rational divine *.

The tranſactions of England, previouſly to the reign of Egbert, are comprized in an epitome; containing, in ſeven pages, the hiſtory of 750 years. We recommend this part to the attention of our readers, as one of the beſt abridgements that we have ſeen: it is conciſe without obſcurity, and unites the graces of narration to the rapidity of a chronicle.

In the 52 ſucceeding pages, Mr. A. deſcribes the reigns of the Saxon princes terminating in Edmund Ironſide.—In p. 54, ſpeaking of the Princeſs Githa, kinſwoman to Canute, he gives us the following curious information reſpecting the early traffic in ſlaves which prevailed in this iſland:

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* The venerable Bede, long remembered as "the wiſe Saxon," forms an illuſtrious exception. This pious and humble ſage, who never ſought to riſe above the rank of a private monk at Jarrow on the Tyne, died in 735; bequeathing, in eight folio volumes, a rich ſtore of multifarious learning. Offa, who ruled Mercia toward the cloſe of the eighth century, is the only name among the Saxon Reguli which deſervedly emerges from oblivion: but Mr. Andrews deems his celebrity more owing to the remains of Offa's dyke, a famous boundary, than to his own *intrinſic* merit.

'It is not quite clear whether this lady (Githa) was daughter, niece, or ſiſter-in-law, to Canute. She was however a good manager; and ſtands on record for having made a vaſt fortune by dealing in ſlaves; a traffic which notoriouſly diſgraced England for a long period: Briſtol was the moſt famous mart for that commodity. Wulfſtan biſhop of Norwich not long after made the people ſomewhat aſhamed of their proceedings; yet even in king John's time the Iriſh bought many ſlaves from Briſtol. To add to the brutality of this proceeding, the ſellers always took care that their females ſhould be in a condition which might enable them to demand a higher price from the purchaſers. Slaves, oxen, and ſheep went by the name of 'live money.' The Engliſh had adopted this ſpecies of commerce from their German anceſtors, and were kept in countenance by the practice of the French and almoſt every European nation.'

As an example of the author's manner of arraigning bad princes, in the words of nearly contemporary authors, before the tribunal of poſterity, let us hear what he ſays of the death and character of William Rufus:

'William was now on the point of gaining Guienne by advancing money to its prince as he had acquired Normandy, when a miſ-directed ſhaft, from a French knight named Walter Tyrrel, ended all his ambitious projects. The king was hunting in the New Foreſt and had juſt ſtruck a deer. He checked his horſe and had raiſed his hand to guard his eyes from the ſun-beams, when he received the fatal wound. [66.] The diſaſtrous archer inſtantly embarked for the Holy Land

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'[66.] Monarchs muſt have prodigies to announce their fall. We are told that William dreamed the night before the fatal chace, that an extreme cold wind had pierced through his ſides. A monk too would have detained him from hunting, by the recital of a frightful viſion; he had ſeen in a dream the king gnawing and tearing a crucifix with his teeth, and he had ſeen him ſpurned and trodden down by the image, while flames of fire burſt from his mouth. The intrepid tyrant ordered him 100 ſhillings, and bade him "dream better dreams." [BROMPT: CAMD: REMAINS.]

'There are various opinions as to the death of Rufus, although what is written above is generally credited. Eadmer gives it as a received opinion, that he fell with an arrow in his hand and mortally wounded his breaſt. Suger, in his 'Life of Lewis the Fat' affirms that Tyrrel had with ſolemn oaths averred to him that he was not even in that part of the foreſt where the king fell, nor ſaw him there on the day of his death. And John of Saliſbury, comparing the death of William to that of Julian the apoſtate, ſays that it was equally doubtful (at the time when he wrote) by whom either of them was killed. [LYTTLETON's HENRY II.]

'Yet there is in the New Foreſt a ford called 'Tyrrel's Ford;' there is an eſtate too called Avon Tyrrel, and if (as the tradition of the foreſt affirms) theſe lands have been liable to pay a yearly fine to the Exchequer of ſeventeen ſhillings on account of the above-mentioned

Land to expiate his involuntary crime. The body was conveyed to Wincheſter in a common cart. A tomb erected over it was broken to pieces in the laſt civil wars, and a large gold-ring and a ſilver chalice were found mingled with the royal duſt.

‘ William Rufus fell unmarried in his fortieth year. His perſon muſt have been unpleaſing. He was ſhort and fat, had a ſtern viſage, red hair, and eyes of different colours. He had all his father's vices without his few virtues, a ſtern magnanimity perhaps excepted; imperious, cruel and avaricious, he regarded his word or oath only as means to delude the credulous; religion he ſcorned; an Iſraelite who knew his character gave him a large ſum of money to perſuade his converted ſon to return to Judaiſm. Rufus did his honeſt endeavor, but in vain. ‘ Well,’ ſaid he to the father, ‘ I have done what I could, but I have not ſucceeded. It is not my fault though, ſo we will divide the money between us.’ Another time, when ten Engliſhmen had been cleared by the ordeal of fire from a charge of killing deer, the impious Rufus exclaimed ‘ Pretty juſtice above indeed! to let ten ſuch ſcoundrels eſcape!’

‘ To cloſe the character of William Rufus, let us quote the nervous words of Henry of Huntingdon—‘ He was a man more fierce than ſeemed conſiſtent with human nature. By the advice of the worſt of men (which he *always* followed) he perpetually haraſſed his neighbours with war, and his own ſubjects with ſoldiers and taxes.’ [68].

Such remarks muſt have a tendency, if not to change the character, yet to check the hand, of tyranny; and to make this na-

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tioned ford having been ſhewn to the regicide by the then owner of the eſtate, there can be no doubt of Tyrrel's at leaſt preſuming himſelf guilty.

‘ A monument (which ſtill exiſts) was erected on the ſpot where Rufus died, by a lord Delawar, who avers that he had ſeen the oak on which the ſhaft had glanced. In the inſcription it is recorded, that a peaſant named Purkiſs drove the cart which conveyed the royal body to Wincheſter; and it is remarkable that two families of the ſaid name ſtill occupy cottages near the ſpot, and that within the preſent century an axle-tree was preſerved by one of theſe cottagers, which tradition aſſerted to have belonged to the very cart above-mentioned.’

‘ [68.] Among theſe, one of the moſt irritating was that ſpecies levied by the lawleſs purveyors. ‘ They ravaged the whole country’ ſays Eadmer, ‘ through which the court paſſed. Frequently they would burn or deſtroy the proviſions which they could not uſe, and after having waſhed the feet of their cattle with the beſt liquors, they would let the reſt run to waſte. In ſhort, the cruelties which the maſters of families ſuffered, and the brutal treatment offered by theſe wretches to their wives and daughters, are too ſhocking to be told or credited.’ Much more defenſible was a ſpecies of impoſt mentioned by an accurate and curious writer as in uſe during the earlier Norman reigns, viz. Severe fines on perſons ‘ for making fooliſh ſpeeches, returning fooliſh anſwers, for having ſhort memories,’ &c. &c.

[MADOX HIST: EXCH:]

‘ This tax might not be unprofitable in more modern days.’

tion at leaſt cheriſh the mild and gentle government under which it has ſo long and ſo proſperouſly exiſted. As a parallel and equally vigorous paſſage, we may inſert part of what is ſaid of king John; in a note annexed to which, the reader will find a curious account of eccleſiaſtical luxury and monkiſh gluttony. We omit the correſponding 'General Chronology.'

'The party of John being now the ſtrongeſt, he indulged his favourite paſſion, revenge, to ſuch exceſs, that he drove the barons to the deſperate reſolution of applying to Philip of France, for his ſon Lewis, (in right of his wife Blanche, grand-daughter to Henry II.) to be their king. In conſequence, the Dauphin, embracing their invitation, ſoon landed in Kent and was joined by many noblemen and their armed dependents. He took Rocheſter caſtle with eaſe and was actually received in London with tranſport. The friends and ſoldiers of John began to abandon him; and the French prince might have cruſhed this royal viper with eaſe, had he not made a raſh vow not to advance before he had reduced Dover caſtle. While he ſtrove for this in [301.] vain; the Engliſh barons by this delay had time to reflect on the ills their country might ſuſtain from a foreign lord; and even to entertain ſuch [302.] ſuſpicions of Lewis's integrity, that they determined to quit his party and (under reſtrictions) to reſtore the abhorred John. But that equally wicked and unfortunate prince was doomed to receive no benefit from their good intentions. A flood had ſwept away his money, his proviſions, and even his regalia, as he marched along the [303.] ſands of Lincolnſhire: no conſciouſneſs

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'[301.] It is probable that the firſt ſtanding military force in Britain was that garriſon in Dover caſtle which by reſiſting the arms of the Dauphin ſaved the kingdom of England from a foreign dynaſty. For (as Camden quotes from an antient hiſtorian) 'Sir Hubert de Burgo (when made conſtable of the caſtle) conſidering that it was not for the ſafety of the fortreſs to have new guards every month, procured by the aſſent of the king, and of all that held of the caſtle, that every tenant for one month's guard ſhould ſend his ten ſhillings, out of which certain perſons elected and ſworn (both of horſe and foot) ſhould receive pay for guarding the caſtle.' [BRITANNIA.]

'Alas' (ſaid the king of France on hearing how ill the beſiegers had ſped) 'If my ſon have not gained Dover caſtle, he has gained no footing in England!'

'[302.] Suſpicions which, from the ſucceeding tenor of Lewis's blameleſs life, we may conclude to have been groundleſs. He was charged with a deſign to execute the Engliſh barons as traitors to their king, ſo ſoon as by their help he ſhould be confirmed on his new throne. Yet the French writers ſpeak doubtfully of this buſineſs.

'[303.] John had ſo ſtrong an attachment to Lynn in Norfolk, that he had given it a charter and had girded the firſt mayor with his own ſword, a relique ſtill preſerved in that town. He kept alſo there his crown and other regalia; and it was in attempting to remove theſe to a ſtronger fortreſs that he met with the laſt misfortune. [M: PARIS. CAMDEN.]

of rectitude, no magnanimity, was at hand to ſupport him under this calamity; with difficulty he reached Newark caſtle; and [304.] in that fortreſs, broken-hearted and unlamented, the tyrant breathed his laſt.

‘ A worſe prince ſcarce ever diſgraced any throne; and the hiſtorian may ſurely ſave himſelf the odious taſk of drawing up his character, by referring the reader to the annals of his life, as ſon, uncle, and king. ‘ Hell,’ ſaid a contemporary writer, ‘ felt herſelf defiled by his admiſſion.’ * He fell in the forty-ninth year of his age, leaving five legitimate children, Henry (who ſucceeded him) and Richard earl of Cornwall; Joan, [305.] queen of Scotland; Eleanor, counteſs of Leiceſter; and Iſabella, wife of Frederic II. emperor of Germany. He had ſix natural children, whoſe names and poſterity are recorded at length by Sandford.

‘ The perſon of John has not been noticed by his biographers. If, in the black gloom of his ſullen ſoul there was a ſingle ſpark of patriotiſm, it pointed its ray towards the navy. In the firſt year of his reign he had aſſerted the ſuperiority of the Engliſh flag by an ordinance; and in 1213, he had annihilated the naval power of France, by a gallant and ſucceſsful battle; and in his diſtreſs in 1215, the affection of the ſeamen (of the Cinque Ports particularly) was his only refuge. He even lived night and day on ſhip-board, for fear of being betrayed †.

‘ Nor ſhould it be concealed that, from the beginning of his reign this inconſiſtent prince had ſhewn a ſingular readineſs to convert demeſne-towns into corporate burghs. A meaſure inimical to all deſpotiſm ‡.

‘ Trifling too as the merit may appear, we muſt allow to John the honour of having been the firſt Engliſh king who perfected the coining of pure ſterling money.

‘ Had hiſtorians no ſtronger reaſons to accuſe this hated prince of impiety, than his pointing to a fat deer, and ſaying, ‘ ſee how plump he is; and yet he has never heard maſs,’ we might have allowed ſomewhat for the humorous alluſion to the wonderful gluttony of the

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‘ [304.] The ſtory of John's being poiſoned by a monk at Swineſhead abbey, is of a late date and deſerves no credit. In ſome reſpects this inconſiſtent prince had befriended the church; he had actually built many monaſteries; and indeed in one hundred and fifty years which elapſed between the deaths of Harold and of John, no leſs than 550 religious houſes were founded in England, which compoſed above five parts in ſeven of the whole number of thoſe, which Henry VIII. afterwards diſſolved at the Reformation. So deſirous were the moſt deſpotic of the Norman princes and their barons of expiating their ſins, at the coſt of their ill-fated and oppreſſed vaſſals. [ANDERSON.]

‘ * ‘ Fædatur Johanne Gehenna.’ [M: PARIS.]

‘ [305.] This amiable princeſs was ſtyled ‘ Joan Make-peace;’ from her conſtant and ſucceſsful endeavour to keep England and Scotland united in amity.

‘ † Mad: Firma Burgh: ‡ Wendover.’

monks in his days. [307.] But he was uniformly wicked; and laughed at every obligation which mankind look on as ſacred. Matthew Paris, however, (who abhorred him) owns, that once, when he was perſuaded to deface a ſplendid tomb erected over an enemy; he chid the adviſer, and added 'would to heaven all my foes were as handſomely intombed.'

In page 240, the author, with his uſual liberality, raiſes his voice in favour of clerical marriage, branded under the name of concubinage:

'In ſpite of perſecution, the ſturdy prieſt would not give up female ſociety. The tender and affectionate companion ſtill adhered to his ſide although under an opprobrious denomination; Matilda of Rameſbury, concubine to Roger biſhop of Sarum, ſeems to have had every virtue befitting a wife and mother; and many of the poor monks, whom the officious emiſſaries of the chaſte Henry Tudor purſued to their bowers and denounced as living in whoredom and ſupporting baſtards, were probably as conſtant, as regular and as much attached to theſe connections (the only ſpecies of family which they could attain to) as the moſt virtuous of their pariſhioners.'

The following account of the Norman military engines will be intereſting to many readers:

'As the Normans were by far the moſt warlike of European nations, the military improvements which they introduced to Britain were ſtriking.

'[307.] The extent of monkiſh gormandizing in the earlier centuries is almoſt incredible. From St. Swithin's, Winton, Henry II. received a formal complaint againſt the abbot for depriving his prieſts of three out of thirteen diſhes at every meal. The monks of Canterbury exceeded thoſe of St. Swithin. They had ſeventeen diſhes every day; and each of theſe cooked with ſpices and the moſt ſavory and rich ſauce. [GIRALD: CAMBR:]

'The hiſtorian of Croyland Abbey ſpeaks highly in praiſe of brother Lawrence Charteres, cook of the ſociety (an office conſidered as of the higheſt importance) who, prompted by the love of heaven and a religious zeal, had expended a ſum equal to 400 modern pounds to ſupply the fathers with almond-milk on fiſh-days. But the glutton mais (which was celebrated in honour of the B. V. five times in the year) carried eccleſiaſtical luxury to the higheſt pitch. The inhabitants of every pariſh vied with each other in filling their churches with meat and drink; and as ſoon as the maſs ended, the feaſt began; the laity were invited to join the clergy in the good-work; and the church became a ſcene of the moſt groſs and beſtial licentiouſneſs. The monks of France were not leſs attached to the pleaſures of the table. It was a celebrated preacher among them, who in a ſermon repreſented the pheaſants, partridges and ortolans as addreſſing themſelves to the clergy and intreating to be eaten by them and them only, 'that, incorporated with their glorious bodies, they might be raiſed to heaven; and not go with impious devourers to the infernal regions.' [ST FOIX ſur PARIS.]'

' Their caſtles were ſtrongly walled and provided with deep wet ditches or with a dry foſs, ſet (as Froiſſart writes) with ' de bonnes eſpines & de ronces, ou gens d'armes ne ſe pouvoient jamais embatre;' ſtrong ſtakes and piles, ſo that the ſoldiers could never paſs them to fight. Over their gates were chambers from which boyling oil, melted lead or pitch might through holes be diſcharged on ſuch as had even taken poſſeſſion of the gatehouſe.

' Their arms were chiefly ſwords, daggers, bows, arrows and lances for offence: they had the battle-axe alſo, which they owed to the Saxon.

' Beſides various military engines (ſuch as the Scorpion, Onager, Bricolle, Beugle or Bible, Petrarie, Mangonel, Baliſta, Catapult, Mataſond, Eſpringal, Trebuchet, War-wolf, Engine à Verges, Gattus or Cat-houſe, Belfrey and Sow, ſome of which had vaſt force and by their intrinſic merit maintained their ſtation long after the invention of cannon. Yet an obſervation of the curious and diſcerning Groſe bears hard on the whole maſs of antient engines, ' The power of them could not be great, ſince many of our moſt important fortreſſes (ſuch as the caſtles of Dover, Corfe, and Guildford) are commanded by hills within 4 or 500 yards.'

' The Anglo-Normans ſeem to have borrowed from the Greeks a ſpecies of wild-fire which conſumed the buildings it lighted upon; and Richard Cœur de Lion found a method of diſperſing this peſt among his foes by means of ſails; for thus ſings Robert de Brunne, the improver of Peter Langtoff.

' In bargeis and in galleis
He ſette mylnes to go
The ſailes, as men ſeis
Some were black & blo.

Some were rede and grene
The wynde about them blewe
(A feelie ſight to ſene)
Fire, the ſailes threwe.

The ſtones were of Rynes
The noiſe dredful and grete
It affraied the Sarazins
As leven the fire out-ſchete.'

To this we ſhall add Mr. A.'s remarks on the Greek fire, in ſpeaking of the ſiege of Acre, A. D. 1191:

' At this celebrated ſiege both parties made uſe of the ' Greek fire;' a diabolical ſpecies of flame, which burnt the fiercer for the application of water. It is thus ſung by a Leonine bard.

Pereat, O, utinam! ignis hujus vena!
Non enim extinguitur aquâ ſed arenâ;
Vixq vinum acidum arctat ejus fræna,
Et urinâ ſtringitur ejus vix habena.

Ignis hic confiſcitur tantum per Paganos
Ignis hic exterminat tantum Chriſtianos
Incantatus namque eſt per illos prophanos
Ab hoc perpetuo, Chriſte! libera nos!

MON: FLOR; de EXPUNG: ACCONENSI.]

'Imitated.

May the fiend fly away with this odious Greek fire!
Not water to quench it but ſand we require;
Then vinegar's acid it's power muſt lend us,
And lye, in its turn, too, muſt help to defend us.
The Pagans alone by this peſt are protected,
'Gainſt the Chriſtians alone are it's powers directed.
By the Pagans 'tis arm'd by moſt foul incantation,
Oh ſave us, kind Saviour, from ſuch conflagration! I. P. A.'

'The idea which the French knights formed of this deſtructive fire ſeems to have been almoſt unutterable. 'Each man' (ſaid Gauthier de Cariel, an old and experienced warrior) 'ſhould throw himſelf on his elbows and knees when that fire is thrown, and beſeech the Lord (who alone can help him) to avert the dreadful danger.' This counſel was practiſed, and Philip himſelf, as often as he heard the Greek fire diſcharged in the night, raiſed his body from his bed and with uplifted hands prayed 'Lord preſerve my people!' 'Beau ſire' &c.

'Joinville (a gallant officer who was preſent) thus deſcribes the Greek fire. 'It was thrown from a "Petrarie." It was as large as a barrel of verjuice, had a flaming tail like a broad ſword, made a report like thunder and appeared like a dragon flying through the air; giving ſuch a light that, in the camp at midnight, one might ſee as well as at noon day.

'G. de Vineſauf (a brave and learned French baron) thus expreſſes his horror at this deſtructive peſt. 'This fire has a moſt fœtid ſmell with livid flames, and conſumes even flints and iron. Water quenches it not; ſand checks its force; but vinegar alone can extinguiſh it.'

'To complete the ſtory of the Greek fire we will foreſtall the order of time. Philip of France, finding a quantity of this odious ammunition ready prepared at Acre, took it with him to Europe and meanly made uſe of it (ſo ſays Pere Daniel) againſt the fleet of England at Dieppe. It was uſed afterwards in France; and one Gaubert of Mant gained the ſecret of making it; but with him it expired. In 1380 the warlike biſhop of Norwich and his army in Flanders ſuffered great annoyance from a compoſition of this inflammatory kind. And it is aſſerted by the moſt diligent of antiquaries, Groſe, that a chymiſt ſtill enjoys an annuity from government on condition of keeping ſecret a compoſition of the ſame deſtructive caſt.

'This ſpecies of fire is perhaps very ancient. In his hiſtory of the Goths, Procopius ſpeaks of an infernal mixture, called 'Medea's oil,' which had much the ſame properties. And the Kilan Tartars are ſaid to have introduced it to China in 917, under the name of 'The oil of the cruel fire.'

The tranſlation of the Leonine verſes in this citation is marked by the initials of the author's name; thus diſtinguiſhed, as in other parts of the work, from the tranſlations of Mr. Pye, the preſent Poet Laureate, who has ably aſſiſted his friend in this branch of his undertaking. Mr. Pye's poetical tranſlations are marked with the letter P.

The following ſhort citations will ſhew that the preſent ſtate of France is not entirely a novelty; and that both democratic and tyrannic madneſs had reached their acme in Europe in former times:

'The miſery of France riſes to an uncommon height. Charles of Navarre counteracts the Dauphin in every thing. Marcel, at the head of 3000 Pariſians, in 1358, murthers three noblemen before the face of that prince. He means farther miſchief; but an honeſt citizen, Maillard, cleaves his head aſunder. The common-people of the country, exaſperated at their lords, riſe and commit horrid cruelties. The Pariſians maſſacre ſeveral Engliſh who are with Charles of Navarre. The reſt of the troops ſeize St. Denys, ſlay multitudes of the citizens, and lay waſte the country. All France is ravaged both by French and Engliſh, inhumanly. Troops of diſbanded ſoldiers pillage the open towns. Enormous taxes are raiſed; and the plague deſtroys thoſe who eſcape hunger or the ſword.'

We may add the following note on French pillagers, at the time of the projected invaſion of England in the unhappy reign of Richard II:

'The (French) warriors on their march to the port of embarkation were far more terrible to their peaceable countrymen, than to the Engliſh who waited for them in arms. 'The whole country,' ſays Froiſſart, 'was devoured. They took all and paid for nothing If the farmer complained of loſing his grain, he was beaten if not murthered. The fiſh ponds were robbed and the houſes on the road demoliſhed to be converted into fuel. The Engliſh, (had they landed in France) could not have done more miſchief than theſe French ſoldiers. The poor oppreſſed farmers muttered curſes againſt theſe ruffians. "Go!" (they whiſpered) "Go to England! and may heaven grant that none of you may ever return!"

'Each gentleman had a domeſtic with him ſtyled 'un pillard' a plunderer, and Pierre de Lautrec in particular had in his ſuite nine men at arms, each of whom was attended by a 'pillard' and a page.

[DULAURE'S HIST: de la NOBLESSE.]

'The preparations of the French were immenſe; 20,000 horſe, 20,000 croſs bow men and 20,000 infantry were but a part of the force, 1287 ſail (of which ſixty were large ſhips of war) were to waft over the troops. But the moſt aſtoniſhing article of the equipment was a compleat wooden fortreſs, formed circularly with towers and baſtions, 1000 paces in diameter. This vaſt edifice was ranged on flat-bottomed boats faſtened together; and might be taken to pieces, landed and erected, within 24 hours. But human projects are vain. The duke of Berri was ſomewhat later than he promiſed in joining the expedition. The wind aroſe; the waves beat upon the fleet and disjointed the boats; and fragments of the ill-fated city of timber became the laughing-ſtock of thoſe who dwelt on the banks of the Thames. [MERCIER.]'

A few years before, the author tells us, bands of peaſants, called Tuchins, roamed through France, murdering all thoſe whoſe hands they did not find hardened by labour.

The ſhort biographic ſketches form not the leaſt valuable part of this inſtructive work: as an example of which we give the following brief account of John Barbour, an author who deſerves to be better known:

'In 1330 was born at Aberdeen, John Barbour, an eminent divine and poet. He loved learning ſo ſincerely that, even after he had been made archdeacon of Aberdeen by king David II. he obtained a licence from Edward III. to ſtudy at Oxford. Barbour wrote the life and exploits of Robert Bruce, in good rhyme; and in a ſtyle more like our modern Engliſh than the language of Chaucer. We know not when, nor how, this ingenious prieſt left the world; the following extracts from his works, will give ſome idea of his poetic talents and ſtyle.

'This was in midſt of month of May,
When birdis ſing on ilka ſpray,
Melland * their notes, with ſeemly ſoun,
For ſoftneſs of the ſweet ſeaſoun.
And leavis of the branchis ſpreeds,
And bloomis bright, beſide them, breeds,
And fieldis ſtrawed are with flow'rs
Well favoring of ſeir † colours.'

Mr. Andrews ſeems generally happy in his poetical tranſlations. The originals, indeed, are ſeldom recommended either by their elegance or their fancy, but are amuſing as pictures of the times. As a farther ſpecimen of Mr. A.'s poetical talents, we copy his tranſlation of part of the death ſong of that intrepid Dane, Regner Lodbrog, A. D. 866:

'With glittering ſwords we urg'd the fray—
Ah! who can ſhun the deſtin'd day!
Could I have gueſs'd, (when heaps of ſlain,
Hurl'd by my fury, ting'd the main,)
That I ſhould e'er be doomed to die
The ſport of Ella's cruelty?
With glittering ſwords we urg'd the fray—
In Odin's hall with rich array
A feaſt and luſty drink I ſee
In foe-men's ſkulls prepared for me!
Is he a *man*, who ſhrinks from death?
Triumph ſhall crown my parting breath.
With glittering ſwords we urg'd the fray—
But ah! the vipers ſeize their prey—
'Tis *now* their fangs corrode my heart—
My children!—could *they* know my ſmart!

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* Mingling. † Their.

I ſee their cheeks with fury glow,
They'll ſate their vengeance on my foe.
With the dead—I pant to be—
See! the ſiſters beckon me!
Odin ſends—I hail the call!
And thirſt to view his lofty hall.
There midſt heroes, glorious throng!
Flowing goblets I ſhall quaff.
Death arreſts th' exulting ſong.
I die—and as I die,—I laugh. * I. P. A.'

Other tranſlations unite humour with ſpirit: for example,—the ſcholar's ſoothing panegyric on Pandolphus, the Pope's legate, in the time of king John:

'Te totum dulcor perfundit, & inde vocaris
Pandulphus. Quid *Pan* niſi totum? *Dul*, niſi dulcor?
Phus, niſi fuſus? Id eſt, totus dulcedine fuſus.'

'This cannot be turned into Engliſh; but one may imitate it with nearly equal abſurdity, thus:

'Pan the divine, firſt in thy name we trace,
The Dolphin next diſplays each ſcaly grace.
Pandulphus thus preſents (my verſe rely on)
The ſhepherd's God, and that which ſav'd Arion.'

'*On a* GREEDY ABBOT.

'Tollit ovem fauce lupi, perſæpe moloſſus
Ereptamque lupo ventre recondit ovem;
Tu quoque, Sceva, tuos prædone tueris ab omnî
Unus prædo tamen perdis ubique tuos.

'Imitated.

As ſome baſe whelp, a lamb may help
To 'ſcape from Iſgrim's jaw
How ſmall the boon!—the lamb full ſoon
Gluts it's preſerver's maw.
Thus to thy monks thy ſelfiſh care is ſhown
Protected from all wrongs—Except thy own.'

Alſo the following verſes of the Anacreon of England, Walter Mapes, the jovial chaplain to Henry II. in which he defends the married clergy againſt Pope Innocent, hinting at the youthful irregularities of that haughty Pontiff:

'Priſciani regulus penitus caſſatur,
Sacerdos per hic et hæc olim declinatur;
Sed per hic ſolum modo nunc articulatur,
Cum per noſtrum præſulem hæc amoveatur.

Non eſt Innocentius, imò nocens vere,
Qui quod facto docuit, ſtudet abolere;
Et quod olim juvenis voluit habere
Modo, vetus pontifex, ſtudet abolere.

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* See more of this Death Song, in our account of Dr. Downman's tranſlation, Rev. vol. lxvi. p. 442.

Nonne de militibus, milites procedunt?
Et reges a regibus, qui ſibi ſuccedunt?
Per locum à ſimili omnes jura lædunt
Clericos qui gignere, crimen eſſe credunt.

‘ Imitated.

‘ Priſcian's head to break 'tis ſaid
It is your intention,
Hic and *hæc* he bids us take
To the prieſt's declenſion.
One of theſe you harſhly ſeize,
And rob us of our treaſure,
Hic alone, for *hæc* muſt moan,
'Tis our pontiff's pleaſure.

Inconſiſtent Innocent!
Ill that name thou claimeſt,
Who when young, did'ſt joy among
What grown old thou blameſt.
Shame await thy grieſly pate!
And thy heart ſo rotten!
Wanton toys and youthful joys
Haſt thou quite forgotten?

Sons of war, all ſimilar
From ſoldiers, ſee, deſcending,
From each king, ſee princes ſpring,
Races elſe were ending.
Mourn we then for holy men,
Woeful their diſgrace is,
They alone—muſt furniſh none
To ſupply their places. I. P. A.'

The ſingular compliment of Giraldus Cambrenſis to Henry II. is lengthened and weakened in the Engliſh tranſlation:

‘ Glorior hoc uno, quod nunquam vidimus unum,
Nec potuiſſe magis, nec nocuiſſe minus.'

‘ Imitated.

‘ My boaſt I make of this alone;
We never yet have fairly known,
So little harm atchiev'd by one,
Who might with eaſe ſo much have done. I. P. A.'

The ingenious line of the ſame author on the death of Henry, and the immediate ſucceſſion of Cœur de Lion, alſo employs two lines in Engliſh:

‘ Mira cano, ſol occubuit, nox nulla ſecuta.'

‘ Imitated.

Vainly the ſinking ſun alarm'd our fears;
We've loſt his orb, and yet no night appears. I. P. A.'

We ſhould greatly exceed our preſcribed limits, were we to indulge our inclination in tranſcribing from this agreeable work, in which there are few pages that have not ſomewhat amuſing in them. In peruſing the whole with equal care and pleaſure, we have remarked ſome inaccuracies and improprieties, but theſe are neither important nor numerous. In page 66, ſpeaking of the viſit of William the baſtard to his kinſman Edward, the author ſays, 'the king's gratitude enſured him a kind reception.' We are not told what favour on the part of William merited this gratitude. In page 86, we have a repetition concerning the Wapontack of what had been juſt ſaid in p. 83. In p. 171, Lewis of France addreſſes the Pope to avenge the death of Becket: but the event itſelf of the death of that turbulent prieſt is recorded only in the following page, 172.

Mr. Andrews's ſtyle is, in general, well adapted to his ſubject; perſpicuous though conciſe, and at once elegant and nervous. We meet ſometimes, indeed, with the grammatical inaccuracy of uſing a neuter verb in the paſſive voice:—thus, p. 238, 'are long ſince periſhed.'

To one part of our readers, the ſhort and detached extracts which we have given may be more agreeable, as they afford more novelty and amuſement than any ſingle paſſage of conſiderable length:—but, to thoſe who wiſh to judge for themſelves of the merit of this performance, it muſt be deſirable to ſee a larger ſpecimen of it than any that we have above exhibited. It ſhall be taken from the early years of the reign of Edward III.

> 'The new reign, glorious as it afterwards became, commenced with no good omen. Although a regency was named, the queen and her Mortimer were the ſole governors. A docile parliament was convened; it reverſed Lancaſter's attainder, gave to the turbulent and ſanguinary Londoners not only an indemnity but a new charter; and put it into the power of Iſabella to ſeize the vaſt eſtates of the Spenſer's and beſtow them on her minion.
>
> 'The Scots now broke the truce and invaded England under lord James Douglas and Randolph earl of Moray; and Edward, though yet a child, marched againſt them with a ſuperior army. He had however the mortification to be only a witneſs to their ravages, without being able to ſtop them; nay, he had nearly been ſurprized in the middle of his army by a deſperately brave troop headed by Douglas; and a gallant prieſt with many royal domeſtics ſacrificed their lives to preſerve that of their prince.
>
> 'Not long after this (in 1328) a peace was made at Northampton, by which Edward gave up all pretenſions to the ſupremacy of Scotland on conſideration of 30,000 marks paid by Robert Bruce; whoſe infant ſon David was affianced to Joan (an infant alſo) the ſiſter of Edward. This unſatisfactory treaty, as well as the unſucceſsful expedition which preceded it, fomented that averſion which the queen and Mortimer had kindled by their increaſed rapacity. A confederacy among the barons, headed by the earls of Kent, Norfolk, and Lancaſter

Lancaſter in 1329, had nearly effected a change of government, but a want of ſteadineſs in the leaders rendered the plan abortive.

‘ In the ſame year, Edward was obliged to do homage to Philip the new king of France, for his French dominions. This was a harſh taſk, as he had, even then, formed againſt that potent monarchy plans which he afterwards ſaw crowned with ſucceſs.

‘ The meaſure of Mortimer's guilt was now filled up, by his betraying the weak but well-meaning earl of Kent into an act of rebellion. Being perſuaded by traitors that his brother Edward II. was ſtill alive, the good earl cauſed a letter to be conveyed to his ſuppoſed priſon, expreſſing a deſire of reſtoring him to the throne. This letter gave pretext for the trial and execution of the credulous Kent; but the triumph of Iſabella and her paramour was ſhort-lived. The eyes of the young king and of his ſubjects were opened. The guilty pair were ſurprized at Nottingham caſtle; Mortimer was tried, condemned and hanged at Tyburn; and Iſabella, after having been ſtripped of almoſt all her ill-gotten wealth, was confined to her palace at Riſings in Surrey. There her ſon continued to viſit her at times during her life, which laſted 28 years longer.

‘ Edward now, though but eighteen years of age, aſſumed, to the joy of his people, the reins of government. He began by well-meaſured ſeverity to reſtore to the laws that wholeſome weight which a ſeries of civil broils had almoſt annihilated. His queen Philippa bleſſed him with a ſon, who was doomed under the title of the Black Prince to run a brilliant though a ſhort courſe of glory. But legiſlative cares and domeſtic enjoyments were not yet to be the lot of Edward. Scotland afforded too fair a field for his ambition. The treaty of Northampton had not been complied with; for the Scots had not reſtored to the Engliſh barons their eſtates. Diſguſted at this, Athole, Angus, Beaumont, Wake, Warren and others, raiſed a ſmall force and with Edward (the ſon of the late king Baliol) at their head, they landed in Fife, as the Engliſh king did not chooſe to let hoſtilities be traced to his own borders. The great Randolph of Moray was dead, and the earl of Marr (a man unſkilled in war) had been made regent in his room. Ruſhing inconſiderately to battle, he was ſlain and his numerous army utterly routed by this handful of adventurers; who had likewiſe defeated and burnt the Scots fleet, commanded by John Crabbe, a brave Fleming.

‘ Scotland now ſubmitted to Baliol, who ſoon after owned the ſupremacy of the king of England, promiſed to reſtore Berwick, to ſerve Edward in his wars, and to marry the princeſs Joan, if ſhe could be regained from the power of David Bruce. The face of affairs however ſoon changed; the ſpirit of independence flamed out again in the North; and Baliol, ſurprized and defeated by his new ſubjects, eſcaped with difficulty to England.’

‘ GENERAL CHRONOLOGY——A.D. 1328, 1329.

‘ The young emperor Andronicus diſperſes the troops of his weak grandfather, and enters Conſtantinople without bloodſhed. He re-eſtabliſhes the old patriarch and depoſes his grandfather, but treats him with reſpect and affection. Cantacuzenus (the hiſtorian) and Apocaucus, are his miniſters. Andronicus marches againſt Orchanes, but fails to relieve Nice, his army being ſeized with a panic. He ſucceeds better in the Archipelago, where he takes the iſle of Chios from Martin Zacharia, a Genoeſe.

'Orchanes takes the rich and ſtrong city of Nice, conſoling the widows, and particularly thoſe who chance to be pregnant, by wedding them to the officers of his army.

'Caſtuccio Caſtracani (an adventurer who had made himſelf maſter of Lucca) dies. Machiavel thinks his life worth recording by his own pen. He had led the emperor Lewis to his coronation.

'Lewis of Bavaria is crowned at Rome emperor of Germany. He proceeds to degrade his capital foe, John XXII. whom he ſtyled by his original name, 'Jacques de Cahors,' and condemns, together with the king of Naples, to be burnt alive. John, on his ſide, excommunicates all who aſſiſted at theſe acts, excepting the poet Petrarch. In 1329, Rome returns to the obedience of Pope John, who degrades the anti-pope Nicholas, ſet up againſt him by the emperor of Germany.

'Alphonſo of Caſtile, after vaſt preparations to drive the Moors from Spain, agrees to a peace and returns home; allured it is ſuppoſed by his attachment to Eleanora di Guſman, a fair and noble widow.

'A peace, of ſmall duration, is made in 1328 between England and Scotland. In the next year, Robert Bruce, the reſtorer of the Scottiſh monarchy, dies aged 55. He intreats his companion in arms, Douglas, to carry his heart to the ſepulchre of Jeruſalem. Edward of England gives Douglas a paſſport.

'Charles IV. of France dies, with the character of having meant well, but reigned as ill as the worſt of his predeceſſors. In 1328, his couſin Philip de Valois ſucceeds him. He is ſtyled 'The Fortunate' not from the tenor of his reign, which was far otherwiſe, but from good luck in gaining the crown, by the death of three couſins.

'In Portugal, the reſpect to chivalry is carried ſo far, that a ſquire is publicly executed for having given the lie to a knight.

'The younger Andronicus (after having defeated a party of Turks who had invaded Thrace) falls ill and is thought near death, but recovers. Meanwhile the old emperor becomes a monk, ſome ſay unwillingly. He dies in 1332, and his favourite miniſter, Metochites, ſurvives him only a few weeks. A truce is made between Andronicus and Orchanes. The emperor has ſome ſucceſs againſt Alexander of Bulgaria. The Turks invade and ravage Thrace.

'Pope John XXII. reſolutely perſiſts in his excommunication of the German Lewis, although that Prince offers every poſſible ſubmiſſion to the ſee of Rome.

'Frederic of Auſtria (the co-emperor of Germany) dies. John of Bohemia ſometimes takes part with the emperor Lewis, ſometimes with the Pope. Victory goes with him.

'Gunpowder is ſuppoſed to have been diſcovered by Schwartz a monk of Cologne, or by one Anklitzen of Friburgh.

'The province of Alava in Biſcay, hitherto independent, unites itſelf to Caſtile. Alphonſo XI. receives the homage of the people in a plain, beneath a ſpreading oak.

'David II. of Scotland and his wife Joan of England are crowned at Scone. Twynham (an outlaw driven from Glaſgow) flies to England in 1331, and tempts Edward Baliol to diſturb the government of Scotland.

'Randolph, regent of Scotland, having delayed to reſtore the lands of ſeveral Engliſh barons, they under Baliol invade Fife with ſucceſs; Randolph dying while on his way to oppoſe them. At the battle of Duplin in 1232, Marr, the new regent, with the earls of Moray, Menteith, Carrick, and many noblemen, beſides great numbers of ſoldiers, are ſlain by Baliol's army.

'The Scots diſperſe, and Edward Baliol, in his turn, is crowned at Scone. Soon after the Engliſh loſe Perth, by ſurprize, and while Baliol promiſes homage to England, Moray of Bothwell, the new regent, applies to Edward to aſſiſt the young David II.

'Baliol is ſurprized, and defeated at Annan, by Randolph, Douglas, and Simon Fraſer. His brother Henry is ſlain. Baliol flies to England.

'Sir Anthony de Lucy invades Scotland and makes Sir W. Douglas (the knight of Lyddeſdale and the moſt celebrated warrior in Europe for ſudden incurſions) his priſoner.

'Philip of France (after having defeated the Flemings at Mont-Caſſel, and executed numbers of them as rebels) propoſes to go to the Holy Land. The pope heſitates to allow him a tax on the clergy. The count d'Artois (brother-in-law to Philip, a lord of ſingular bravery and enterprize) producing in a cauſe of importance parchments ſuppoſed to be forged, is exiled; and a lady of Bethune (his accomplice) is burnt as a witch. D'Artois retreats to England and excites Edward againſt Philip of France.'

Theſe extracts, we doubt not, will have a tendency to juſtify our favourable opinion of this volume. We ſincerely wiſh Mr. Andrews health and perſeverance to finiſh his great undertaking, and to deduce the whole ſeries of Engliſh hiſtory, in connection with the chronology of Europe, to the preſent time. He will then have done for his country what Henault did for France, and Pfeffel for Germany. He will indeed have done more; ſince theſe reſpectable writers, as well as thoſe* who, after their example, have given chronological abridgements of the hiſtory of Spain, Ruſſia, Scandinavia, &c. have confined themſelves to the affairs of thoſe countries to which their performances immediately relate, without looking into the collateral and often cloſely connected tranſactions which happened, at the ſame time, in other parts of Europe. Our author expatiates in a wider field; and, when his plan is completed, he will have ſupplied a deſideratum in Engliſh literature, by giving us, within a reaſonable compaſs, and connected with the events of neighbouring ſtates, the hiſtory of Great Britain, ſelected with judgment, abridged with accuracy, enriched with erudition, and occaſionally embelliſhed with wit.

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* Lacombe, L'Evecque, &c.

Art. II. *Dr.* Smith'*s Sketch of a Tour on the Continent.*

[*Article concluded from p.* 248.]

Rome is the ſubject of the concluſion of the firſt and the beginning of the ſecond of theſe volumes. Its churches, ſtatues, ſculptures, and carnival, afford ſome amuſing but not novel deſcription. Its literati and muſeums make no great figure. Father Jaquier, the Roman editor of Newton, is the moſt intereſting perſonage here preſented to us. Our travellers concluded their firſt viſit to this metropolis about the end of February, and proceeded to Naples. Terracina treated them with a new ſcene of vegetation.

'Near the inn at Terracina grew *Theligonum Cynocrambe*, Dog's Mercury; this was the firſt time of our meeting with it. The rocks about this place are covered with Indian figs like thoſe of Monaco, and alſo with the noble *Acanthus*, *Artemiſia arboreſcens* (Tree Wormwood), *Aſphodelus ramoſus* (Branched Aſphodel), the latter now in flower, *Piſtacia Lentiſcus* (Maſtic tree), and ſeveral other natives of the ſouth of Europe. The Abbé Correa has found here *Serapias Lingua* (Narrow-leaved Helleborine), and *Praſium majus* (the great Spaniſh Hedgenettle); but they did not occur to us. The old walls, ſo numerous hereabouts, produce *Targionia*, and a profuſion of moſſes.'

Naples, with its diſguſting Lazzaroni, and its proud and ignorant nobility, ſeems to have given our writer not many pleaſing ſenſations. It poſſeſſes a few naturaliſts, as the Abbé Don Nicola Pacifico, a zealous botaniſt, Dr. Cyrilli, and Don Filippo Cavolini, the latter a very accurate inveſtigator of corals and other marine animals. The noted places of excurſion round this city afford matter for deſcription; in which, ſubjects of natural hiſtory are occaſionally diſperſed. The following paſſage relative to Portici is curious:

'The torrent of lava which iſſued in 1771 is ſtill totally barren, except in *Lichen paſchalis*, which covers it moſt copiouſly, appearing like hoar froſt. The plants are ſmall, not above half an inch high at moſt. We have not found this ſpecies before in our tour. I recollect gathering it in a micaceous ſoil in Weſtmoreland, two or three inches high, with fructification; and every ſpecimen I have ſince examined has mica about its root. This *Lichen* therefore ſhould ſeem to be peculiarly attached to a volcanic ſoil, and to be the firſt beginning of vegetation on lava, for which its ſhrubby figure and ſlender roots are admirably fitted. So the filamentous *Lichens* inſinuate their roots into crevices in the bark of the oldeſt trees, while the broad cruſtaceous kinds cover young bark, and the ſmoother ſorts of ſtones and rocks. Ferber tells us a *Lichen* grows on the lava of Veſuvius, but without mentioning its form or ſpecies. Being a perennial of very ſlow growth, a long courſe of years elapſes before its crumbling branches fall into the cavities of the lava; and decaying there, form vegetable mould for the nouriſhment of other plants.'

A pretty compariſon of the ſpring-flowers of Italy and England occurs in the journey back to Rome, in the month of March. The plants by the road-ſide, were,

‘ *Scilla bifolia*, generally blue, very rarely white.
‘ *Anemone appenina*, pale purple or white.
‘ *Galanthus nivalis*, Snowdrop.
‘ *Pulmonaria officinalis*, Lungwort.
‘ *Fumaria bulboſa*, Bulbous fumitory.

‘ The two firſt hold exactly the ſame place in an Italian grove, that *Hyacinthus non-ſcriptus*, hare-bells, and *Anemone nemoroſa*, wood anemone, do with us. They flower at the ſame time, and are as common, growing among dead leaves of trees. The ſnowdrop may alſo be paralleled with the daffodil, *Narciſſus pſeudo-narciſſus*, more rarely found with us in ſimilar ſituations; and *Pulmonaria* ſupplies the place of our red campion, *Lychnis dioica*. To the *Fumaria* we have nothing analogous, except Lily of the Valley ſhould be thought ſo, as far as concerns time and ſituation.’

We ſhall paſs over the farther account of the churches of Rome and their pictures, and even the Vatican and Capitol, with all their wonders of art; ſince, to confeſs the truth, we are ſomewhat tired with the catalogue manner in which they are enumerated, though not without ſenſible remarks interſperſed. The ſketch of the Borgheſe gardens will probably be a greater novelty to our readers, and may perhaps obtain ſome favour for Italian taſte in this reſpect:

‘ Its ſpacious gardens excel in that peculiar ſtyle of magnificence appropriated to the gardens about Rome, which recalls ſo many intereſting ideas, that one would almoſt dread to ſee them ſubmitted to the reforms of enlightened modern taſte. What is wanting in ſcientific diſpoſition, is made up by the vaſt luxuriance and venerable antiquity of their woods of bays and ilex, towering cypreſſes, graſſy walks abounding with beautiful wild flowers in the greateſt profuſion and variety, moſſy fountains, and all the magic forms of antique beauty, all the fairy tales of ancient hiſtory, decorating and enlivening the whole. Botany gave an additional charm to our frequent rambles in theſe gardens.’

The ceremonies of the holy week, and other *things to be ſeen* in and about Rome, take up many more pages of this volume; and the account of this metropolis is concluded with ſome remarks on its botanical hiſtory.

The journey from Rome to Loretto was rendered intereſting chiefly by the plants which occaſionally preſented themſelves to view. Dr. Smith, for the firſt and only time of his life, ſaw that curious fungus, *Clathrus cancellatus*, and, to the aſtoniſhment of the voiturin, leaped into the mud to gather it.

Loretto and its nick-knacks, of courſe, come in for a ſhare of deſcription; and Dr. S. makes ſome remarks *pro and con.* on the effects of ſuperſtitious practices in religion, in which we think him not altogether conſiſtent. As a naturaliſt, we rely on his opinion that the jewels and rarities of the *holy houſe* are genuine,—and not counterfeit, as ſome heretical writers have repreſented.

Bologna adds conſiderably to the catalogue of churches, palaces, and pictures. Its botany occupies but half a page. The expedition hence to Venice by water is deſcribed in a lively and entertaining manner. We paſs over the curioſities of Venice, the deſcription of a nun taking the veil, and of the Doge marrying the ſea, not as being unentertaining, but as occurring in many other works. An account of the articles in the druggiſts' ſhops in Venice will intereſt a medical reader, but it will be enough for us to point it out to him.

The journey back from Venice conducted our travellers firſt through Padua, the univerſity of which, in courſe, was an object of attention. Dr. S. found the botanic garden here one of the beſt in Italy. M. Arduino, the profeſſor of agriculture, has made many experiments relative to economical objects:

'He ſhewed us thread made of the bark of Palma Chriſti, *Ricinus communis*, and very good thread, with ſtrong cloth, from the ſame part of *Aſclepias fruticoſa*, with another kind of cloth made of the down of its ſeeds, carded and ſpun, which his ſons uſed to wear for clothing, and which he aſſured us was very ſtrong. It looks and feels like tolerably fine woollen cloth. I obſerved, with ſurpriſe, that it was moth-eaten, which Mr. Arduino attribured to its being dreſſed with oil. This *Aſclepias* grows without any trouble in Italy, though a Cape plant, and produces abundance of ſeed. He alſo ſhewed us good ſugar and treacle procured from *Holcus Cafer*, deſcribed and figured by himſelf, among other ſpecies, in a diſſertation on that genus. Surely the large *Holci* would be worth cultivating in Europe for ſugar. They are annuals of quick growth, and very large bulk, abounding with ſaccharine juice as much as the ſugar-cane, at leaſt in Italy.'

We haſten through Mantua, Parma, and Milan, to Pavia; where we are entertained with ſome intereſting accounts of the learned men of that celebrated univerſity. The late Profeſſor Scopoli is firſt noticed:

'We found him a man verging towards the decline of life, of a plain but animated countenance, not at all reſembling his portrait in the Flora Carniolica, and entirely devoid of the ſtupid gravity ſo remarkable in that print. He received us very kindly; talked much of his own works, particularly of one in German, on Mining, the manuſcript of which was then before him. He is the editor of an Italian tranſlation of Macquer's Dictionary of Chemiſtry, with many notes.

'Breakfaſting with this profeſſor next morning, I took an opportunity of offering him any aſſiſtance the Linnæan Herbarium could afford, by which he firſt underſtood it was in my poſſeſſion, having but ſlightly read over our French introductory letters. He was quite overjoyed; gave me a moſt cordial embrace, and from that moment we ſcarcely ſeparated during my abode at Pavia. He preſented me with his Entomologia Carniolica, with its rare unpubliſhed plates, his Fundamenta Botanica, and Elementi di Chimica. Having had his whole collection of the inſects of Carniola engraved as far as No. 815, *Apis terreſtris*, the reſt of the ſpecimens were found ſo much damaged that he gave up the work. We ſaw their remains, entirely crumbled to duſt. It is pity the figures, as far as they go, were not publiſhed; they would be very uſeful, his work being one of the few claſſical ones on Entomology. What is become of the plates I know not.

'The botanic garden of Pavia is large, and as well furniſhed as moſt out of England. In one part the plants are arranged according to the Linnæan ſyſtem; in another after their natural claſſes. The profeſſor's houſe is pleaſantly ſituated in the middle. Here Haller's herbarium is preſerved: the plants fixed upon coarſe ſtrong paper, put up in large books, and much eaten by inſects. We looked over the *Orchideæ* with care, but got little information. There are great numbers of ſpecimens of each ſpecies ſent him by different people, with names and ſynonyms, ſome right and ſome wrong, as uſual; but ſcarcely ever corrected by himſelf.'——

'One morning at ſeven o'clock, we attended a botanical lecture of Profeſſor Scopoli's, in a room at the garden. It was in Italian, chiefly on graſſes, their nature, arrangement, and uſes. He obſerved that there are really no limits between *Bromus* and *Feſtuca*; but that, nevertheleſs, Linnæus's arrangement of the genera and ſpecies in general, was the beſt, as well as the firſt ever ſeen. He ſpoke of corn, beer, &c. in a very general way; for the lectures in this univerſity are unuſually ſhort, ſeldom much exceeding half an hour.

'We were no leſs happy in the acquaintance of Profeſſor Scarpa, the celebrated teacher of anatomy. With him we ſurveyed the College, and its collection of anatomical preparations, all of which had been made within three years, and do the Profeſſor great honour. The moſt ſtriking things appeared to me, firſt, An uterus, about a fortnight after impregnation, whoſe inſide is extremely villous, and which ſhews the manner in which the ovum attaches itſelf to that part; theſe villi, Mr. Scarpa thinks, become the *membrana decidua* of Dr. Hunter. Second, A teſticle very finely injected with mercury, and ſo diſpoſed that the internal as well as external tubuli are viſible, with the epididymis and vas deferens, more diſtinct than in any I have ſeen, and yet very nearly in their proper ſituations. Here is alſo a moſt curious collection of comparative anatomy, made by the profeſſor of that branch, a pupil of Mr. Scarpa. The nervous ſyſtem of the black ſlug *Limax ater*, the organs of generation of the *Gryllus*, with ſeveral other pieces, are extremely maſterly and inſtructive.'——

'Profeſſor Scopoli introduced us to the celebrated Father Gregorio Fontana, Profeſſor of Mathematics, brother to the Abbé Fontana of Florence. This gentleman rarely quits his chamber on account of nervous diſorders; but his converſation is all cheerfulneſs and intelligence; nor does his knowledge of mathematics, however profound, ſo entirely abſorb his mind, as to prevent his being extenſively

ſively converſant with other branches of natural knowledge, and literature in general.'——

'We anxiouſly wiſhed to hear a lecture from the famous profeſſor of natural hiſtory, the Abbé Spallanzani, not chooſing to be preſented to him; and it fortunately fell out that our curioſity was gratified. His countenance is auſtere and proud, in form inclining to the African. His delivery ſo extremely deliberate, drawling, and monotonous, it could ſcarcely be heard with a grave face; but the compoſition of his lecture ſo admirable, as to make us forget all the reſt. The ſubject was the different lengths of time which different butterflies remain in the chryſalis, and how far their exit may be haſtened by heat; with Reaumur's experiment of putting the inſects in that ſtate under a hen, and ſo producing the firſt butterflies perhaps, as the profeſſor ſaid, that ever were hatched by a bird. He concluded with ſome conjectures upon the poſſibility of laying large animals, as men, in a trance for any length of time; an idea of Mr. Hunter's, which Spallanzani dreſſed out with all the graces of imagination; and although the greater part of his lecture may be found in the plain unadorned pages of Reaumur, yet he made the whole ſo much his own by his decorations and maſterly arrangement, it would be invidious to deny him his due praiſe.

'The profeſſors live here in a very handſome ſtyle, on ample ſalaries, and thoſe ſalaries not ſinecures, nor the reward of political intrigue. We could gladly have made a long reſidence in this ſeat of real ſcience, and left it with much regret. Our laſt viſit was to Profeſſor Scopoli, who enriched me with ſeveral plants, gathered by himſelf the preceding year in the Tyrol, freely offering any botanical communications in his power. With what pleaſure did this good man anticipate my promiſed communication of American and other ſeeds not known in Italy, as he took his evening walk in the garden, and his pupils crowded around to kiſs his hands; but unhappily I had never an opportunity of gratifying him or myſelf in this way.'

We could with pleaſure copy more paſſages of a ſimilar kind, introduced in the deſcriptions of other places viſited by this candid and intelligent traveller: but we wiſh to cloſe our quotations with his viſit to Mount Cenis, which cannot fail of giving ſenſations of ſympathetic delight to the lover of nature:

'All along a great part of the way I had obſerved various alpine ſpecies of *Anemone* and *Pedicularis*, moſtly in ſeed, with a novelty of appearance in the herbage highly encouraging, and a luxuriance at which (having no idea of alpine paſtures) I was ſurpriſed. I lamented only the advanced ſtate of theſe plants, and feared we were too late for the ſeaſon; but when I found the plain of Mount Cenis all flowery with the rareſt alpine productions, ſuch as we delight to ſee even dragging on a miſerable exiſtence in our gardens, and the greateſt part of which, diſdainful of our care and favour, ſcorn to breathe any other air than that of their native rocks, none but an admirer of nature can enter into my feelings. Even the moſt common graſs here was *Phleum alpinum*, and the heathy plain glowed with *Rhododendrum ferrugineum* and *Arnica montana*. Well might Cluſius ſo beautifully ſay—“ *Non carent altiſſimi montes præruptique ſcopuli ſuis etiam deliciis.*”—

‘ We all ſallied forth on foot about five in the morning to aſcend little Mount Cenis, one of the moſt conſiderable hills that front the hoſpital on the other ſide of the lake. Purſuing a winding path through the thickets, we came to a few cottages, in ſurely one of the moſt retired habitable ſpots in Europe, and which probably are ſeldom four months in the year uncovered with ſnow. Yet at this ſeaſon who would not have envied their ſituation? No lowland ſcenes can give an idea of the rich entangled foliage, the truly enamelled turf of the Alps. Here we were charmed with the purple glow of *Scutellaria alpina*; there the graſs was ſtudded with the vivid blue of innumerable Gentians, mixed with glowing Crowfoots, and the leſs oſtentatious *Aſtrantia major* and *Saxifraga rotundifolia*, whoſe bloſſoms require a microſcope to diſcover all their beauties; while the alpine roſe, *Roſa alpina*, bloomed on the buſhes, and, as a choice gratification for the more curious botaniſt, under its ſhadow by the pebbly margin of the lake, *Carex filiformis* preſented itſelf. The riches of nature, both as to colour and form, which expand ſo luxuriantly in tropical climates, ſeem here not diminiſhed but condenſed. The farther we aſcended, the more every production leſſened. By the ſandy bed of a torrent, which runs from the glaciers above, the very elegant *Saxifraga cæſia* ſeemed to emulate the gliſtening of the hoar froſt about it.’

The preceding paſſages are only a ſmall part of the deſcription of this treaſure of botanical riches.

The third volume, in which the above extract is contained, and which leads us through Savoy, Geneva, and Switzerland, back to Paris, is in our opinion the moſt intereſting of the three, though the ſhorteſt. In fact, it is compoſed of materials more important and novel than catalogues of pictures and ſtatues;—of ſcenes of ſublime nature, and human characters and actions. We beg leave to point out to particular attention the traveller's remarks on the cauſes leading to the French revolution, and its original and ſubſequent principles. They are conceived with a liberality of ſentiment, and are illuſtrated by a degree of local knowlege, which make them intereſting even after the copious information that we have had from other ſources. If they can poſſibly give offence to any, it can only be to thoſe whom the violence of the times has made incapable of bearing the moſt moderate expreſſion of what uſed to be called the ſpirit of *Engliſh freedom.*

An *Appendix*, conſiſting of a *catalogue raiſonée* of ſome of the principal *guides* and *tours* through the countries which Dr. Smith viſited, though acknowleged to be incomplete, will be found uſeful both to travellers and to readers.

Art. III. *Practical Obſervations on the Operation for the Stone.* By James Earle, Eſq. Surgeon Extraordinary to his Majeſty's Houſehold, &c. 8vo. pp. 99. 4s. Boards. Johnſon. 1793.

In the preface to this work, we are informed that it was written wholly in conſequence of a paſſage in the late Dr. Auſtin's Treatiſe on Human Calculi, which had a tendency to create, in the minds of perſons labouring under the ſtone, too great an apprehenſion of that operation which offered them the only means of cure. Mr. E.'s obſervations were drawn up during the life of that ingenious phyſician, and were ſhewn to him in manuſcript, and met with his approbation. He had even promiſed to alter the objectionable paſſage, ſhould his treatiſe be reprinted. It was indeed an unguarded one. "In the preſent ſtate of medicine, thoſe who ſuffer this ſpecies of diſorder muſt either bear it for life, or ſubmit to an operation which few ſurgeons ever acquire the art of performing dexterouſly, and which, performed even by the moſt ſkillful, is by far the moſt dangerous of any that is practiſed in ſurgery." Mr. E. juſtly thought that this was an imputation on the operation and on the ſkill of operators, which the preſent improved ſtate of ſurgery would not at all juſtify. He by no means, however, ſuffered this difference of opinion to impair his friendſhip and eſteem for the author; as he has proved by a pleaſing tribute to his memory in this preface, conſiſting of ſhort memoirs of his life. Of theſe, as matter extraneous to the main object of the work, we ſhall only ſay that they afford an extraordinary inſtance of great vigour of mind and perſevering induſtry, in raiſing a man to early eminence even in a profeſſion in which merit does not enjoy ſuch advantages of public diſplay as in ſome others. Dr. Auſtin had only reached the age of thirty-eight, when he died in the full career of profeſſional diſtinction.

Mr. Earle begins with conſidering the tendency of the particles in the animal fluids, under certain circumſtances, to form concretions, and particularly in the urinary bladder. The ſymptoms denoting the exiſtence of this complaint are next marked; after which, the writer declares his intention of minutely going through every part of the operation of lithotomy. As directions in this operation muſt, in great part, be a repetition of the rules which ſyſtems of ſurgery have already taught, we ſhall only mark what appears to us more peculiar to this writer; recommending the peruſal of the whole treatiſe to thoſe who mean to become operators.

Under the head of introduction of the ſtaff, the following uſeful caution is given and illuſtrated:

'If the inſtrument be preſſed on, it is very liable, particularly in a young ſubject, to make its way through the membranous part of the urethra, which is the thinneſt and weakeſt part of the canal; and thus a falſe route may be eſtabliſhed—a circumſtance very injurious in itſelf, and likely to lead to the moſt dangerous conſequences in caſe of a ſubſequent operation for the ſtone, as the ſtaff would moſt probably enter the new made paſſage, and the gorget neceſſarily following the direction of the ſtaff would not be conducted into the bladder. This circumſtance, I fear, has too often happened, and led to a fatal error. I once ſearched a boy, on whom the ſtaff paſſed with the greateſt eaſe, and found a ſtone in the bladder; it was determined for him to undergo the operation of lithotomy, and the day was fixed when I was to perform it; in the mean time he was ſearched by another perſon, who, as the boy ſaid, had given him great pain, and ſome blood had followed when the inſtrument was taken out. On introducing the ſtaff in order to perform the operation, it paſſed with tolerable eaſe, but when it was far enough to have reached into the bladder, I was ſurpriſed at not feeling the ſtone bare, as before, and the end of the ſtaff did not ſeem to move freely, or be at liberty as if in an open cavity. On examining per anum, I immediately diſcovered that the point of the ſtaff had made its way through the membranous part of the urethra, and lay between the bladder and the rectum, and I was well convinced that it had followed a falſe route, which had been made by the ſecond ſearching. I immediately withdrew the point of the inſtrument from the wrong paſſage, raiſed it and paſſed it into the bladder, where I directly found the ſtone, finiſhed the operation, and the boy did extremely well, without a bad ſymptom. It is very poſſible that this accident might have been overlooked, and the wrong poſition of the ſtaff not attended to, particularly as the weight of the ſtone made it palpably to be felt by the ſtaff, though the coats of the bladder intervened, ſo that the want of naked contact was almoſt the only circumſtance which pointed out the error, which, without a timely diſcovery, muſt have probably led to the great detriment, if not deſtruction, of the patient; and I wiſh I could ſay that this has been the only inſtance in which I have found a falſe route made by the awkward introduction of a ſound or catheter.'

The important matter of a proper uſe of the forceps, in extracting the ſtone, gives occaſion to ſome uſeful remarks:

'Very early in life I made an obſervation which has ſince been of infinite ſervice to me. I remarked that in all thoſe who died of the operation, the ſtone had been found and ſeized with difficulty; I obſerved, that when the operator could not readily find the ſtone, it was the uſual practice to ſearch after it, by chopping about in different parts of the bladder, opening and ſhutting the forceps with violence and force; whence I concluded, that though the blades of the forceps are made not to ſhut cloſe, yet that the bladder was probably bruiſed and injured by ſuch rude manœuvres*. It is better to ſearch firſt with the forceps ſhut, making them act merely as a probe or ſearcher. If the ſtone cannot be found, they may be gently expanded and made to perform part of a circle, by which means the bladder will be ſtretched, and the ſtone will often fall into the lower part of the bladder, and may be then felt and laid hold of.

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* 'Inſtrument makers ſometimes make the teeth of the forceps too ſharp and too near the outward edge of the blade, which is a dangerous fault. The teeth ſhould be kept conſiderably within, ſo that the outward edge of the forceps ſhould preſent a perfectly ſmooth line of contact.'

'If by neither of thoſe methods it is readily found, as ſometimes happens, it is better not to perſiſt in ſearching after it with the forceps, but to withdraw them, and introduce the forefinger of the left hand, by which, the gorget being out of the way, and the bladder contracted, the ſtone may generally be felt, unleſs in very large and fat perſons, where the depth is too great to admit the finger to reach into the bladder. In infants and thin perſons the ſtone may not only be generally felt by the finger, but the ſize and figure may often be determined, and the poſition of it altered by the finger, ſo as to make it more favourable for extraction.

'If it cannot be felt by the finger, the forceps muſt again be introduced, and as it is probable that the blades of the forceps have paſſed in too far, and gone beyond where the ſtone lies, which may be either in the lower part or pouch, or toward the os pubis, the finger introduced into the rectum will ſometimes be ſerviceable in the former, as preſſure above the os pubis may aſſiſt in the latter; inſtances of both theſe I remember to have ſeen. In theſe caſes it may be neceſſary to make uſe of curved forceps, which, though not often wanted, ſhould make a part of every lithotomical apparatus.'

The ſymptoms and mode of treatment, when the operation is in danger of an unfavourable iſſue, are thus deſcribed:

'If the bladder has received material injury from the ill performance of the operation, from the ſhape and figure of the ſtone in its paſſage out, or from any other cauſe, the good and hopeful ſymptoms deſcribed are, too often, completely reverſed. Soon after the patient is in bed his pulſe increaſes, he feels a degree of reſtleſſneſs and anxiety, and with difficulty is perſuaded to remain quiet in any poſture; if ſome ſleep be procured by opium, he ſtarts and wakes, and feels a tenſion and pain in the lower part of the belly or region of the bladder, which will not bear even gentle preſſure. And no water coming through the wound in a few hours after the operation is always an alarming circumſtance.

'When ſuch ſymptoms approach, the moſt powerful means are immediately to be employed; among theſe are to be enumerated oily purgatives, anodyne and antimonial draughts, emollient and anodyne clyſters, fomentations, and cataplaſms applied to the abdomen; but, above all, that univerſal relaxation which can only be procured from the warm bath, ſhould not be neglected. A bathing tub, though not always neceſſary, ſhould be at hand and ready after every operation for the ſtone, which, if required, may be eaſily conveyed into the patient's chamber. If it be thought right to immerge him in it, he ſhould, when taken out, be put between blankets, and a gentle ſudorific ſhould be given; as ſoon as this takes effect, and produces a moiſture on the ſkin, the patient frequently becomes eaſy, and the fever abates. By ſuch means we are ſometimes able to meet and repel the approaching miſchief, but, as fire is moſt eaſily quenched on its firſt appearance, our ſucceſs greatly depends on the early application of them.

'If, in oppoſition to our beſt endeavours, the inflammation does not abate, it is ſoon communicated from the bladder, where it begins, to the ſurrounding cellular membrane; the ureters and kidneys uſually ſoon receive the alarm, nephritic pains are excited, and little or no water is ſecreted; if it extend over the peritonæum and inteſtinal canal, it produces an antiperiſtaltic motion, followed by pains and frequent nauſea, and the inflammation ſtill increaſing, a mortification often takes place: increaſe of fever, continual pains, and ſwelling of the hypogaſtric region, are the firſt ſigns of its approach, tenſion of the whole belly, attended with hiccough and vomiting, ſoon follows, the pulſe ſinks, the patient grows weak, and in a ſhort ſpace of time the painful ſcene is over.'

With reſpect to the proportion of deaths to recoveries after this operation, Mr. E. relates what has happened in his own practice. Of the whole number of patients whom he has cut for the ſtone, and of whom he has an account of forty-ſeven, ſeveral more having been forgotten, only one has died, and he was loſt under ſome peculiar circumſtances. Such a ſucceſs, no doubt, juſtifies him in giving a favourable view of lithotomy, as well as in thinking himſelf qualified to lay down uſeful rules for the direction of thoſe who undertake to perform it.

ART. IV. *The Memoirs of Gregorio Panzani*; giving an Account of his Agency in England, in the Years 1634, 1635, and 1636. Tranſlated from the Italian Original, and now firſt publiſhed. To which are added, an Introduction and a Supplement, exhibiting the State of the Engliſh Catholic Church, and the Conduct of Parties, before and after that Period, to the preſent Times. By the Rev. Joſeph Berington. 8vo. pp. 473. 6s. Boards. Robinſons. 1793.

TEMPORA *mutantur, et nos mutamur cum illis*, is an adage of which the preſent times, ſo pregnant with mighty changes, afford many examples. Among theſe may certainly be reckoned, notwithſtanding their pretenſions to immutability ariſing from their ſpiritual union with an infallible head, the eccleſiaſtical body of Roman Catholics. The profane light of philoſophy, ſo induſtriouſly excluded by their fundamental principle of blind ſubmiſſion to the decrees of the church, has penetrated into their cloyſters and temples. Liberal inquiry has ſucceeded to implicit faith; and a daring ſpirit of freedom has burſt the chains of civil and eccleſiaſtical tyranny. With the profeſſion of the general ſyſtems and forms of his religion, the Roman Catholic has learned to combine the generous ſpirit of univerſal toleration; and he no longer thinks it neceſſary that the church, in order to exerciſe its ſpiritual authority, ſhould domineer over, or even form an inſuperable alliance with, the civil power.

Hence the Roman Catholic is no longer to be conſidered as a perſecutor, nor as an enemy to free government.

Mr. Berington, well known to the public as an enlightened and candid prieſt of the Roman Catholic perſuaſion, has already contributed largely, by his writings, to the diffuſion of rational principles and of a liberal ſpirit among his brethren in England, and at the ſame time to obviate the narrow prejudices which are ſtill cheriſhed by many againſt them. His leading object, in the preſent publication, appears to be to perſuade the Engliſh Roman Catholics, who are at preſent under the juriſdiction of apoſtolic vicars appointed by the Pope, to free themſelves from the inconvenience of a vicarious government by SUPPLICATING the Pope for the reſtoration of the ordinary epiſcopal hierarchy. In order to repreſent, in a ſtrong point of light, the evils ariſing from an Engliſh eccleſiaſtical government dependent on the See of Rome, Mr. Berington exhibits a ſketch of the hiſtory of the troubles and the conteſts of the Engliſh Roman Catholics, from the beginning of the reign of Q. Elizabeth to the preſent time. The intrigues of the Jeſuits and other regulars to ſupport the authority of the Pope over the Engliſh Roman Catholics; the efforts which were from time to time made to bring about an union between the Engliſh Church and the See of Rome; the diſpoſition which all the Princes of the Stuart family diſcovered toward this union; and many other intereſting matters, relative to the main ſubject of the work; are laid down in a well digeſted detail of facts; in part originally drawn up by Mr. B. and in part borrowed from an Italian work which has hitherto remained unpubliſhed, the Memoirs of Gregorio Panzani.

Panzani, according to Mr. B.'s account, was an Italian clergyman ſent into England by Urban VIII. in the year 1634, the 9th of Charles I. for the purpoſe of ſettling certain differences which had long divided the Catholics. The Memoirs, which were drawn up by Panzani himſelf, or from materials which he ſupplied, were written in Italian, and were never publiſhed. Mr. Dodd, a Romiſh prieſt, who reſided in Worceſterſhire, and wrote a church hiſtory of England in three volumes folio, from 1500 to 1688, chiefly with regard to Catholics, obtained an accurate tranſlation of theſe memoirs from an eminent prelate, of ſingular candour and ſcrupuloſity, then reſiding in Rome: but he publiſhed only a few extracts. This MS. having come into Mr. Berington's poſſeſſion, he here preſents it to the public, with ſuch introductory and ſupplementary matter as he judged neceſſary to render his work an entire ſketch of the hiſtory of the Engliſh Roman Catholics, from the time above mentioned.

From the curious and inſtructive particulars of the intrigues and cabals of prieſts, contained in the introduction, we ſhall ſelect Mr. B.'s account of *Father Parſons*; a man, ſays he, 'with the ſound of whoſe name are aſſociated intrigue, device, ſtratagem, and all the crooked policy of the Machiavelian ſchool.'

'Father Parſons left Oxford in 1574; entered among the Jeſuits at Rome in 1575; and in 1580, returned into England with Father Campian, being the two firſt Jeſuits who viſited this country. The ſociety had been founded in the year 1540. Campian, in the following year, ſuffered death, for a ſuppoſed plot entered into abroad againſt the queen and government, when father Parſons thought it adviſeable once more to withdraw. In 1587, having ſpent the intermediate time in France, he again went to Rome. A few years after this, we find him in Spain, highly favoured by that court, and uſing all its favour in the eſtabliſhment of various ſeminaries at Valladolid, Seville, and St. Omer's, for the benefit, as it was eſteemed, of the Engliſh Catholics. Theſe foundations being completed, he once more repaired to Rome, which would honour him, it was expected, with the purple; but where he was only raiſed to the government of the Engliſh college in that city, which he retained to his death in 1610.

'To the intriguing ſpirit of this man (whoſe whole life was a ſeries of machinations againſt the ſovereignty of his country, the ſucceſſion of its crown, and the intereſts of the ſecular clergy of his own faith) were I to aſcribe more than half the odium, under which the Engliſh Catholics laboured through the heavy lapſe of two centuries, I ſhould only ſay what has often been ſaid, and what as often has been ſaid with truth. Devoted to the moſt extravagant pretenſions of the Roman court, he ſtrove to give efficacy to theſe pretenſions in propagating, by many efforts, their validity and directing their application: penſioned by the Spaniſh monarch, whoſe pecuniary aids he wanted for the ſucceſs of his various plans, he unremittingly favoured the views of that ambitious prince, in oppoſition to the welfare of his country, and dared to ſupport, if he did not firſt ſuggeſt, his idle claim or that of his daughter to the Engliſh throne: wedded to the ſociety of which he was a member, he ſought her glory and pre-eminence; and to accompliſh this it was his inceſſant endeavour to bring under her juriſdiction all our foreign ſeminaries, and at home to beat down every intereſt, that could impede the aggrandiſement of his order. Thus, having gained an aſcendancy over the minds of many, he infuſed his ſpirit and ſpread his maxims; and to his ſucceſſors of the ſociety, it ſeems, bequeathed an admiration of his character and a love of imitation, which has helped to perpetuate diſſentions, and to make us, to this day, a divided people.—His writings, which were numerous, are an exact tranſcript of his mind, dark, impoſing, problematical, ſeditious.

'To confirm the above ſtatement and to prove its truth, I ſelect the following paſſage from a contemporary author and an honeſt man. "Father Parſons," he ſays, "was the principal author, the incentor, and the mover of all our garboils at home and abroad. During the ſhort ſpace of nearly two years that he ſpent in England, ſo much did he irritate, by his actions, the mind of the queen and her miniſters, that, on that occaſion, the firſt ſevere laws were enacted againſt the miniſters of our religion, and thoſe who ſhould harbour them. He, like a daſtardly ſoldier, conſulting his own ſafety, fled. But, being himſelf out of the reach of danger, he never ceaſed, by publications againſt the firſt magiſtrates of the republic, or by factious letters, to provoke their reſentment. Of theſe letters many were interrupted, which talked of the invaſion of the realm by foreign armies, and which rouſed the public expectation. Incenſed by his work on the *ſucceſſion*, and by ſimilar productions on the affairs of ſtate, under the ſemblance of a cauſe that now ſeemed juſt, our magiſtrates riſe up in vengeance againſt us, and execute their laws. They exclaim, that it is not the concern of religion that buſies us; but that, under that cloak, we are meditating politics and practiſing the ruin of the ſtate. Robert Parſons, ſtationed at his eaſe, intrepidly, meanwhile, conducts his operations; and we, whom the preſs of battle threatens, innocent of any crime and ignorant of his dangerous machinations, undergo the puniſhment which his imprudence and audacity alone merit." They are the words of John Muſh, taken from a work publiſhed by him in Latin, which will be quoted in a ſucceeding note, and which, in the name of the Engliſh clergy, was addreſſed to Clement VIII.*

Through the whole of Panzani's memoirs, it appears that a good underſtanding ſubſiſted between the See of Rome and the King of England; and that many advances were made on both ſides toward reuniting the Proteſtant and Romiſh churches. What high expectations the Pope and his Conclave entertained from Charles, will appear in the following letter from Cardinal Barberini to Panzani, dated Dec. 10, 1635.

"Our prayers are redoubled; and I have made a religious viſit to the ſeven churches to obtain by my poor prayers what, I have reaſon to fear, my ſins have otherwiſe made me unworthy of. However, *if I forget thee, let my right hand be forgotten: let my tongue cleave to the roof of my mouth, if I prefer not Britain above my chief joy.*—I cannot paſs over in ſilence the concern I feel, on account of that queſtion of Mr. Cottington. Does his holineſs love the king, he ſaid? Love him! Yes, he loves him with a perſonal affection, equal to that he bears his nephew, not only as he is pope and a common father, but he loves him as he is Urban. This love is of an ancient date, and, as it were, hereditary, as his majeſty's grandmother, queen Mary of Scotland, was once a witneſs. I daily ſee manifeſt tokens of the good inclinations of his holineſs towards his Britannic majeſty: he expreſſes not in words only, but with tears, how much he deſires to renew the ſame good underſtanding which his predeceſſors, for ſo many ages, maintained with the Roman ſee. I conſtantly impart to him the contents of our letters; and he as often embraces his majeſty at a diſtance.—I very much approve the obſervation you made, that his holineſs's nuncios do well to be reſerved, while other miniſters give no tokens of good temper. I deſire you will ſtudy an opportunity to acquaint her majeſty, what a ſatisfaction and honour it is to me to be remembered on account of the trifles I ſent her: return alſo to her the acknowledgments of his holineſs for becoming a guardian of the ſpiritual bleſſings of the poor Catholics. St. Urban deſired nothing more of St. Cecily than the converſion of Valerian her huſband. This is all the preſent pope expects from her Britannic Majeſty. It is a comfort to me to be regarded by her, and no leſs to be the protector of ſo fair a kingdom. That country of late is much beloved in Rome: men of diſtinction and even the populace are rejoiced, when they hear of their welfare; and the thoughts of their converſion tranſport all ſorts of people."

The favourable diſpoſition of the clergy of that period toward the re-union with the mother church may be ſeen in a curious and circumſtantial account of a conference between Panzani and the Biſhop of Chicheſter: but for this relation we muſt refer to the book, it being too long for an extract.

The ſupplement contains a ſuccinct view of the ſtate of the Roman Catholics, from the cloſe of the agency of Panzani to the preſent time; in which the difficulties brought by the Engliſh Catholics on themſelves through eccleſiaſtical or political intrigue, and the hardſhips which they ſuffered through the bigotry of the times, are fairly and impartially ſtated.

At the cloſe, Mr. Berington gives a ſummary view of the circumſtances of their late application to parliament for relief from the burthen of certain oppreſſive ſtatutes. Inſtead of extracting any part of this hiſtorical detail, we ſhall content ourſelves with quoting a paſſage in which Mr. B. gives his idea of the preſent ſtate of eccleſiaſtical government among the Engliſh Roman Catholics; whence clearly appears the propriety of his propoſed plan for their emancipation from the See of Rome:

'The mode of government which Rome ſtill maintains in this kingdom, and from which, in no kingdom, it ever departed but when driven to it by hard neceſſity, draws very near to that feudal ſyſtem of polity, to which the nations of Europe were once ſubject. It contained one ſovereign or ſuzeraine monarch, in whoſe hands was lodged the *ſupremum dominium*, and this he apportioned out to a deſcending ſeries of vaſſals, who, all holding of him *in capite*, returned him *ſervice* for the *benefice* they received, in honours, juriſdiction, or lands. And to this *ſervice* they were bound by gratitude which an oath of *fealty* alſo ſtrengthened.—The application of the ſyſtem to the *ſovereign* power of the pontiff, and to a chain of deſcending vaſſalage in archbiſhops, biſhops, and the inferior orders in the miniſtry, is direct and palpable. And here alſo there is an oath of *fealty*.

'But as the feudal ſyſtem, which in itſelf was a ſyſtem of ſlavery, gradually ceaſed to oppreſs the civil ſtate of man; ſo alſo has it been in the eccleſiaſtical order of things. Churches, with their miniſters, learnt what their own rights were, and vindicated to themſelves their exerciſe, how loud ſoever were the reclamations, and ſtrenuous the reſiſtance of their once ſuzeraine lord The government of the Engliſh Catholic church has remained *feudal*, in part owing to the tame ſpirit of its clergy; but more to the clamours of that band of retainers, whoſe privileges, and immunities, and exemptions I have mentioned.'

From a note to the preface, we learn that Mr. Berington is projecting a work under the title of *The Hiſtory of the Riſe, the Greatneſs, and the Decline of the Papal Power.* He adds, ' Nor am I ſure that the word *Fall* will not complete the title, if the preſent politics of Europe be not ſtemmed in their courſe, or the chivalry of France be broken. The firſt paſtor, in my eyes, will be more venerable, when the Chriſtian virtues, Faith and Charity, ſhall be the ſole ſupporters of his chair.'

Some ' Remarks' on this work are now before us.

Art. V. *The Age of Reaſon*; being an Inveſtigation of true and fabulous Theology. By Thomas Paine. 8vo. 1s. 6d. Eaton.

"EVERY religion is good that teaches man to be good, and I know of no religion that teaches him to be bad," ſaid Thomas Paine in his Rights of Man. On peruſing this paſſage, we did not ſuppoſe Mr. P. to be a believer, but we thought that he was of the opinion of antient ſtateſmen, who regarded all religions as equally uſeful; and therefore we did not expect to ſee him raiſing his pen againſt the theological doctrines of the Chriſtian world. We were miſtaken. It appears, by the preſent publication, that he has long meditated an attack on our religion, and that he is as inimical to *Revelation* as to *Monarchy*. Deiſm is his creed; and his open avowal of it, together with his bold and undiſguiſed attacks on Chriſtianity, will cauſe this pamphlet to be generally reprobated: but, in this *age of reaſon*, neither his invectives againſt Chriſtianity, nor the invectives of Chriſtians againſt him, will avail much. The gauntlet, which this champion of natural religion has thrown down, will be taken up; and, however the advocates for falſe doctrine may tremble, no Chriſtian, who has *a reaſon for the hope that is in him*, will be alarmed for the iſſue. No man can write down **Truth.** Inquiry is to truth what friction is to the diamond: it proves its hardneſs, adds to its luſtre, and excites new admiration. Some of the ableſt defenders of the Chriſtian religion have acknowleged it to have been benefited by the attacks of Deiſtical writers, who have provoked ſuch an examination of it as it would not otherwiſe have undergone. To them we owe many learned writings on the ſide of Revelation, and its purification from the chaff, the duſt, and the cob-webs, which, during the dark ages, became blended with it. All may not yet be ſwept away; and Mr. P.'s *Age of Reaſon*, though it does not boaſt of any deep and erudite inveſtigation, being nevertheleſs the fruit of a mind capable of conceiving objections with force, may lead to a farther examination of the ſacred writings,—to ſuch an examination as may aſſiſt in ſeparating divine truth from human error. This, among rational Chriſtians, has long been a *deſideratum*. Much of our Deiſm they attribute to the corruptions of Chriſtianity; and they are firmly of opinion that, by abridging the ſcriptures, or taking certain diſputed paſſages out of them, eſſential ſervice would be done to the Chriſtian religion.——It is evident, from this pamphlet, that part of Mr. P.'s religious diſguſt aroſe from his having been required to believe too much; and it is not improbable that, had this circumſtance never exiſted, he would now have been a Chriſtian. What effect his anſwerers may have on his mind, we do not pretend to ſay: but, preſuming that he will have many reſpondents, we ſhall rather report than minutely comment on his opinions.

Following the example of ſeveral of his colleagues and others of his fellow-citizens of France, he makes his voluntary and individual confeſſion of faith; which, he aſſures his readers, he does 'with all that ſincerity and frankneſs with which the mind of man communicates with itſelf.' This confeſſion of his faith is *poſitive* and *negative*:

'I believe in one God, and no more; and I hope for happineſs beyond this life.

'I believe the equality of man, and I believe that religious duties conſiſt in doing juſtice, loving mercy, and endeavouring to make our fellow-creatures happy.

'But leſt it ſhould be ſuppoſed that I believe many other things in addition to theſe, I ſhall, in the progreſs of this work, declare the things I do not believe, and my reaſons for not believing them.

'I do not believe in the creed profeſſed by the Jewiſh church, by the Roman church, by the Greek church, by the Turkiſh church, by the Proteſtant church, nor by any church that I know of. My own mind is my own church.

'All national inſtitutions of churches, whether Jewiſh, Chriſtian, or Turkiſh, appear to me no other than human inventions ſet up to terrify and enſlave mankind, and monopolize power and profit.

'I do not mean by this declaration to condemn thoſe who believe otherwiſe. They have the ſame right to their belief as I have to mine.'

To our ſuſpicious eyes, a light ſhade of concealment appears in this ſeemingly undiſguiſed declaration; and it may be queſtioned whether, as far as this goes, Mr. P. is not to be convicted of infidelity on his own definition *. The firſt article of his creed, which reſpects the exiſtence of God and a future ſtate, is expreſſed in terms which will lead ſome to ſuppoſe, and others to doubt, his belief in a life to come. He *believes* in God, but he only *hopes* for happineſs beyond this life. Why is this change of terms? With a ſenſible man, *hope* is a ſpecies of belief; and we expected, in the progreſs of the work, to have found him eſtabliſhing the foundations of this hope on the principles of natural religion. Scarcely any thing of this ſort occurs. After an elaborate demonſtration of the being of a God againſt the doctrine of the Atheiſts, he diſmiſſes the inquiry about a future ſtate in this evaſive and unſatiſfactory manner:

'I trouble not myſelf about the manner of future exiſtence. I content myſelf with believing, even to poſitive conviction, that the power that gave me exiſtence is able to continue it, in any form and manner he pleaſes, either with or without this body; and it appears more probable to me that I ſhall continue to exiſt hereafter, than that I ſhould have had exiſtence, as I now have, before that exiſtence began.'

This reaſon is ſcarcely ſtrong enough to ſupport even a ſlender hope; and we cannot help ſuſpecting that this article was added to his creed, and this reaſon advanced in its ſupport, merely to accommodate his faith to that of the French, who have lately thought it proper to exchange their '*eternal ſleep*,' for *the immortality of the ſoul*.

Objecting to the idea of a written *revelation*, and to our calling any book the *word of God*, this writer labours to diminiſh our reverence for the Jewiſh and Chriſtian ſcriptures, which are generally ſo called, by a pert review of their contents. His mode of attack on the New Teſtament is remarkably ſimilar, in mode and ſpirit, to that of Woolſton and Peter Annet.

On *prophets and propheſying*, he makes the following obſervations:

'There is not, throughout the whole book, called the Bible, any word that deſcribes to us what we call a poet, nor any word that deſcribes what we call poetry. The caſe is, that the word *prophet*, to which later times have affixed a new idea, was the Bible word for poet, and the word *propheſying* meant the art of making poetry. It alſo meant the art of playing poetry to a tune upon any inſtrument of muſic.

'We read of propheſying with pipes, tabrets, and horns. Of propheſying with harps, with pſalteries, with cymbals, and with every other

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[*] 'It is neceſſary to the happineſs of man, that he ſhould be mentally faithful to himſelf. Infidelity does not conſiſt in believing, or in diſbelieving: it conſiſts in profeſſing to believe what he does not believe.' P. 2.

other inſtrument of muſic then in faſhion. Were we now to ſpeak of propheſying with a fiddle, or with a pipe and tabor, the expreſſion would have no meaning, or would appear ridiculous, and to ſome people contemptuous, becauſe we have changed the meaning of the word.

'We are told of Saul being among the *prophets*, and alſo that he propheſied; but we are not told what *they propheſied*, nor what *he propheſied*. The caſe is, there was nothing to tell; for theſe prophets were a company of muſicians and poets; and Saul joined in the concert; and this was called *propheſying*.

'The account given of this affair in the book called Samuel, is, that Saul met a *company* of prophets; a whole company of them! coming down with a pſaltery, a tabret, a pipe, and a harp, and that they propheſied, and that he propheſied with them. But it appears afterwards, that Saul propheſied badly, that is, he performed his part badly; for it is ſaid, that "an *evil ſpirit from God* * came upon Saul, and he propheſied."

'Now were there no other paſſage in the book, called the Bible, than this, to demonſtrate to us that we have loſt the original meaning of the word *propheſy*, and ſubſtituted another meaning in its place, this alone would be ſufficient; for it is impoſſible to uſe and apply the word *propheſy* in the place it is here uſed and applied, if we give to it the ſenſe which later times have affixed to it. The manner in which it is here uſed ſtrips it of all religious meaning, and ſhews that a man might then be a *prophet*, or might *propheſy*, as he may now be a poet, or a muſician, without any regard to the morality or immorality of his character. The word was originally a term of ſcience, promiſcuouſly applied to poetry and to muſic, and not reſtricted to any ſubject upon which poetry and muſic might be exerciſed.'

Having gotten rid, as he ſuppoſes, of what Chriſtians venerate as the word of God, he advances his grand doctrine, for the diſplay of which his pamphlet ſeems to have been principally written:

'But ſome, perhaps, will ſay, are we to have no word of God—no revelation? I anſwer, Yes. There is a word of God; there is a revelation.

'THE WORD OF GOD IS THE CREATION WE BEHOLD.'

Thus he contends for natural, to the rejection of that which is called revealed, religion.

To his faith he ſubjoins an account of himſelf; and, after having farther marſhalled reaſon againſt the ſcriptures, he gives the following ſummary of the contents of his pamphlet:

'Firſt, That the idea or belief of a word of God exiſting in print, or in writing, or in ſpeech, is inconſiſtent in itſelf for the reaſons al-

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'* As thoſe men, who call themſelves divines and commentators, are very fond of puzzling one another, I leave them to conteſt the meaning of the firſt part of the phraſe, that of, *an evil ſpirit of God*. I keep to my text, I keep to the meaning of the word propheſy.'

ready aſſigned. Theſe reaſons, among many others, are the want of an univerſal language; the mutability of language; the errors to which tranſlations are ſubject; the poſſibility of totally ſuppreſſing ſuch a word; the probability of altering it, or of fabricating the whole, and impoſing it upon the world.

'Secondly, That the creation we behold is the real and ever exiſting word of God, in which we cannot be deceived. It proclaimeth his power, it demonſtrates his wiſdom, it manifeſts his goodneſs and beneficence.

'Thirdly, That the moral duty of man conſiſts in imitating the moral goodneſs and beneficence of God manifeſted in the creation towards all his creatures. That ſeeing, as we daily do, the goodneſs of God to all men, it is an example calling upon all men to practiſe the ſame toward each other; and conſequently that every thing of perſecution and revenge between man and man, and every thing of cruelty to animals is a violation of moral duty.'

Many of Mr. P.'s cavils at the ſcriptures being founded in ignorance, theſe parts of his work will no doubt receive an eaſy refutation; and, as it is unneceſſary for us to point them out, we ſhall leave them to his examiners and anſwerers. As far as this pamphlet goes to eſtabliſh religion as founded in nature, it can have no bad effect; ſince it is not unuſual for infidels in revelation to think themſelves juſtified in renouncing all religion, and in regarding themſelves as exempted from its obligations; when it is manifeſt that revelation is but a part of the broad baſis on which religion reſts, and that, though, by taking it away, virtue loſes an able friend, ſhe is not left entirely without an advocate.

To Mr. Wakefield's reply to this pamphlet we ſhall ſpeedily attend.

ART. VI. *Memoirs of General Dumourier.* Written by himſelf. Tranſlated by John Fenwick. Part I. and Part II. 8vo. pp. 477. 6s. 6d. Kearſley. 1794.

On the equitable maxim that no man ought to be condemned unheard, the apology of General Dumourier to the public is entitled to attention; and it is impoſſible that he ſhould tell his ſtory without intereſting the feelings of his readers, and caſting new light on tranſactions and events which have filled all Europe with aſtoniſhment. Cenſure, little ſhort of univerſal, has fallen on this celebrated commander:—whether juſtly, or unjuſtly, remains to be inveſtigated. Before the ſtigma of infamy be fixed on his name in the immortal page of hiſtory, his principles, his conduct, and his motives, ſhould be accurately weighed. For this purpoſe, a candid ear ought, in the firſt place, to be lent to his own ſtory; and, from theſe Memoirs, which bear ſtrong characters of authenticity, he appears to be well qualified to act as his own advocate.

If we may believe "his own report concerning himſelf," General Dumourier has always had fixed principles, and a determined character. He expoſes his life to the obſervation and judgment of his contemporaries, with the confident perſuaſion that men of elevated and upright minds, who read theſe Memoirs, will become his friends. He profeſſes to have been, through all the late tranſactions, ſincerely attached to the conſtitution of 1789, and to have acted the part of a true and conſiſtent friend to his country. The apparent inconſiſtency of his conduct he aſcribes to his uniform oppoſition to republicans and royaliſts. The object of all his operations, both public and ſecret, he profeſſes to have been, to ſerve his country, and to inſure general tranquillity to Europe, by reſtoring limited monarchy in France. He aſſerts the neceſſity of founding every ſtable government on an ariſtocracy, but at the ſame time profeſſes great reſpect for the rights of the people. Such are the ſentiments expreſſed in the preface; let us ſtep forward into the work.

To the Memoirs is prefixed a brief account of the life of General Dumourier, extracted from a letter written to a friend. He was born at Cambray in 1739, of parents not affluent, though noble; and at eighteen years of age he became a ſoldier, In 1763 he entered on his travels. In 1769 he was put on the ſtaff belonging to the army in Corſica, and, after two years, was raiſed to the rank of colonel. In 1770, he was appointed, by the Duke of Choiſeul, miniſter to the confederates of Poland, and commanded a body of men in that country during two campaigns. After the partition of Poland, in 1772, he was employed by the miniſter of war in reviſing the military code, and was ſoon afterward entruſted by Louis XV. with the management of a ſecret negociation relative to the revolution in Sweden. Having received his inſtructions on this affair immediately from the king, and unknown to the Duke D'Aiguillon, miniſter of foreign affairs, he was arreſted by order of that nobleman, at Hamburgh, and was conducted to the Baſtile. The weak and irreſolute Louis ſuffered him to remain in priſon: but, on the acceſſion of Louis XVI. he was releaſed, and three of the king's miniſters ſigned a declaration that he had been unjuſtly perſecuted. Immediately afterward, he was ſent to Liſle, in his rank of colonel, and had a commiſſion to examine plans for improving the navigation of the river Lys, and for forming a harbour in the Channel. In 1776 he was engaged in a commiſſion to determine on a proper place in the

Channel for a naval port. In 1778, he obtained the office of commandant at Cherbourgh; and, from that time till the year 1789, he was occupied in ſuperintending its works. The military government of towns being ſuppreſſed, he went to Paris, and ſtudied the influence and character of the revolution. In 1791, he was appointed to the command of the country from Nantes to Bourdeaux, and, in February 1792, was recalled to Paris, raiſed to the rank of commandant-general, and appointed miniſter of foreign affairs.— This introductory narrative concludes with the following words:

'At the end of three months, finding myſelf embarraſſed by the various factions, and being ſincerely deſirous to ſee the king's council poſſeſſing proper dignity, and his meaſures governed by conſtitutional principles, I changed the miniſtry, and obtained a promiſe that the king would ſanction two decrees which appeared expedient to his ſervice. Having done ſo, I would have retired from the adminiſtration. The king would not grant me his permiſſion; the miniſtry was again changed by his order, and I took the war department. But, ſoon perceiving that the court had deceived me, I reſolved not to be the inſtrument of their intrigues. I predicted to the unhappy king and queen all the misfortunes in which they were involving themſelves, and I gave in my reſignation three days after being appointed miniſter of war.

'I was not driven from the councils of the king as the emigrants have aſſerted, but reſigned in oppoſition to the entreaties of Louis. He was two days before he would accept of my reſignation, and he did not ſuffer me to depart without expreſſing the deepeſt regret.

'After that period, I commanded the armies with the greateſt ſucceſs. If the French had diſplayed as much moderation and virtue as they have enjoyed of ſucceſs, peace had been long ſince reſtored to Europe; Louis would have been on his throne; and the nation would not have been, as now, ſtained with crimes and the ſlave of anarchy. France would have been happy and illuſtrious under her conſtitution and her king.'

The Memoirs commence with a general view of the ſtate of affairs in France, particularly reſpecting the armies. In this review, the principal object appears to be, to hold up to contempt and odium the meaſures and the ſpirit of the Convention and their commiſſioners. The *Mountain* and the Gironde party are mentioned as, in action, equally atrocious. The diſtreſs of the army, from the want of adequate ſupplies, is particularly detailed; and the numerous difficulties which attended the General's military operations, through the ignorance, weakneſs, or knavery, of men in power, are diſtinctly ſtated. The account of Dumourier's viſit to Paris, for the ſecret purpoſe of ſerving the king, is an intereſting part of the narrative, from which we ſhall make a ſhort extract:

‘ It was from the fate of his memorials that General Dumourier expected the ſalvation or the ruin of his country. Had they been adopted, he deſigned to have preſented himſelf to the Convention, to have appeared in public, and openly to have canvaſſed for the unfortunate monarch. He might then have promiſed himſelf an important influence. He would have been ſurrounded by a number of officers and ſoldiers of his army who were on leave of abſence at Paris. And, by adding other means to theſe, he would have commanded a party ſufficiently ſtrong to counteract the Jacobins, and their ſupport, the federates. This reſource was loſt; and, far from being able to ſave the king, General Dumourier, deſtitute of power and influence, and conſidered as a man dangerous to the republic, becauſe he diſapproved of the crimes that were committing, feared only to injure Louis XVI. to precipitate the horrid cataſtrophe, which thenceforward appeared inevitable, and which has coſt the General nothing but anguiſh.

‘ A contemptible man, a man without knowledge and capacity, General La Bourdonnaye, the perſonal enemy of General Dumourier, in revenge for having loſt the command of the army of the North in the preceding year, in conſequence of complaints made againſt him by General Dumourier, publiſhed throughout Paris that the General had no other object in coming there than to ſave *the moſt honeſt man in the kingdom*. It was an appellation that indeed General Dumourier had very juſtly given to the king in a letter written in 1791; and which had been printed, with the other papers found in the iron cheſt, that Roland had lately delivered up to the Convention.

‘ The ſame report was ſpread by the Jacobins, eſpecially by Marat and his too active faction. It was ſaid that the General held conſultations with Roland and the Girondiſts every evening. And theſe laſt, offended that he was as unwilling to viſit them in private, as the Jacobins, ſpread the rumour that he ſecretly ſaw *Philip Egalité*: that man unworthy of bearing the name of Duke of Orleans.

‘ Dumourier went each day to the council; and returned in the evening to Clichy. But he never dined with any of the Miniſters, excepting Le Brun and Garat. He avowedly ſhunned the houſes of Monge, miniſter of the marine; Roland, miniſter of the home department; Claviere, miniſter of the finances; and above all, that of Pache, miniſter of the war department.

‘ The war-office was become the filthieſt place imaginable, where 400 clerks, and numbers of women, affected to carry ſlovenlineſs of dreſs and coarſeneſs of manners into a ſyſtem: Nothing was forwarded in the office, and nothing but rapacity was to be ſeen on all hands. Several of the villians employed in this department, having Haſſenfratz and Meuſnier at their head, worked day and night to collect falſe depoſitions, and to forge papers, to ſubſtantiate the accuſation that Haſſenfratz had made at the Jacobin ſociety againſt the General, charging him with having embezzled twelve hundred thouſand livres in his contracts in Belgium. They excited the hatred of the federates againſt the General; and often, in paſſing by groupes of theſe, he has heard them propoſe in a loud voice to place his head on the top of a pike. One day in particular, he thought himſelf happy in eſcaping through a narrow paſſage from a gang of thoſe federates in the ſtreet of Montmartre, being warned againſt them by a tradeſman who knew him, he having formerly lived two years in the ſame ſtreet. In the general meetings of the ſections and in the coffee-houſes, men were paid to declaim againſt him; and it was more than once in contemplation to ſeize upon his perſon.

‘ The frightful Santerre, commander of the National guards of Paris, profeſſed a great attachment to General Dumourier; and frequently preſſed him to dine with his brother-in-law. His deſign was to entice him to dine with Marat. The General always declined the invitation; but on the politeſt pretences, obliged, in order to eſcape aſſaſſination, to behave with ſeeming reſpect to this execrable man.

‘ A circumſtance that happened at this time, rendered the ſituation of the General more critical, although he had no concern in it. Colonel Weſterman had caned Marat on the Pont-neuf, for having in his journal accuſed the Colonel of being the creature of General Dumourier, and the principal inſtrument of his robberies. Marat thirſted to avenge himſelf on the General whom he ſuppoſed to be the cauſe of the inſult. Dumourier every day received intimations of Marat's deſigns againſt him, both from particular friends and by anonymous letters. And the General, for the firſt time in his life, adopted the precaution of carrying piſtols in his pocket.

‘ Du Bois de Crancé, the moſt cowardly and barbarous of the Jacobins, being one day at table with the General, ſhewed a diſpoſition to offend him, imagining that the General would be terrified by his great bulk and the ferocity of his air. General Dumourier laid hold of him, and impoſed ſilence upon him very effectually. Du Bois de Crancé, in revenge, repeated every day in the Convention that Dumourier deſpiſed its members, painting it as an aſſembly conſiſting of four hundred fools headed by three hundred robbers. Thus a violent ſtorm gathered round the General; and his enemies waited only for his reſignation to arreſt and try him. He had long before been proſcribed.’

The General goes on to relate the particulars of his farther exertions in favour of the king, with their want of ſucceſs, and expreſſes, in the ſtrongeſt terms, his reſpect for the character of Louis XVI. and his indignation againſt the Jacobins. Equally unſucceſsful was Dumourier in another object of his journey to Paris, viz. that of obtaining the ſuppreſſion of the decree for ſeizing the public property of Brabant. In his conference with Cambon on this ſubject, (the particulars of which are related,) he appears in a very reſpectable light as an advocate for an equitable and generous policy in the conduct of the war. The meaſures which the General recommended with reſpect to the Belgians were juſt, wiſe, and moderate: and, when he found himſelf unable to prevent the adoption of an iniquitous plan of oppreſſion, the terms in which he expreſſed his diſapprobation of it were noble: “ If Cambon, (ſays he,) is reſolved upon oppreſſing the Belgians, he may ſeek another General; for Dumourier never will conſent to become an Attila to a people who have received the French as friends and brethren." After repeated negociations, in the reſult of which Dumourier found that he muſt either join the Jacobins and become the accomplice of their crimes, or be deprived of the command and be delivered over to the revolutionary tribunal, he fixed his purpoſe to endeavour to avenge the death of the king, to ſerve his unfortunate queen and her ſon, and to eſtabliſh a limited power in France. He draws a ſketch of the character of the executive council of France at that critical period, in the courſe of which he makes the following general remarks, which afford little encouragement to the proſecution of the preſent combination for reſtoring monarchy to France:

'France cannot eſcape her entire ruin, but in freeing herſelf from the ſubaltern tyrants that invade every department. Unhappily ſhe no longer has the means in her own hands, ſince theſe tyrants are maſters of the money, arms, power, and authority of the nation. But the ignorance and barbarous rage of this horde *is* deſtructive of *itſelf*; and foreign arms will reſtore the ancient deſpotiſm, inſtead of forming that juſt equilibrium between the talents of men and the employments of the ſtate that conſtitutes the perfection of government. This ſtate of things, however, cannot remain long; becauſe the love of liberty is too deeply rooted in France to be ever again wholly deſtroyed; and the reſtoration of deſpotiſm will beget another revolution, the moment that foreign troops ſhall be withdrawn from the country, and ſhall leave the nobles of France, ſcattered over that vaſt kingdom, to the vengeance of the people, called down on their heads by the abuſe of their ſhort-lived triumph.'

We muſt add the following maſterly outline of the character of Roland:

'Roland did not poſſeſs much ſtrength of mind, but had acquired extenſive information on the different branches of trade and manufactures; and, if it had been expedient to divide the duties of the adminiſtration of the home department, which was too extenſive and too complicated for a mind of ſuch little energy, it is probable, he would have made an excellent miniſter of commercial concerns. He was upright in his deſigns, and was poſſeſſed of a mild and philanthropic diſpoſition; but the deſire of appearing a rigid moraliſt induced him to aſſume a ſeverity of character unnatural to him. He hoped to reſemble Cato the Cenſor, and had adopted his turn of converſation, at once cold and repulſive, but without the genius and boldneſs of that celebrated man. In his dreſs he was nice and ſingular, following the faſhions of former times; but this was at leaſt leſs diſpleaſing than the ſlovenly affectation of the Jacobins. His deportment was grave, and not unbecoming the dignity of his ſtation. He was indefatigable in the application of his talents. But he loved too much to gratify the will of the people, and was too ready to believe that the higher orders were oppreſſive and unjuſt; and this diſpoſition, that becomes dangerous when it is too generally indulged, conducted him habitually into precipitate and imprudent meaſures. He was candid in his examination of the ſubjects belonging to the other departments of the government, ſuch as thoſe relating to the armies, the marine, and foreign negociations; and ſupported, with great ſincerity, all propoſitions that came before the council of a juſt and reaſonable nature. Perceiving the equivocal conduct of the other miniſters, miſtruſting their talents and perhaps their good faith, he would no longer admit of any reſponſibility of the council in a collective capacity; and his pertinacity in refuſing to anſwer for any meaſures but thoſe that were the conſequence of his direct orders begat a greater hatred of him than ever among his colleagues.

'The temper and qualities of Roland would have fitted him well enough for the miniſtry had the republic been ſettled on its foundations, and if the times had been more free from the violence of party rage, for he was a rigid republican. This diſpoſition was the cauſe of his ill conduct to Louis the XVI. and of that imprudent ſtep of delivering into the hands of the Convention the fatal cheſt containing the monarch's *paſſive** correſpondence, in which thoſe baſe men found pretexts for the martyrdom of that unfortunate prince.'

The remainder of the firſt part conſiſts of remarks on the unſucceſsful negociations with Holland and England. The French, it is ſaid, might have preſerved peace with theſe two countries; for, in England, we are told, no part of the nation was willing to enter into war againſt France, excepting the king, who conſidered his differences with the French as a perſonal quarrel; and in Holland every party dreaded being drawn into a war. An overture is ſaid to have been made by the Britiſh miniſtry to treat for the preſervation of neutrality, provided that General Dumourier ſhould be ſent to England to ſettle the terms: but neither this overture, nor the ſubſequent propoſal of a conference on the frontiers of Holland, produced any effect. Dumourier makes the following obſervations on the failure of this negociation: (Part II. p. 161.)

'The abrupt declaration of war, made by that Aſſembly againſt England and Holland, gave France an air of perfidy, reſpecting that negociation, with which the Engliſh have reproached them with ſome appearance of reaſon; but the ſame charge may be retorted on the Engliſh,

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'* *Paſſive!* Such is the word in the original, and it is printed in Italics. Dumourier ſeems to have thought that Louis XVI. was innocent, becauſe he had not courage nor capacity to *contrive* the means of injuring the nation. Suppoſing he is not miſtaken in that concluſion, he ſeems to have forgotten, that he was conceding one of the great points inſiſted upon by the friends of Democracy, that it is in vain to have an innocent king, if his miniſters, miſtreſſes, wives, or favourites, be not innocent alſo; as it would be in vain that theſe latter ſhould be innocent, if the king be avaricious, deceitful, or tyrannical.' *Tranſlator.*

Engliſh, and it is probable, that Pitt had no other deſign than to amuſe General Dumourier, to gain time to make the neceſſary preparatives for war; and the treaty entered into by the court of St. James's with the court of Turin, at that very period, confirms the opinion. So much truth is there in the obſervation, that hiſtory is but a picture of the errors and crimes of governments.'

The General's opinion of the conduct of the Britiſh and Dutch miniſtries at this time appears in the following paſſage:

'On the day that General Dumourier heard of the declaration of war againſt England and Holland, De Maulde arrived at Antwerp from the Hague, with a ſecond letter from Lord Auckland, congratulating him on having received an authority from his court to enter on the conference, which was fixed to commence on the 10th, at the Moor Dyke. The General inſtantly diſpatched a courier, informing Lord Auckland of the declaration of war; and obſerving, that although he muſt admit the declaration of war to have been a little abrupt, he muſt obſerve, it had been occaſioned by the conduct of the Engliſh miniſtry; firſt, in detaining two French veſſels laden with corn, notwithſtanding the remonſtrances of the French miniſtry to the contrary; ſecondly, in contemptuouſly ordering the French Ambaſſador to quit the kingdom, while a negociation was pending between the two nations; and thirdly, in cauſing Lord Auckland to publiſh, on the 2d of February, an addreſs to the States General, which was an inſult to the French nation, and equivalent to a declaration of war.

'The General had alſo cauſes of complaint againſt the Grand Penſionary Van Spiegle. He had in vain demanded of him the liberation of Colonel Micoud, a French officer, who, after gaining a conſiderable law-ſuit againſt a merchant in Holland, had been thrown into priſon, through the credit of the merchant, on a vague accuſation of having ſpoken too freely of the government. He had driven a troop of French comedians from Amſterdam without even granting them time to collect the ſums due to them; he had permitted Noel, the French miniſter at the Hague, and Thainville, his ſecretary, to be inſulted by the emigrants, and had afterward abruptly ordered them to quit the country; he had allowed the emigrants to appear in military uniforms at the Hague; and finally had ſuffered the greateſt enmity to be expreſſed againſt France with impunity.

'It is certain that the conduct of the courts of St. James's and the Hague was inexcuſable, ſince in the midſt of a negociation entered into (in conſequence of overtures from themſelves) with General Dumourier, whom they had demanded to conduct the negociation, they had provoked the anger of the National Convention, whom they knew to be haughty and impatient, and incapable of a temperate conduct. It is but juſt therefore to reproach them as well as the French with the evils reſulting from this war, which is to be conſidered as only in its beginning, and which will be the ſource of other equally deſtructive wars.'

The ſecond part of this publication is a hiſtory of the campaign of 1793, as far as Dumourier was concerned in it; namely, till the beginning of April; together with an account of

Dumourier's arreſt of the commiſſioners, of an attempt which was made to aſſaſſinate him, and of his eſcape. The narrative is full of intereſting details; and, being written by one who bore a principal part in the tranſactions, and who, like ſome of the moſt illuſtrious antient heroes, is well qualified to be his own hiſtorian, it will doubtleſs be peruſed with great avidity at this preſent time, and will become an important record to poſterity. It ought, however, to be conſidered throughout; and a very imperfect idea would be given of its contents either by analyſis or extract. We muſt therefore ſatisfy ourſelves with recommending it in general terms to the diligent peruſal of our readers.

We muſt confeſs that an examination of theſe Memoirs has tended to confirm the opinion which we lately expreſſed, (ſee Appendix to Rev. vol. xiii. art. ix.) reſpecting General Dumourier's good ſenſe and conſiſtency of character; and our idea that he poſſeſſes diſtinguiſhed abilities as a General and a ſtateſman. At the ſame time, we have been furniſhed with what appear to be very ſatisfactory proofs in ſupport of our conjecture that his deſertion of the republic ought not to be aſcribed to venality, but to principles and motives which reflect honour rather than diſgrace on his character.

ART. VII. *The morbid Anatomy of ſome of the moſt important Parts of the Human Body.* By Matthew Baillie, M.D. F.R.S. Fellow of the Royal College of Phyſicians, and Phyſician of St. George's Hoſpital. 8vo. pp. 314. 6s. Boards. Johnſon. 1793.

A VERY conſiderable advantage, which ſtudents in medicine in the later ages have poſſeſſed beyond thoſe who lived in former periods, has conſiſted in the examination of dead bodies by anatomy; by which a connection has been traced between the external ſymptoms of a diſeaſe, and its effects on the internal ſtructure of the body; and its true ſeat and origin have been frequently detected, when, without ſuch ſcrutiny, they muſt ever have remained obſcure and dubious. Various works, well known to the medical reader, have given the reſults of a great number of inquiries of this kind, and their utility has been univerſally acknowleged. Theſe in general have immediately connected the morbid ſymptoms with the morbid appearances, making the latter a ſort of key to or explanation of the former; a method obviouſly well calculated to promote the improvement of medical theory and practice. In many inſtances, indeed, it has been impoſſible to eſtabliſh a clear induction of cauſe and effect; mortal diſeaſe, on the one hand, having been accompanied with no adequate marks of morbid action in the organs; and, on the other hand, morbid appearances having been diſcovered, to which no ſymptoms of diſeaſe appeared to correſpond. Still, every ſearch of the kind affords facts, and a fact is never abſolutely void of utility. Without calling in queſtion the advantage of the plan purſued by former writers, Dr. Baillie has followed a different one. He gives a view of morbid appearances only, without any attempt to connect them with caſes of diſeaſe. One great object of his work is to trace, more minutely than has hitherto been done, the progreſſive effects of morbid action in changing the ſtructure of the moſt important parts of the body. The knowlege thus acquired will certainly tend to give more accurate ideas of the nature and probable conſequences of ſuch morbid actions, and thus, ultimately at leaſt, will conduce to the improvement of medical ſcience. A work, too, in which morbid appearances are carefully noted, will ſerve as a guide to future inquirers by diſſection, pointing out where they muſt look for the objects of which they are in ſearch, and how they may recognize them when found. Without ſome previous information of this kind, there will be continual danger of overlooking or miſtaking many of the effects of morbid action, eſpecially when only in an incipient ſtate, or ſeated in parts that are remote and little known.

From theſe and other conſiderations, ſet forth in the modeſt preface to this volume, the utility of the deſign cannot be queſtioned; and, to thoſe who are acquainted with the author's peculiar advantages, as well as with his talents for improving them, it will as little be a matter of doubt that the execution of it will be correſpondent. Extenſive obſervation, joined to great clearneſs and accuracy of deſcription, without any impertinent mixture of hypothetical matter, characterizes the performance.

Of a work ſo purely deſcriptive, no abridgment can be attempted; nor would it be of much uſe to our readers were we to ſelect particular facts, where all ſucceſſively may claim their attention. We ſhall therefore rather copy one entire ſection, as a ſpecimen of the mode in which the volume is compoſed; premiſing that the account of morbid appearances is arranged in a manner ſimilar to that obſerved in anatomical deſcriptions of the ſound ſtate of thoſe parts:

' *Diſeaſed Appearances of the Proſtate Gland.*

' *Abſceſs in the Proſtate Gland.*

' The proſtate gland is not often found in a ſtate of common inflammation. I have ſeen, however, an abſceſs in it, without any uncommon thickening and enlargement of the gland and where the pus appeared to be of the common ſort. This muſt be conſidered as being a common abſceſs, and muſt have been preceded by the ordinary ſort of inflammation.

' *Scrofula*

' *Scrofula of the Proſtate Gland.*

' The proſtate gland is ſometimes ſcrofulous. I have ſeen, in cutting into it, preciſely the ſame white curdly matter, which takes place in a ſcrofulous abſorbent gland. In ſqueezing it alſo, I have forced out from its ducts a ſcrofulous pus.

' *Schirrus of the Proſtate Gland.*

' The moſt common diſeaſe of the proſtate gland is a ſchirrous enlargement of it. The proſtate gland, it is well known, is naturally about the ſize of a large cheſnut, but when it is attacked by ſchirrus, it is often enlarged to the ſize of the fiſt. In this enlarged ſtate, the external appearance of its ſtructure is not different from what is natural, but when cut into, it exhibits a very firm, whitiſh, or brown ſubſtance, with membranous ſepta running through it in various directions, which are often very ſtrongly marked. This is the appearance of ſchirrus in other parts of the body. When the proſtate gland is a good deal enlarged, its cavity becomes deeper from the growth of its ſides, and the poſterior extremity forms a conſiderable projection into the cavity of the bladder, which interrupts the paſſage of the urine into the urethra. According to the degree of this projection, the urine is paſſed with greater or leſs difficulty, as well as an inſtrument for drawing it off. When the projection is very great, it has ſometimes been found impoſſible to paſs an inſtrument over the projection, and an artificial paſſage has occaſionally been made through it accidentally, by which the urine has been evacuated. Under ſuch circumſtances the gland has been known not to be irritated by the violence uſed in making this new paſſage, and life has been prolonged for a greater length of time than it would have been otherwiſe. Still, however, the inſtrument ought to be made to paſs over the projection, if poſſible; and we ſhould never run the riſk, by injuring the gland, of bringing on immediate fatal conſequences.

' Sometimes in the progreſs of the enlargement the proſtate gland grows irregularly, and a winding paſſage is formed through it by an alteration in the ſhape of its cavity. This increaſes the difficulty to the patient of making water, and to the ſurgeon of introducing an inſtrument. When the proſtate gland is enlarged, its internal ſurface is ſometimes ulcerated, but commonly it is not. Fiſtulous communications are ſometimes formed between an enlarged proſtate gland and the rectum. It is obvious too, from what has been mentioned, that in an enlarged ſtate of the proſtate gland, the difficulty of making water muſt be very great. This difficulty excites extraordinary and very frequent efforts in the bladder to overcome it. Its muſcular coat becomes conſequently much ſtronger and thickened. A proſtate gland, therefore, is never found enlarged to any conſiderable degree, without the bladder having undergone this change in its muſcular coat. This diſeaſe is hardly ever to be found in a young perſon, but is not at all uncommon at an advanced period of life.

' *Calculi in the Ducts of the Proſtate Gland.*

' There is another diſeaſe of the proſtate gland, which occaſionally takes place, although it is by no means ſo frequent as the former, viz. a formation of ſmall calculi, which are lodged in its ducts. They are uſually of the ſize of a ſmall pea, and thoſe which I have ſeen have been of a brown or black colour. What is their exact nature I cannot poſitively aſcertain, becauſe to do this requires a much nicer management of chemical experiments than I pretend to poſſeſs, but from ſome very imperfect trials which I have made, they ſeemed to differ in their properties from urinary calculi *. What I ſay, however, relates only to the brown calculi; with regard to the other, I have had no opportunity of examining them.

'*Ducts of the Proſtate Gland enlarged.*

'The proſtate gland is ſometimes ſeen with its cavity very much widened, and its ducts enlarged. In the natural ſtate of the gland, the orifices of its ducts can hardly be ſeen, but they ſometimes are ſo much enlarged as to be capable of admitting a crow quill. When the ducts are ſo enlarged, there is always a great obſtruction to the paſſage of the urine through the urethra, ariſing moſt commonly from ſtricture there. The urine, either paſſing in very ſmall quantity, or being entirely obſtructed, is accumulated in the cavity of the proſtate gland and the bladder. The effect of this accumulation is, that the cavity of the proſtate gland is widened, and the ducts very much enlarged. The bladder too, from making extraordinary efforts to overcome the obſtruction, has its muſcular coat gradually thickened, and often to a very conſiderable degree. Attending, therefore, this ſtate of the proſtate gland there is a thickened bladder, and an obſtructed urethra.'

In the concluſion of this chapter, the author obſerves that he has 'alſo ſeen the proſtate gland of an extremely ſmall ſize, ſo that one could hardly ſuppoſe it, from this circumſtance, to be fit for its office.' For farther particulars, the reader is referred to his paper on this ſubject in the *Medical and Chirurgical Tranſactions*; of which we ſhall ſoon give an account.

Art. VIII. *Dermato-Pathologia*; or Practical Obſervations, from ſome new Thoughts on the Pathology and proximate Cauſe of Diſeaſes of the True Skin and its Emanations, the Rete Mucoſum and Cuticle. With an Appendix containing further Obſervations on the Influence of the Perſpirable Fluid in the Production of Animal Heat; and Remarks on the late Theories of Scurvy; with the particular View of recommending the Oak Bark, as a new Marine Antiſcorbutic; and as a probable Antiſeptic in ſome other Putreſcent Diſorders. By Seguin Henry Jackſon, M.D. Member of the Royal Medical Society of Edinburgh, Phyſician to the Weſtminſter General Diſpenſary, and to the Infirmary of St. George's, Hanover-ſquare. 8vo. pp. 434. 7s. 6d. Boards. Robſon.

When we took up this large volume on a ſubject confeſſedly in need of elucidation, we entertained ſanguine hopes of being able to derive from it information that might be uſeful to ourſelves

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'* They were almoſt entirely diſſolved in the vitriolic acid, but were only ſeparated into a fine powder by the nitrous.'

ourſelves and our readers. Good pathognomonic diſtinctions of the numerous diſeaſes of the ſkin, and accurate inquiries into their real ſeat and their connection with conſtitutional vitiations, we knew to be great *deſiderata* in the healing art; and we ſuppoſed that a new work on the ſubject, announced as both pathological and practical, could not fail of adding ſomewhat conſiderable to our ſtock of knowlege on thoſe points. It is an unpleaſant thing for us to declare that we have been diſappointed: but duty to the public obliges us as well to ſay where we have *not* found what we ſought, as where we *have*.

To follow, ſtep by ſtep, a work in which the author acknowleges defective arrangement and crude ideas; which he 'fears may much oftener puzzle the reader than convince him;' and which abounds in matter not at all to the purpoſe, and in language the very reverſe of a clear and explicit ſtyle;—would be a moſt irkſome and unprofitable taſk. Paſſing over, therefore, a number of ſections, critical, hypothetical, and deſultory, (the main purpoſe of which, however, is to diſcredit the notion of the humoral origin of impetiginous affections, and to refer them to certain effects on the capillary veſſels on the ſurface, either primary or ſympathetic,) we ſhall permit the writer to give, in his own terms, a *ſummary of the new pathology:*

'The remote and occaſional cauſes of impetiginous affections operate with a ſedative effect, and induce a debility of the nervous and muſcular ſyſtems, whereby the vital function of the heart and arterious ſyſtem, and the irritability of the former, are conſiderably and particularly affected:—that this debility and irritability, will be moſt readily felt at the extreme veſſels every where terminating, but more eſpecially in the capillary veſſels of the primæ viæ and true ſkin:—that, from their partial operation, a ſerous or lymphatic plethora will be formed, and a ſtagnation or obſtruction of the perſpirable fluid will take place:—that the detention of this matter will in a given, though uncertain, time prove a ſtimulus to the true ſkin, increaſe the action of the capillary veſſels, and produce the different affections there occurring, according to the ſtate of the effuſed and ſecreted matter, the peculiarity of the temperament, and the condition of the neighbouring minute parts:—and that the eruptions, and other cutaneous appearances, become general, or take place in only this or that part of the body, according to the ſtate of the whole circulating ſyſtem, and the extent of the vaſcular debility and irritability, which may be ſuppoſed partial for the time, and ariſing from a diminution of the nervous and muſcular energies at the part impetiginouſly affected; which diminiſhed energies, in a greater or leſſer degree, have deranged, or entirely deſtroyed, the circulation in the extreme veſſels of the arterious ſyſtem ſo affected, moſt probably by having cauſed a weakneſs in their action, or a paralytic affection of theſe capillary veſſels.'

If our readers find themſelves brought nearer to any clear and decided opinion on this topic, by the views here ſketched out, it will be worth their while to ſtudy all the preliminary ſteps which have led to them, by a route however circuitous;—for ourſelves, we are not ſo fortunate as to ſee any more in them than one ſet of words, without meaning, ſubſtituted for another.

An *appendix* almoſt as long as the work follows it; the ſubject of which is the production of animal heat by the capillaries of the ſurface, and its connection with cutaneous diſeaſes. In this part, a long abſtract is given of Dr. Crawford's theory, which is made the baſis of another *Dermato-Pathologia*, equally ſatisfactory and intelligible with the former. It is the writer's avowed aim in his '*variegated* attempt to unravel the myſteries of cutaneous diſeaſe, to throw out every thing that his imagination could conceive to be at all related to their hidden nature.' They who are fond of excurſions of the imagination on medical and phyſiological ſubjects may, therefore, know where to meet with gratification; though, in fact, they will find much more of the opinions of other men than of the author, Dr. Trotter being made to contribute as largely as Dr. Crawford to this appendix.

With reſpect to the propoſal of the uſe of oak-bark as a marine antiſcorbutic, we find no practical arguments to prove its ſuperiority over any other medicine of the aſtringent claſs, either as a remedy for the ſcurvy or for any other diſeaſe. A peculiar idea in the mind of Dr. Jackſon is the accounting for its efficacy from its great *volatility*; a quality, he thinks, demonſtrated by the Biſhop of Landaff's obſervation of the great proportion of water and air in oak and *other woods*, above that of their fixed ingredients.

If we might preſume to offer any advice to the author, to whom we are very far from wiſhing ill, we ſhould requeſt him to make uſe of the opportunities, which his ſituation affords, in an accurate obſervation of *facts*, and in the purſuit of ſome methodical plan of *experiment*, rather than in ranging through the fields of hypotheſis, and gleaning two or three ideas from one ſource, and as many from another, in order to form ſome crude and incongruous ſyſtem.

ART. IX. *A Treatiſe on Gonorrhœa Virulenta, and Lues Venerea.* By Benj. Bell, Member of the Royal College of Surgeons of Ireland and Edinburgh, &c. 2 Vols. 8vo. pp. 453 and 459. 12s. Boards. Murray. 1793.

WHILE the cure of diſeaſes continues in any reſpect uncertain or imperfect, there will never be wanting proper motives for attempts to improve the practice of medicine, and for making public the ſucceſs of thoſe attempts, how numerous or illuſtrious ſoever may be the names which have preceded in the very ſame career. Notwithſtanding, therefore, that the ſubject of the preſent volumes is one which has, perhaps, more than any other, engaged the notice of modern practitioners, we profeſs to feel no repugnance at entering on a re-conſideration of it, in company with any perſon qualified by extenſive experience and judgment to aſſiſt in determining ſome important points reſpecting it, which are ſtill involved in doubt and controverſy:—but the nature of the ſubject obliges us, however reluctantly, to avoid *particulars* in a *miſcellaneous Review*, which is generally peruſed by readers of every deſcription.

Mr. Bell begins his work with the conſideration of that leading queſtion, Whether gonorrhœa and lues originate from the ſame contagion. This he is inclined to decide in the negative, chiefly from the conviction occaſioned by his own experience that the one does not produce the other. He is ſenſible, however, that other perſons of great eminence have made contrary aſſertions:—but, as they allow theſe occurrences to be rare, whereas there ſeems no reaſon to ſuppoſe that they would not be frequent if they could happen at all, he chuſes rather to account for them on the ſuppoſition that one kind of infection has been received while the patient was labouring under the other; or even (which we think an improbable hypotheſis,) that both may have been received from the ſame perſon at the ſame time. To ſhew that the repulſion of the matter of a gonorrhœa will not produce the ſymptoms of lues, he brings inſtances in which a natural tranſlation of the matter to a different part of the body, as the eye-lids and noſe, has only cauſed runnings which were removed by local applications, without mercury; and others, in which the imprudent uſe of injections has merely brought on inflammatory affections of the urinary parts. He adverts to the fact of one form of diſeaſe long exiſting in a country without the other; as the lues in Otaheite without gonorrhœa, before their commerce with Europeans; and the Sibbens in ſome parts of Scotland,—a very infectious and inveterate ſpecies of lues.

Having laid this foundation, the importance of which in practice will eaſily be diſcerned, the writer proceeds to a detailed hiſtory of the virulent gonorrhœa, with its various ſymptoms. Theſe he diſtinguiſhes into four ſets, indicating four ſtates or ſtages of the diſeaſe, which are conſidered with great attention, and are judiciouſly diſcuſſed: but we refer our medical readers to the work at large.

In a chapter on Chordee, Mr. B. recommends opium as the moſt effectual remedy for this ſymptom. In hæmorrhages from the urethra, he has found much benefit from a plentiful uſe of gum kino. A ſection on gonorrhœa in women contains little worthy of notice. The ſymptoms being commonly of the milder kind, aſtringent injections are more generally applicable in them than in men.

The ſection on *obſtructions in the urethra* arranges them under the heads of, tumours in the ſubſtance of the urethra and contiguous parts, ſpaſmodic affections of the urethra, caruncles or fleſhy excreſcences, and ſtrictures properly ſo called. We find nothing in this part which is not generally known to ſurgeons: but the ſubjects are treated with clearneſs, and the particular directions reſpecting the uſe of bougies will be found uſeful to young ſtudents.

The next ſection has the title of *deranged ſenſations in the bladder, urethra, and contiguous parts*; and here again we muſt refer to the book.

The remainder of the firſt volume, treating on various circumſtances attending or following gonorrhœa, ſuch as humoral hernia, ſwellings of the lymphatics, &c. exhibits the moſt intelligent practice in theſe points, but we think it unneceſſary to extract any particulars.

The ſecond volume of the work relates to Lues Venerea. After ſome general obſervations, a particular account is given of the ſymptoms of this diſeaſe; which we recommend to the attention of the young ſurgeon.

In treating on the *remedies* for the lues, the author begins with *mercury*. He conſiders firſt its general effects, as an univerſal ſtimulant and evacuant, and then its particular operation in the cure of the diſeaſe. He enumerates and objects to the various hypotheſes which have been invented to account for this fact, and finally reſts on that ſuppoſition which, in reality, is only cutting the knot,—that mercury acts as an *antidote* to the virus. We do not think that his reaſons in ſupport of this doctrine are ſufficiently concluſive, and we doubt the accuracy of ſome of the facts alleged in proof of it.

The ſections on the preparations of mercury, and on the modes of exhibiting it, contain all the uſual information, but nothing new. The preference is finally given to unction. With reſpect to the quantity of mercury exhibited, and the duration of the courſe, Mr. Bell is an advocate for a medium between the ſevere ſalivations formerly practiſed, and the modern alterative method; adviſing, in general, that the remedy be gradually puſhed to a very conſiderable affection of the mouth, with confinement; and that it be continued in ſlight caſes during a fortnight, and in bad caſes during a month, after all the ſymptoms have diſappeared.

The regimen to be obſerved, and the relief of certain ſymptoms often occurring during the courſe, are next treated, and give occaſion to a variety of good practical remarks. Under the queſtion whether mercury ever fails in the cure, Mr. B. conſiders the complications of this diſeaſe with ſcurvy and ſcrophula, which ſometimes render its cure very difficult, and even impracticable till an alteration be produced in the conſtitution; and he alſo allows that a long-continued uſe of mercury itſelf will ſometimes cauſe a ſort of ſcorbutic diatheſis, in which the ſame remedy will rather aggravate than remove the ſymptoms. Yet he thinks himſelf juſtified in aſſerting, in general terms, that a full and proper uſe of mercury may be conſidered as nearly infallible. How far the conceſſions, which he has been obliged to make, are at all reconcileable with the notion that mercury acts as an *antidote*, we leave our medical readers to judge. He alſo allows a real antiſyphilitic power in guaiacum and ſarſaparilla; though, with moſt other practitioners, he thinks that they ſhould not be truſted without the addition of mercury. With reſpect to opium, he conceives it to be uſeful merely from its effect in quieting irritation.

The next ſection treats directly on the cure of the lues:—but here again the ſubject forces us to refer to the volume itſelf.

The chapter reſpecting the diſeaſe called the *Sibbens* gives a ſtatement of its ſymptoms and cure, which proves it to be a kind of variety of the diſeaſe which is the general ſubject of this publication.

A ſubſequent ſection treats on lues as inducing other diſeaſes: that it has, in fact, the power of bringing on a variety of unuſual ſymptoms, and maſking itſelf under the ſemblance of other diſorders, Mr. B. joins with preceding authors in aſſerting; and he illuſtrates the poſition by the relation of ſeveral caſes, which may be peruſed with advantage; though in ſome, perhaps, the medical reader will draw concluſions different from thoſe of the intelligent author.

Our opinion of this work, on the whole, is, that it makes an uſeful addition to the practical treatiſes on the ſubject, and may in moſt points be ſafely truſted as a guide to the young practitioner. It appears to us, however, not free from errors; and ſeveral of the author's reaſonings ſeem neither clear nor conſiſtent. As a man of experience, we are inclined generally to confide in him: but, when he attempts the part of a theoriſt, we are not unfrequently obliged to withhold our conviction.

Art. X. *Experiments on the Nervous Syſtem, with Opium and Metalline Subſtances*; made chiefly with the View of determining the Nature and Effects of Animal Electricity. By Alexander Monro, M. D. Profeſſor of Medicine, Anatomy, and Surgery in the Univerſity of Edinburgh, &c. &c. 4to. pp. 43. 3s. ſewed. Johnſon. 1793.

The extraordinary facts communicated to the world by Meſſrs. Galvani and Valli, by which the ſecret of the nervous influence ſeemed to be detected, naturally incited a number of ingenious men in different ſeats of ſcience to engage in inquiries on the ſubject; and the public have already been put in poſſeſſion of the reſults from various quarters. The celebrated Profeſſor, whoſe work is now before us, added his experimental diſcoveries to the number; and though they make no material addition to the knowlege which we have acquired from other ſources, yet it cannot but be ſatisfactory, to thoſe who are intereſted in the ſubject, to find the prevalent doctrine confirmed by another inquirer of ſuch acknowleged abilities and accuracy.

After ſome obſervations on the circulating and nervous ſyſtems of frogs, Dr. Monro relates a few experiments on opium; from which, and from the preceding facts, he draws certain corollaries relative to nervous ſympathy; particularly refuting Fontana's opinion that poiſons act on the blood; and aſcribing their fatal effects to their action on the nerves of the vaſcular ſyſtem, and, through theſe, on the nervous ſyſtem in general.

He then gives a ſummary of experiments made on animals with metalline ſubſtances, concluded by a ſummary of facts proved by them. From theſe he deduces the following points of reſemblance between the fluid put in motion by theſe experiments, and the electric fluid:—Both communicate a ſenſe of pungency to the tongue. Both are readily conveyed by water, blood, the bodies of animals, and the metals; and are arreſted in their courſe by glaſs, ſealing-wax, &c. Both paſs with the ſame rapidity through the bodies of animals. Both excite the activity of the veſſels of a living animal, producing pain and hæmorrhage. Both excite convulſions of the muſcles. When the metals and the animal are kept in contact, the convulſions ceaſe, or an equilibrium ſeems to be produced, as after diſcharging the Leyden phial.

The nervous fluid or energy is not, however, the ſame with the electric fluid, nor with the fluid put in motion by the above experiments:—for, where the electric fluid is accumulated in an animal, as in the torpedo, there is a peculiar apparatus for it:—the nervous power is excited by mechanical or chemical ſtimuli, and is deſtroyed by poiſons, which have no action on the electric fluid:—the theory that the nerve is electrified *plus*, and the muſcle *minus*, is diſproved, by ſhewing that the muſcles are convulſed when there is no communication between them and the metals but by the medium of the nerve, and when the muſcles make no part of the circle:—the muſcles are convulſed while the current of electric matter paſſes from them and the ſmaller branches of the nerves into their trunks; whereas the nervous energy never produces action in muſcles but when it paſſes from trunk to branches:—the nervous energy is ſtopt by tight ligature or tranſverſe inciſion of a nerve, whereas the electric and metallic fluid paſs freely upward and downward along a nerve which has been tied, or even cut, if its ends be placed in contact:—after amputation of a limb, frequent convulſions may be excited by the application of ſtimuli to the nerves; whereas the electric matter diſcharges itſelf ſuddenly.

The general concluſion of the whole is, that the fluid, paſſing from different metals and exciting convulſion, is the ſame, or nearly ſo, with the electric; that it operates on the muſcular fibres only by means of the nerves; and that it acts merely as a ſtimulus to the nervous fluid or energy.

ART. XI. *A ſyſtematical View of the Laws of England*; as treated *of* in a Courſe of Vinerian Lectures, read at Oxford, during a Series of Years, commencing in Michaelmas Term 1777. By Richard Wooddeſon, D.C.L. Vinerian Profeſſor, &c. Royal 8vo. 3 Vols. pp. 1710. 1l. 11s. 6d. Boards. Payne. 1792, 1793.

IN the year 1783, Mr. Wooddeſon publiſhed a work entitled *Elements of Juriſprudence* *, which he intended as an introduction to the preſent, and which may very properly be read in connection with it.—The whole courſe is divided into ſixty lectures, excluſively of the ſix preliminary diſſertations contained in the former publication, which are not here inſerted, though they are frequently quoted.

Before we proceed to the conſideration of the preſent volumes, we muſt remark that the author had many difficulties to encounter, in treading over the ground which had been preoccupied by Wood in his Inſtitutes, and afterward by Blackſtone in his Commentaries; and much praiſe is due to him in thoſe inſtances in which he diſcovers novelty in his manner of illuſtrating a ſubject before explained, or in which he introduces uſeful matter omitted by his predeceſſors.

Mr. W. has divided his work into the three following general diviſions: 1ſt, Of the laws as referred to perſons; which correſponds with the firſt volume of Blackſtone, treating of the rights of perſons conſidered both in a civil and domeſtic capacity.—In this part, Mr. W. has introduced what he thought proper to ſay on the ſubject of courts, which the learned judge reſerved for his third volume, when he diſcuſſed the nature of private wrongs. In the 2d general diviſion, the Profeſſor has conſidered Engliſh law as referred to things or property, anſwering to the commentator's ſecond volume treating of the rights of things. ACTIONS, comprehending criminal proſecutions, civil actions in courts of law, and ſuits in courts of equity, are conſidered in the 3d diviſion; though it appears to us that theſe very different modes of proceeding, with ſuch different objects in view, are improperly expreſſed by the term actions; the uſe of which word in ſo extenſive a ſenſe leads only to confuſion and obſcurity.—Blackſtone divides this important and uſeful ſubject into two parts, private wrongs, and public wrongs, with the remedies applicable to each, and allots his two concluding volumes to their ſeparate inveſtigation.

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* See Rev. vol. lxx. p. 169.

In the firſt diviſion of Mr. Wooddeſon's work, we find very little that is new, or that has not been diſcuſſed with equal perſpicuity, and with a greater degree of *elegance*, by other writers; indeed we have much to object to his ſtyle, which is loaded with epithets, and is marked by a circumlocution, that too frequently conceal his meaning.—Many of his expreſſions alſo are inaccurate, and are uſed in a ſenſe for which, we believe, the ſanction of no good, or, in Mr. W.'s own words, *authoritative* writer can be adduced. In ſpeaking of the ſheriff, he ſays, 'there is one branch of his authority, by virtue of which we frequently ſee him, in hiſtory, at the head of a mighty *armament*, I mean his right of ſummoning and raiſing the *poſſe comitatûs* or power of the county.' We diſapprove of the phraſe *to exerciſe an operation*, as inelegant, if not ungrammatical; and to diſtribute *among* is more uſual than to diſtribute *to*, though the latter expreſſion is preferred by our author.—Mr. Wooddeſon is the only authority that we have been able to diſcover for the word *diſculpate*, inſtead of the more common term of *exculpate*.—We make theſe remarks becauſe we are of opinion that, in a work which profeſſes to inſtruct, accuracy and preciſion are indiſpenſable.

We ſhould be happy were it in our power to give to Mr. W. the praiſe of candour and liberality for thoſe chapters in which he has conſidered 'the legal eſtabliſhment of the national religion, and offences againſt it.'—We think it very poſſible to ſhew a preference for our own opinions, without diſcrediting or ſlighting the opinions of others. Whenever the human mind is *honeſtly* exerciſed on ſo important a ſubject as that of religion, the reſult of its inquiries, whatever it may be, ſhould be always treated with reſpect. Mr. Wooddeſon's ſentiments, in this particular, do not exactly coincide with ours. He places *ſectaries* in no very favourable light.

In his thirteenth lecture, Mr. W. has aſſerted, (it would not be to the diſgrace of this country if his aſſertion were well-founded,) that the Corporation-act was repealed by the ſtatute 5 Geo. I. c. 6. but, in his ſecond volume, p. 540, the miſtake is rectified, and the different object of that laſt-mentioned ſtatute is ſtated.

In his ſecond diviſion, the author has introduced a very uſeful and comprehenſive chapter on captures at ſea, which we recommend to particular attention. The information which is given on this ſubject is more uſeful on account of Blackſtone having conſidered it in a very curſory manner.

The matter contained in the third volume of this work is properly digeſted and well explained, and will be found of conſiderable ſervice to the ſtudent; particularly thoſe lectures which treat of evidence, and 'of incidents previous to, at, and after, trials by jury.'—Mr. Wooddeſon has ſhewn great judgment in giving ſo large a portion of this volume to the diſcuſſion of ſuits in equity, it being the ſubject to which the learned commentator on the laws of England, in his very valuable performance, paid the leaſt attention.

As an elementary work, this publication may be read with much advantage; and the ſtudent, by a careful peruſal of it, will find his mind prepared for larger and more difficult treatiſes.—The information contained in it appears to us to be generally correct; and the ſelection of the ſubjects introduced into it from the great body of Engliſh law, we think, is judicious.

ART. XII. *A Voyage round the World, in his Majeſty's Frigate Pandora.* Performed under the Direction of Captain Edwards in the Years 1790, 1791, and 1792. By Mr. George Hamilton, late Surgeon of the Pandora. 8vo. pp. 164. 3s. Boards. Law. 1793.

VERY few of our readers, we ſuppoſe, are unacquainted with the fate of the unfortunate ſhip, Pandora, which was ſent out by government in the year 1790, principally with the view of diſcovering, and bringing to legal puniſhment, Mr. Chriſtian, and the reſt of the mutineers who had run away with his Majeſty's ſhip *Bounty*. The appointment of the Pandora had, however, a farther object in view, viz. the facilitating a paſſage to Botany Bay, by a ſurvey of Endeavour-Straits.—The fatal termination of this undertaking is already too well known; the particular events that occurred in the courſe of the voyage, from the ſailing of the ſhip to the day of her loſs, Aug. 28, 1791, are circumſtantially detailed in the volume before us.

Mr. Hamilton, like an unnatural father, has turned his literary bantling into the wide world, to ſhift for itſelf, without the uſual equipments of dedication, preface, or a ſingle word by way of introductory advertiſement; it is, however, as good treatment as ſuch a brat deſerves.

Though Dr. Johnſon was but a child compared with our author in the ſcience of *hard words*, yet the Doctor had wonderfully the advantage of him in the art of applying them with propriety. Of Mr. H.'s fondneſs for the uſe of what are called hard words, and of his ſingularity in the application of them, as well as of his novelties in the art of grammar and ſpelling, we ſhall produce ſome examples; contenting ourſelves, nevertheleſs, with ſcanning a few of the firſt and laſt pages, and leaving the reſt of the performance for the amuſement of its readers.

Page 7, our author tells us that they ſaw 'the noble *promontory* of the peake of Teneriffe raiſing its venerable creſt majeſtically behind the town of Santa Cruz.' This is certainly the firſt time of our hearing of a promontory in the internal parts of an iſland. P. 10, we learn that 'quarter-maſters and all good ſeamen *has* ever been obſerved to be regular in cooking their little pot of tea.' P. 25, 'the launch and pinnace *was* diſpatched.' P. 33, Captain Edwards 'commiſſerated *with* their [the mutineers] unhappy and inevitable length of confinement.' P. 35, 'As ſoon as they were on board, the Captain *debarraſſoit* the ladies by rolling their linen round his middle.' P. 36, 'After half an hour's hard exerciſe, the dear creatures had *remüé* themſelves into a perfect *fureur*.' So much for the beginning of the book. Page 127, 'The men who were employed ſteering the boats were often ſubject to a *coup de ſoliel*, as every *one* elſe *were* continually wetting *their ſhirts* overboard, and putting *it* on their head.' P. 135, 'Thoſe who were foremoſt in running away, were not laſt in upbraiding the reſt with cowardice, notwithſtanding there were pretty evident marks on ſome of them of the cold water having produced its uſual effects of *micturition*.' P. 151, When they met with the crew of their tender, from which they had parted before they loſt the ſhip, Mr. H. tells us that, on a mutual recital of their ſufferings, 'a flood of tears filled every *breaſt*.' P. 158, He deſcribes the bow, which an Aſiatic Dutchman, in office, exacts from every one who is not, and emphatically tells us that it is not one of Bunb*erry's long bows*, but that ſort of bow 'which *every* verte*bræ* in an Engliſh back is *anchyloſed* againſt.'

From theſe inſtances, our readers will learn that, notwithſtanding Mr. H. may deſpiſe plain Engliſh, he is not unacquainted with French, Latin, and even Greek.

Mr. H.'s book undoubtedly informs us of ſeveral things of which we were ignorant before: but, as ſome of them appear to be rather extraordinary, and others are certainly erroneous, we cannot but heſitate with reſpect to the reſt.

Among the articles which may be deemed abſolute miſrepreſentations, we need advert but to one, which is notorious. He tells us, p. 43, as an inſtance of the ingenuity and imitative powers of the natives of Otaheite, that 'matting was a thing perfectly unknown amongſt them till Captain Cook introduced it from Anamooka, one of the Friendly Iſlands: but they now far ſurpaſs their original in that branch of manufacture.' We could not have ſuppoſed that any perſon would write on the riſe and progreſs of manufactures at Otaheite, without having peruſed what has been ſaid on the ſubject by thoſe who preceded him in their viſits to that iſland; yet Captain Cook could not introduce any thing among the Otaheitans from Anamooka before his laſt voyage, becauſe he did not viſit Anamooka until he had left Otaheite in his ſecond. Now every one may find that they had *matts which were very curiouſly wrought* when the iſland was firſt diſcovered *; and we are told, in Captain Cook's firſt voyage †, that "they have matting of various kinds; ſome of which is finer, and better in every reſpect than we have in Europe;" and that they make it "with amazing facility and diſpatch."

At p. 54, the author exclaims, 'Happy would it have been for thoſe people, had they never been viſited by Europeans; for, to our ſhame be it ſpoken, diſeaſe and gun-powder *is* all the *benefit* they have ever received from us, in return for their hoſpitality and kindneſs.'

As to gun-powder, if any has been left there, it muſt have been by the later voyagers, and cannot, we hope, have been given in any very conſiderable quantities: however, as they have not been taught to make it, the evil is not a permanent one. Let it be avoided in future.—With reſpect to the diſeaſe to which Mr. H. here alludes, much may be, and much has been, ſaid both for and againſt the ſuppoſition of its having been left there by Europeans. If any Europeans have introduced it, their hearts ought to ache, if they be living: if they be dead, their guilt is before a tribunal where neither *ifs* nor *buts* will avail. If the crime be not chargeable on Europeans, (and many, who had a better opportunity of judging than any perſon can have now, are of this opinion,) thoſe who ſo poſitively charge them with it cannot be wholly unblameable :—but, notwithſtanding that we think the diſcuſſion of this queſtion can anſwer no good purpoſe at this time, we cannot refrain from giving a hint for the conſideration of thoſe who think that the venereal diſeaſe was carried to Otaheite by Europeans, as well as of thoſe who do, or may, contend that it was brought to Europe from America by the firſt diſcoverers of that continent. Either the venereal diſeaſe may be generated in a ſubject, or ſubjects, in whom it did not exiſt before, or it cannot. If it cannot, ſome human being muſt have been created with it; and to thoſe who will maintain a tenet ſo apparently abſurd—we had almoſt ſaid *impious*,—we have nothing to reply: it reſolves every difficulty at once: but, if it can be induced, by any means, it is reaſonable to ſuppoſe that it may be done in one country as well as in another: at any rate, there is no place on the face of the earth in which, according to the united teſtimony of every one who has been there, it is more likely to be brought into exiſtence than at the Society Iſlands.

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* Hawkeſworth, Vol. I. p. 248. † Ibid. Vol. II. p. 217

In farther diſcuſſing this queſtion of *profit and loſs*, we are under ſome apprehenſion that Mr. Hamilton's memory is treacherous: for he has informed his readers that the natives of the Society Iſlands are in poſſeſſion of horned cattle and horſes; that almoſt all the European and tropical fruits, as well as grain, which were not there before, have been repeatedly planted there; and that the nature and uſe of them have been explained, as far as it was in the power of their European friends to do it. We know, alſo, that they have had ſheep, goats, and geeſe; none of which they poſſeſſed before the Europeans carried them thither. If theſe be not bleſſings, and great bleſſings too, it certainly is not the fault of Europeans, but of themſelves, who have obſtinately neglected or wilfully deſtroyed them, notwithſtanding every thing has been done and ſaid, as Mr. H. acknowleges, to preſerve them: with what juſtice, then, they gently upbraid us (as he ſays they do,) for leaving them in the ſame abject ſtate in which they were diſcovered, we muſt confeſs, we are unable to perceive.

We preſume that enough has been ſaid to intimate to our readers that we have not received much ſatisfaction from the peruſal of Mr. Hamilton's literary labours, and to convince him that we ſhould not mend the matter by ſaying more.—As a record, indeed, of the occurrences which befel the Pandora, the narrative is not unintereſting.

ART. XIII. *Strictures on the Mocurrery Syſtem of Landed Property in Bengal,* originally written for the Morning Chronicle, under the Signature of Gurreeb Doſs, with Replies. By J. Prinſep, Eſq. 8vo. pp. 156. 3s. Debrett. 1794.

AS yet there is no country on earth in which the tenure of landed property is what it ought to be, uniform, abſolute, certain, and eaſily transferrable and diviſible. The enthuſiaſm or terror of the 4th of Auguſt was not followed up by the Conſtituent Aſſembly of France with a law worthy of their wiſhes. In Piedmont, in Baden, ſome ſymptoms of rational improvement have been perceived: but, in general, the laws of Europe, relative to this ſubject, like thoſe of our own country, remain in a ſtate of ludicrous barbariſm. It was not to be expected that a government, which is making no progreſs at home toward the abolition of tythes, of copyholds, of entails, of doubtful titles, and of voluminous conveyancing, ſhould ſyſtematically have been beſtowing on Hindoſtan the greateſt of legiſlative benefits. Mr. Haſtings, however, may be conſidered as having taken *his ſtep* in this behalf, by repreſenting officially to the company, in 1780, the very miſchievous conſequences of making annual ſettlements of the lands in Bengal, in a letter to the Directors dated 10th January, containing this paſſage:

“ We cannot conclude this ſubject, without expreſſing our apprehenſions of the conſequences of annual ſettlements. We continue to make them, in obedience to your orders, which we aſcribe to the peculiar ſtate of this government, perhaps indiſpenſably requiring it, againſt your judgment. Hitherto we have been able, by a rigid adherence to the reſolution of keeping up the Jumma of the provinces to a fixed ſtandard, to prevent any conſiderable diminution beyond its original reduction; but a continuance of the practice muſt infallibly produce a decline in the collections, and a rapid increaſe of it whenever it ſhall begin to take effect, of which it is our duty to apprize you, in the hopes of receiving your orders and inſtructions for the introduction of a more permanent mode.”

‘ He did not ſucceed (ſays Mr. Prinſep,) in perſuading the Directors to authorize engagements for long periods, or for lives, the charter being nearly expired.

‘ In April 1786, the Bench of Controul, who had then an old Bengal ſervant for their ſecretary, Mr. Boughton Rouſe, took this ſubject up, and they empowered Lord Cornwallis to form a ten years' ſettlement, adding, that they intended to make this ten years' ſettlement, a binding engagement *for ever*.

‘ With every poſſible attention to the ſubject, it took three years to collect materials upon which to form this ſettlement, which was generally, though not univerſally, done in 1790, on a rent ſomewhat lower than the rent of former years.

'Lord Cornwallis was a very ſtrong advocate for a perpetual ſettlement being immediately declared, without waiting for further information; conceiving that the materials, collected before they had formed the decennial ſettlement, were fully ſufficient; Mr. Shore, on the contrary, was for poſtponing the perpetual ſettlement to a more diſtant period, thereby taking the advantage of ſome years' experience and reflection.—Much diſcuſſion took place, but without any heat or ill humour; Lord Cornwallis ſtrongly recommended to the Directors, the immediate adoption of his own plan, and lamented the difference between him and Mr. Shore on this point, of whom he ſpoke in the higheſt terms. The Board of Controul have now coincided in opinion with Lord Cornwallis; and they have appointed Mr. Shore to carry into execution the plan for fixing for ever the rents, that ſhall be paid for the lands in Bengal, thereby adhering to the determination which they had formed in 1786.'

The object of this pamphlet is to inquire whether the plan adopted (which, no doubt, is grafted on exiſting habits and relations of the people of Hindoſtan, but which ſeems to have no tendency progreſſively to do away what may be exceptionable in theſe uſages,) ought not to have been differently modified. With conſiderable knowlege of the ſubject, the author betrays, we think, ſome want of ſimplicity and definiteneſs in his views. He recommends inquiries more minute, as if it could be proper to beſtow different codes on different diſtricts; and he ſeems not ſufficiently aware that it may be poſſible for European ſcience to do ſomething more for the natives of the Eaſt, than merely to legalize feudal gradations of tenure and a farming of the land-tax. We ſhall make a farther extract, from the letter to Thomas Law, Eſq.

'You admit, that a complete inveſtigation has not yet taken place. I hope you are by this time convinced, that *a complete analyſis is indiſpenſably neceſſary, previous to reform and permanent regulation.* The rights of the native cultivators, now in poſſeſſion of the land, as well by poſitive as by preſcriptive tenures, have not yet been ever minutely enquired into. The Zemindars, you ſay, are to be declared proprietors of their countries in perpetuity, before it fully appears what portions of it their fore-fathers may have alienated by Ryotty Pottahs, (in perpetuity) with and without the ſanction of former governments.

'The Talookdars, it is true, will take care to eſtabliſh their claims; but many of them are to be left under the influence of the Zemindars. The inferior copy-holders, and the annual (vagrant) renters, are even to be deprived of the Cannongoë-office, which, though a corrupt one, was ſtill a regiſter of their precarious tenures; their only remaining ſecurity now is, to depend upon the *promiſe* of an *intereſted landlord*, "that he will not exact more of them at the end of the year, than he ſhall have compelled them to engage for at the beginning."

'This ſurely juſtifies me in terming your plan imperfect, and pregnant with opportunities of fraud and corruption, though framed, as I am

I am fully perſuaded it has been, with the pureſt and moſt liberal intentions: nor can I be induced to change my ſentiments, without evidence of a very different nature to any that has hitherto been produced in its favour.

'I myſelf can diſcern no material difference between the old and the new ſyſtem, except the interpoſition of another party between government and the people, who for ſome time paſt have been free from the influence of many of the Zemindars. Adopting the maxim, generally, that "whatever is beſt adminiſtered is the beſt," I can readily conceive all the beneficial effects your letter exults in, to have followed as the natural conſequences of your own care and attention in the execution of your plan within your own juriſdiction: but I muſt ſtill entertain my ſuſpicions, of the ſame beneficial effects accruing from an immediate introduction of it into all the diſtricts: and that whenever hereafter there may be a relaxed government, a corrupt collector, an imbecile or a rapacious Zemindar, that every oppreſſion which formerly afflicted the lower claſs of natives they will again be ſubject to, in as great or greater degree than ever.'

ART. XIV. *An Account of the Method and Expence of cultivating the Sugar-Cane in Bengal*: with Calculations of the firſt Coſt to the Manufacturer and Exporter; and Suggeſtions for attracting that Article of Eaſtern Produce excluſively to Great Britain. In a Letter from a Planter and Diſtiller in Bengal to his Friend in London. 8vo. pp. 162. 3s. Debrett. 1794.

THERE are two meaſures of the preſent adminiſtration which the philoſophic hiſtorian will record with applauſe,—the propoſitions for an equitable commercial intercourſe with Ireland,—and the commercial treaty with France. It is extraordinary that, with the knowlege of liberal principles of trade which theſe meaſures pre-ſuppoſe, ſo little ſhould have been done to reduce them to practice, even between thoſe regions to which the influence of the Britiſh legiſlature extends. Our cuſtom-houſes ſtill collect duties on the produce of our own provinces; and, as if the proſperity of the whole empire were not equally dear to us, tea may come only from the eaſt and ſugar only from the weſt, although each might probably be had at half of the preſent price if the monopoly were overthrown. The aim of the well-informed author of this pamphlet is to reaſon againſt the excluſive privilege of the Weſt-Indian planters: his arguments are ſtrong; and his details are curious, and, apparently, very accurate. We ſhall tranſcribe a page or two:

'I hope I have now urged enough, to produce the ſame conviction in every unprejudiced mind, that has long been impreſſed on my own, the practicability of ſupplying the Weſt-Indies from hence with their grand ſtaple of ſugar, at half the price it coſts the planter to raiſe it in thoſe iſlands; or at leaſt one-third leſs than the loweſt actual expence at which it can be cultivated and manufactured there by ſlaves, under the preſent ſtate of things. By proving this, I think, no poſſible objection can be urged to the ability of Bengal to ſupply Europe with ſugar cheaper than it can be furniſhed from the Weſt-Indies, ſo far as the ſurplus produce extends beyond the home conſumption:—and I think, the quantum of this ſurplus depends upon the will of government.

'To increaſe the cultivation of ſugar-cane in these provinces, very little ſeems wanting beyond freedom of markets, and the common encouragement due from every government to its ſubjects. Since the wiſe abolition of inland cuſtoms and the Sayer duties, I believe Bengal may be reckoned one of the freeſt countries in the world from fiſcal impoſitions, and all the train of vexatious evils attendant thereon. The ſame liberal policy which induced government to ſuffer a diminution of revenue, when its exaction was incompatible with the encreaſing proſperity of the country, ſhould operate with equal force in freeing commerce from the ſhackles which impede its extenſion. The encreaſe of cultivation depends upon a quick ſale for the ſurplus produce of the ſoil; and this can only be obtained to any extent, by allowing that ſurplus to find the beſt and readieſt markets.

'The Company's tonnage does not furniſh the means of conveyance to thoſe markets, either in quantity equal to the demand, or at a fair price. Surely, then, as ſovereigns, the Company are monopolizing againſt their own intereſt; and loſing the poſitive advantages of an encreaſing land revenue, for the ſake of the precarious and doubtful profits of an invidious monopoly. An encreaſed land-revenue, ariſing from extended cultivation, raiſes the fee ſimple of their eſtates in theſe provinces, in perpetuity, equal to the value of the yearly increment: whereas, by limiting the produce of the country *to what they can purchaſe and export themſelves only*, to prevent rivalry or competition at the markets to which they carry it, their profits as monopoliſts encreaſe, it is true, but only in proportion as this revenue is diminiſhed. Hence their intereſt, as ſovereigns, is incompatible with their intereſt as monopoliſts, in all the articles of traffic from which a revenue is drawn.

'As no part of the policy of Lord Cornwallis's government will admit of the ſuppoſition, that cultivation is to be reſtricted, or the proſperity of the country limited merely to favor the *Company's own exports*; it follows, that all the ſurplus ſugars of Bengal, beyond what their tonnage carries to England and that which is neceſſary for home trade and conſumption, muſt be forced away in foreign or contraband ſhips: under the preſent ſyſtem, then, to extend the cultivation of ſugar here, much beyond what is now produced, is to raiſe an article for the ſupport of ſmuggling; and which muſt alſo inevitably encreaſe the trade and navigation of our rivals in commerce, both in America and Europe, whilſt our ports in India continue open for the free reception of ſhips from every quarter of the globe, except *Great Britain*.

'The preſent reſtrictive laws for guarding the Company's excluſive trade, preſent to us an extraordinary inſtance of political inconſiſtency. In the weſt, Great Britain guards with the utmoſt jealouſy, the trade of her colonies from any participation with foreign ſtates. In the eaſt, ſhe, with equal vigilance excludes her own ſubjects from any ſhare of the advantages of that commerce which her poſſeſſions afford to every other nation. To men of plain underſtandings, who, like myſelf, view the queſtion in a commercial light only, it ſhould ſeem, that, a ſyſtem of policy, which is calculated for the promotion of national intereſt in the weſtern hemiſphere, ought to be equally applicable to the eaſtern, provided it is founded on juſt and wiſe principles: and the uniform ſtrictneſs, with which the navigation laws are adminiſtered, leave us little doubt, that they have always been conſidered as the grand ſupport of our maritime ſtrength, and the protection of our national commerce.'

Art. XV. *Memoir of a Map of Hindooſtan*; or the Mogul Empire, &c. &c. By James Rennell, F.R.S. The third Edition, with a ſecond Supplementary Map, containing the New Geography of the Peninſula of India, and an Explanatory Memoir. 4to. pp. 580. 19s. Boards. Nicol. 1793.

Though it is not our general cuſtom to take notice of new editions of books, we are ſometimes obliged to make exceptions in favour of works of a nature continually progreſſive; particularly, books of geography; a ſcience which, in the preſent age, has been advancing uninterruptedly toward perfection. The firſt edition of the valuable performance now before us was publiſhed in March 1788, and was reviewed in our 79th volume, p. 20; the ſecond appeared in November 1791, greatly improved by materials ſerving to correct and extend the geography of India, and the countries bordering on it to the north-weſt. Where theſe new materials could be aſſimilated with the old, they were inſerted in the body of the general map: but, in conſequence of the extenſive and authentic information received reſpecting the countries to the north-weſt of Dehli, it became neceſſary to conſtruct a new map, on a ſcale ſimilar to that of the general one; and alſo to re-conſtruct the map of the countries ſituated between the Ganges and the Caſpian ſea, correcting errors in the relative poſition of the two Bucharias, and in the courſe of the principal branch of the Indus, and inſerting different poſitions founded on the reſult of much inveſtigation and inquiry. For the accommodation of the purchaſers of the firſt edition, theſe additional maps, as well as the letter-preſs of the third ſection which relates to them, were publiſhed ſeparately. The preſent edition, both of the Memoir and of the Map, does not differ in any reſpect from the laſt: but the war with Tippoo having produced many valuable materials for correcting the natural as well as the political geography of the Peninſula, a new map of this tract was conſtructed, accompanied with a ſhort memoir explanatory of the conſtruction and political conſequence of the tract repreſented. This new piece, which is in its nature an appendage to the Memoir of the Map of Hindooſtan, was noticed in our Review, N. S. vol. xi. p. 69.

As to the third ſection, which ſo greatly improved the ſecond edition of the Major's work, the matter of it is ſo cloſe, and the ſtyle is ſo conciſe, that abridgement is impoſſible: but the following ſhort extract will ſhew its vaſt importance to geography:

'I have been thus particular on the ſubject of Lahore, becauſe it forms a moſt capital point in this geography: for on it depend all the poſitions between Sirhind and Cabul. It is much to be regretted that we are not in poſſeſſion of a good obſervation of latitude, taken there; as well as its exact diſtance from Sirhind, or Delhi; or both.

'Lahore was the reſidence of the firſt Mahomedan conquerors of Hindooſtan, before they eſtabliſhed themſelves in the central parts of the country. It owed its modern improvements, however, to Humaioon, the father of Acbar, who made it his reſidence during a part of his troubleſome reign. Thevenot ſays, that including the ſuburbs, it was three leagues in length at that period; and, when he ſaw it, about the year 1665, the city itſelf was above a league in extent. Jehanguire, ſon of Acbar, allowed the Portugueſe to build a church there; and ſome of its furniture remained at the time of Thevenot's viſit.

'The Rauvee (the ancient Hydraotes) on which it is ſituated, is a noble river; and by its navigable courſe, has a communication with the Indus and all its branches. The province, of which Lahore is the capital, is oftener named Panjab, than Lahore: however, Panjab being applied to a natural diviſion of country, is applicable alſo to part of Moultan. It is very extenſive, and remarkably fertile; affording, in addition to all the neceſſaries of life, wine, ſugars, and cotton wool; the laſt of which ſupplied the manufactories of the province. There are alſo in the tract between the Indus and Jhylum (or Behut), ſalt mines, wonderfully productive: and affording fragments of rock ſalt, hard enough to be formed into veſſels, &c. Gold, (according to the Ayin Acbaree) was found in the channels of its rivers; and the ſame is related of thoſe of Kemaoon, which proceed from the ſame ridge of mountains. Ice is brought from the northern mountains, to Lahore, and ſold there all the year. The famous avenue of ſhady trees, ſo much ſpoken of by the early Indian travellers, began at Lahore, and extended to Agra, near 500 Engliſh miles. Lahore is now the capital of the Seiks, a new power, whoſe name, even as a ſect, was hardly known, until the rapid decline of the Mogul's empire, in the preſent century.

'The next place, in point of conſequence to the conſtruction of this part of the map, is Attock, a city and fortreſs on the eaſtern bank of the Indus, and built by Acbar in the year 1581. We ſhall have occaſion to ſpeak on the ſubject of its hiſtorical importance hereafter. The poſition of this place is collected from various authorities. Unluckily its latitude is omitted in the Ayin Acbaree: and it can only be collected generally from that of the places lying on each ſide of it; and on the road paſſing through it from Lahore to Cabul: that is, Paiſhawur on the one, and Rotas, Jhylum, and Sealkote on the other. From theſe, as well as the diſtance of Attock from Jummoo, from Bheerah, and from Caſhmere, reſpectively; it may clearly be inferred, that Attock is above the 33d degree, by ſeveral minutes. Paiſhawur is given at 33° 25′; Rotas and Jhylum at 33° 15′; and Sealkote at 33; as we have ſaid before: and Attock lies in the direct road from Paiſhawur to the other three places. Another proof is, that the ſhorteſt road from Lahore to Cabul, that is, the direct line between the two, is through Bunguſh, which lies to the ſouth of Attock: and the paſs of Deenkote, over the Indus, to Bunguſh, lies above the parallel of 32° and a half, and is ſuppoſed to be 30 miles below, or to the S. of Attock: of courſe Attock ſhould be above the parallel of 33°. We ſhall enter more particularly into this ſubject, when we have diſcuſſed its longitude.

'With reſpect to the longitude of Attock from Lahore, we receive very capital aſſiſtance from the invaluable communications of Capt. Kirkpatrick, who has collected from various Perſian MSS. and hiſtories, the regiſters of the actual meaſured diſtances, as taken by the orders of the Emperors Acbar, Shah Jehan, and others, on the great roads from the city of Lahore, Cabul, Ghizni, Candahar, and Moultan; and back to Lahore again: as well as thoſe between Caſhmere and the cities of Lahore and Attock, reſpectively; and between Cabul, Balk, and Bamian: beſides many other portions of different roads, too tedious to mention. Theſe road-meaſures, it is true, cannot be applicable to geographical purpoſes with critical exactneſs; but as an approximation to the horizontal diſtance may be obtained by an allowance for the inflexions of the roads, founded on experience, and applied with the requiſite attention to the nature of the country; which Capt. Kirkpatrick has enabled us to do; ſuch materials muſt at leaſt be ſuperior to computed diſtances, reſting on the vague report, or on the judgment of an individual.'

At a time when the connections between Great Britain and Aſia become daily more intereſting and uſeful, it is fortunate that our knowlege of that quarter of the world ſhould progreſſively increaſe by the indefatigable labours of ſo judicious a writer, who is continually ſtriving to ſurpaſs himſelf by new inveſtigations and exertions.

ART. XVI. *The Odes, Epodes, and Carmen Seculare of Horace.* Tranſlated into Engliſh Verſe. By William Boſcawen, Eſq. 8vo. pp. 570. 7s. 6d. Boards. Stockdale. 1793.

THAT none but a poet ſhould tranſlate a poet, is a maxim which we imagine few will controvert; yet what numbers, who never felt the *aura divina*, have become tranſlators? To exhibit the *ſenſe*, and to impart the *ſpirit*, of an author, will require very diſtinct talents. The ſimple knowlege of the language can accompliſh the one, while nothing but a poetical congeniality of ſoul can achieve the other. Yet poets themſelves have failed in performing this taſk. Unfortunately for the Moderns, their great predeceſſors the Antients have done ſuch wonders as nearly to ſet competition at defiance. Dr. Bentley was ſurely in the right, when he (rather unpolitely) informed Mr. Pope that his verſion of the Iliad was "not *Homer*." In the ſame predicament appears even Dryden, with reſpect to the Mantuan Bard. His verſion is by no means *Virgil.*

A coldneſs, a degree of ſtiffneſs, and a languid amplification, are not the only miſerable attendants on tranſlations in general: there is an unpardonable crime, (indeed a capital one in the court of Parnaſſus,) too frequently committed, viz. that of making an author ſay things which he never thought. What ideas, what images, do we not find in *tranſlations*, which we vainly ſeek in the *originals?*

To be treated with a verſion of the great lyric bard, which ſhould impreſs us with the idea conceived of him, and happily expreſſed, by that exquiſite judge Quintilian, would be highly gratifying; "*At Lyricorum* (ſays the Roman critic) *idem Horatius, fere ſolus legi dignus; nam et inſurgit aliquando, et plenus eſt jucunditatis et gratiæ, variis figuris fæliciſſimé audax.*"

Among the *many*, Mr. Boſcawen, (a name of favourable omen,) enters the liſts for the palm of tranſlation. How far he has proved victorious, the public may in ſome degree decide from the ſpecimens which we ſhall produce.

We have no heſitation in allowing that Mr. B. is in poſſeſſion of ſome portion of poetical energy: but, perhaps, from the want of a correct taſte, he too often ſacrifices ſimplicity to a fondneſs for the *tragicus boatus*. We ſubmit to the judgement of the reader Mr. B.'s verſion of the pleaſing ode to Chloe:

' LIB. I. ODE XXIII.

' *Horace remonſtrates with Cloe on her baſhfulneſs and timidity.*'

' You fly me, Cloe, as the fawn
Scuds nimbly o'er the mountain's height,
Seeks its loſt parent o'er the lawn,
And hears the paſſing gale with wild affright.

For, lo! whene'er the leafy grove
With vernal breezes gently ſhakes,
Or lizards in the bramble move,
How her knees faulter! how her boſom quakes!

But thee no lion's angry roar,
No tyger ſeeks with hoſtile mind:
Come then, mature in charms, no more
Attend thy mother's ſteps; but bleſs mankind.'

The original contains nothing like '*ſcuds nimbly*;' nor is there the ſlighteſt mention of the '*lawn*,' which ſeems to be forced in merely to ſupply a rhime to *fawn*.

'And hears the paſſing gale with wild affright;'

How different is this line from Horace's eaſy, elegant, '*Non ſine vano aurarum metu*'? A principal object, too, which by no means ſhould have been omitted, is '*Sylüæ*,' ſo well calculated to inſpire terror.

'But thee no lion's angry roar,
No tyger ſeeks with hoſtile mind:
Come then, mature in charms, no more
Attend thy mother's ſteps; but bleſs mankind.'

In the original we find nothing of the *angry roar* of the lion, nor of the *hoſtile mind* of the tyger: but Mr. B., here taking leave of ſimplicity, and endeavouring, probably, at an improvement on his Attic original, deviates into an epitheted amplification, and gives us the flowery exerciſe of juvenility.

'Come then, mature in charms, no more
Attend thy mother's ſteps; but bleſs mankind.'

What a *verbiage* is here,—inſtead of ſaying, ſimply,

'Then quit thy mother,—grown mature for man.'

Perhaps, indeed, too cloſe a tranſlation might here be thought ſomewhat wanting in delicacy, and therefore leſs ſuitable to the refinement of modern taſte.

Our next extract ſhall be the elegantly plaintive addreſs of the poet to his illuſtrious friend *Mæcenas*, labouring under a ſevere fit of illneſs.

'LIB. II. ODE XVII.

'*He comforts Mæcenas, when weak and dejected after a ſevere illneſs, and declares his reſolution not long to ſurvive him.*

'FORBEAR, forbear the mournful ſigh,
Mæcenas, ſpare thy wretched friend!
Can heaven permit thee firſt to die,
On whom my fame, my life depend?

Alas! ſhould ſwift, relentleſs fate
Tear thee from my devoted heart,
Why ſhould I bear this mortal weight,
Robb'd of my ſoul's far dearer part?

Hear, then, my firm reſolve! that day
Not thou alone ſhalt yield thy breath:
Aſſociates through the mournful way,
We'll trace the dreary paths of death.

Not Gyas with his hundred hands,
Not fierce Chimæra, ſhall affright
My ſteady ſoul, or rend the bands
That juſtice and the fates unite.

What'er the ſign that rul'd my hour
Of birth, and waits me to the grave,
Libra, or Capricorn's dread power,
Stern tyrant of the Heſperian wave;

Our ſtars with kindred influence ſhine:
Thee mighty Jove's effulgent fire,
With guardian power, with aid benign,
Redeem'd from Satan's baleful ire.

To heaven ſubmiſſive, winged fate
Her pennons dropp'd, content to ſpare,
When the throng'd theatre elate
Thrice with loud plaudits rent the air.

Me, with dire force the falling oak
Had cruſh'd to an untimely end;
But Faunus lighten'd the fell ſtroke,
Faunus the poet's faithful friend.

Come, then, the ſacred victim ſlay,
With pomp thy votive temple raiſe:
An humble lamb my vows ſhall pay,
Fit off'ring of my grateful praiſe.'

In this tranſlation may be found ſome ſpirited lines, with a preſervation of the *ſenſe* of the original; nevertheleſs, ſeveral exceptionable expreſſions occur, which might be conſiderably altered for the better.

‘ Thee mighty Jove's effulgent fire,'

the ſecond line of the ſixth ſtanza, is, begging the reſpectable tranſlator's pardon, *bonâ fide*, downright bombaſt. The union of *Jupiter* and *Satan*, (for *Saturn*,) which would be unwarrantably unclaſſical, is obviouſly an error of the preſs. ‘ *Me truncus illapſus cerebro ſuſtelerat*,” deſerves a much more ſpirited verſion than

‘ Me, with dire force the falling oak
Had cruſh'd to an untimely end.'

The ſtiffneſs and languid diffuſion of this couplet ſink it beneath the ſtandard of Mr. Boſcawen's abilities.

The next excerpt which we ſhall preſent to our readers is of the amatory kind,—replete with eaſe, elegance, and ſimplicity:

‘ LIB. III. ODE XI.

‘ *The Reconcilement of Horace with his Miſtreſs Lydia.*

Hor. WHILST, folded in thy ſnow-white arms
No dearer youth thy love poſſeſt,
Whilſt I alone enjoy'd thy charms,
Not Perſia's monarch reign'd ſo bleſt.

Lyd. Whilſt you no other love deſired,
Nor Cloe's roſe o'er Lydia's fame,
I bloom'd more honour'd, more admired,
Than Ilia's high illuſtrious name.

Hor. O'er my fond heart now Cloe reigns,
Skill'd in ſweet ſong and muſic's power;
For whom I'd brave death's keeneſt pains
To ſave her at that fatal hour.

Lyd. The gentle Calais warms my heart
With mutual love, with equal truth,
Twice would I brave death's fierceſt dart,
So fate would ſpare the dearer youth.

Hor. What if returning love controul
Our hearts, no more inclin'd to roam?
Drive beauteous Cloe from my ſoul?
My Lydia find her long-loſt home?

Lyd. Though that lov'd youth be form'd to pleaſe,
Bright as the ſtar that gilds the ſky,
You, light as cork, and wild as ſeas,
With you I'd joy to live, with you I'd die.'

Ve wiſh we could ſay that the qualities, by which we have
e characterized the original, were all conſpicuous in the
ſlation.

ur enſuing ode of ſelection is of a higher order of concep-
, viz. the *Carmen Seculare*; in which Mr. B. has acquitted
ſelf to more advantage:

' CARMEN SECULARE; or the SECULAR ODE.

Sung at the Secular Games by a Chorus of Youths and Virgins.

Chorus.

PHOEBUS, immortal ſource of light,
And thou, chaſte Goddeſs of the Night,
Who rul'ſt the ſylvan bowers,
Hear, honoured pair, who gild the ſkies!
Oh grant the ſolemn prayers that riſe
At theſe appointed hours,
When, warm'd by the fam'd Sybil's verſe,
Chaſte youths and choſen maids rehearſe
The conſecrated ſtrain
Due to the gods, whoſe preſence fills
Rome's hallowed fanes, majeſtick hills,
And guards her awful reign!

Semi-chorus of Youths.

Thou, whoſe bright car leads on the day
That cloſes with thy ſetting ray,
Still changing, ſtill the ſame!
May'ſt thou, beneath the azure ſkies,
Behold no future empire riſe
Above the Roman name!

Semi-chorus of Virgins.

Lucina, or whate'er thy name
More lov'd, protect the wedded dame,
Be every birth mature:
May laws that guard the nuptial tie
A blooming, generous race ſupply,
And wedded bliſs ſecure!

Full Chorus.

When next the auſpicious ſeaſon claims,
In time's ſure orb, theſe ſacred games,

Oh may they ſhine as bright!
Thrice the glad dance, the feſtive lay,
In triumph uſher in the day,
In mirth prolong the night!
Ye ſacred Fates! whoſe awful ſtrain
Truth guides, and heaven's decrees maintain,
Ne'er may our bleſſings fail:
All-fruitful may the earth adorn
Bright Ceres' brows with genial corn,
Rear'd by the foſtering gale.

Semi-chorus of Youths.

Great Phœbus! with benignant heart
Forego a while thy fatal dart:
Oh, grant the youths' deſire!

Semi-chorus of Virgins.

Great Queen of the reſplendent ſkies,
Whoſe horns with graceful radiance riſe,
Oh hear the virgin choir!

Full Chorus.

If your benign decrees gave birth
To Rome, fam'd miſtreſs of the earth,
If Ilion's favour'd hoſt,
At your high call, exchang'd their gods,
Their proſtrate dames, for new abodes,
And ſought th' Etrurian coaſt,
When, ſav'd from fierce vindictive ire,
Through Troy, though wrapt in hoſtile fire,
Divine Æneas paſt,
Survivor of his country's fate,
Ordain'd to found a future ſtate
More glorious than the laſt,
Grant, oh ye powers, our riſing youth
Unſullied morals, ſpotleſs truth!
Grant peace to life's decline!
Grant to the ſtate immortal health!
In fame, in virtue, and in wealth,
May lateſt ages ſhine!
Behold the milk-white heifer bleed!
Whilſt Venus and Anchiſes' ſeed
With pious fervour glows:
Long may he rule, ſerenely bright!
Alike invincible in fight,
And mild to proſtrate foes.
And lo, ſupreme by ſea and land,
The Mede now dreads Rome's conqu'ring band,
With his high fame impreſt!
His juſt decrees e'en Scythians wait!
From him all India ſeeks her fate,
And bows her haughty creſt.
At length firm faith, bright love of fame,
Mild peaceful worth, ingenuous ſhame,

Ag

Again our age adorn;
Virtue reſumes her conſcious pride,
And ſmiling plenty by her ſide
Pours her abundant horn.

Semi-chorus of Youths.

Great Seer! adorn'd with radiant bow,
Lov'd by the Nine, who heal'ſt our woe
When dire diſeaſes rage!
If juſtly-kind thou view'ſt theſe towers,
Prolong great Rome's imperial powers
Still gathering ſtrength from age!

Semi-chorus of Virgins.

Chaſte Dian too, who lov'ſt the ſeats
Of Aventine, the cool retreats
Of Algidus, attend!
Whilſt with the prieſts who guard thy rites
The youthful band in prayer unites,
Their pious vows befriend!

Full Chorus.

Let then glad hope our hearts inſpire!
We, Phœbus and Diana's choir,
Nor cloſe the ſong of praiſe;
Secure that high immortal Jove,
That heaven's bleſt powers, theſe rites approve,
And conſecrate our lays.'

Such are the ſpecimens of this production of Mr. B.'s MUSE; who, notwithſtanding our animadverſions, may hold up her head without a bluſh amid her ſiſter tranſlators. To give our ſentiments freely, however, we muſt confeſs our general diſappointment in regard to verſions from the Antients; moſt of which are but dull mirrors, reflecting little more than the *contour* of objects, and but few of the graces.

With reſpect to the numerous annotations, which accompany this work, the leaſt that can be ſaid in their praiſe is that, taken in the groſs, they form an agreeable and inſtructive miſcellany; which, to the generality of readers, may prove very acceptable and uſeful.

If, however, we ſubſcribe, with ſome limitation, to the opinion * that poetry cannot be tranſlated, the critic's taſk (when employed on this ſpecies of writing,) will be—merely to point out the inſtances in which a man has *failed* where he could not poſſibly *ſucceed*. Nevertheleſs, Dr. Johnſon may not have been ſufficiently explicit on this occaſion. A conſiderable portion of claſſical poetry *is*, perhaps, tranſlateable, with nearly a full preſervation of the ſpirit: but a tranſlator muſt poſſeſs a perfect knowlege of the energies of both languages, in order to form a *perfect mirror.*

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* See Boſwell's Johnſoniana; or our Review, *New Series*, vol. viii. p. 77.

Art. XVII. *Select Odes and Miſcellaneous Poems,* accompanied with Notes critical, hiſtorical, and explanatory. To which is added, A Series of Letters. By the Rev. William Taſker, A.B. 12mo. 3 Vols. 10s. 6d. ſewed. Johnſon. 1790, 92, 93.

The productions of Mr. Taſker's martial and manly Muſe have already, in different forms, been preſented to the public, and accounts of them may be ſeen in former numbers of our Journal *. To the preſent collection of them are added various letters, compoſing part of the ſecond, and nearly all the third volume. In theſe, the writer appears as a ſon of Apollo in another ſenſe; for, anatomy and ſome other parts of medical ſtudy having formerly occupied a ſhare of his attention, he applies his knowlege in commenting on various paſſages in the poets, the ſubjects of which are connected with thoſe ſtudies. The principal topics treated in the letters are the ſeveral inſtances of wounds and deaths recorded in Homer, Virgil, and Lucan; the peſtilence deſcribed in the Iliad, and by Thucydides and Lucretius; the venomous ſerpents mentioned in the Pharſalia, compared with our Engliſh vipers; the medical and anatomical knowlege of Homer, Virgil, and Horace; as well as that of the Greek philoſophers and phyſicians; the poetical beauties of Homer, Virgil, and Milton; a compariſon of antient and modern neurology; with various miſcellaneous matter, of which it is unneceſſary to give a particular account. We cannot compliment the writer on the appearance of any extraordinary depth of inveſtigation on theſe very curious points; and indeed, he himſelf frequently acknowleges his want of books and of knowlege ſufficient to enable him to treat them with the accuracy which he no doubt wiſhed. Neither does his ſtyle poſſeſs all the elegance and correctneſs now generally expected in ſimilar compoſitions: yet, on the whole, the letters are amuſing, and not deſtitute of lively and ſenſible obſervations; with the peruſal of which we have been agreeably entertained.

We think it unneceſſary to make any extracts from the preſent publication, having already produced, in the volumes of our Review cited in the *note*, various ſpecimens of the abilities of this ingenious writer.

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* See Review, vols. lix. lx. lxii. lxiv. lxviii.

ART. XVIII. *A Critical Inquiry into the Life of Alexander the Great by the ancient Hiſtorians*; from the French of the Baron de S. Croix; with Notes and Obſervations by Sir Richard Clayton, Bart. 4to. pp. 423. 18s. Boards. Robinſons. 1793.

THE life of that *great* madman, Alexander, has been written by more hiſtorians than that of any other individual; and yet, perhaps, few hiſtories are, on the whole, leſs genuine than the hiſtory of the Macedonian Hero. His contemporaries either dared not, or would not, ſpeak the truth. They were either ſo dazzled with the brilliancy of his exploits, or were themſelves ſo fond of the marvellous, that they ſeem to have deſigned rather a ſplendid novel than an accurate narrative of facts; and thoſe who came after them were too idle, or too credulous, to rectify their miſtakes. The fine age of hiſtory was already paſt; the honeſt Herodotus, the ſage Xenophon, the ſtern Thucydides, exiſted no more. 'The total extinction of the democratical form of government (as the Baron de St. Croix juſtly obſerves,) involved in it the fall of literature; and more particularly of hiſtory, which admits of no ſucceſsful cultivation under arbitrary power.'

Alexander's biographers were not ſober hiſtorians, but fulſome panegyriſts; who vied with one another in immortalizing a monſter of ambition and depravity. For our part, we freely confeſs that, if the whole of the acts of this ravager of the world had been buried in eternal oblivion, we ſhould deem it of very little moment to mankind; except ſo far as they ſerve to ſhew what ſcourges to the human race are *ſuch* ſovereigns. Sounding terms impoſe not on thinking men: we have read, in our early days, the accounts of *Robin Hood*'s exploits, and we ſeriouſly doubt whether Robin Hood were not the greater hero of the two free-booters: we think that he was unqueſtionably the better man.

To return, however, to Alexander's hiſtorians, and to the work before us:—From his more antient biographers, whoſe memoirs are in a great meaſure loſt, five poſterior writers have compiled the hiſtory of his life, namely, Diodorus Siculus, Plutarch, Arrian, Q. Curtius, and Trogus, abridged by Juſtin. To appretiate the reſpective merit and veracity of theſe hiſtorians, and to form from them all together a congregate idea of the actions and character of the Conqueror of Aſia, is the purpoſe of the preſent work; which firſt appeared in the Memoirs of the French Academy of *Inſcriptions and Belles Lettres*, and obtained the premium of that ſociety in 1772. Three years afterward, it was republiſhed by the author with additions and improvements *, and had ſo rapid a ſale as to make it a rare and ſcarcely procureable book.

The author has not confined his reſearches merely to the hiſtorians of Alexander, but has taken into conſideration all that antiquity furniſhes concerning him.

The *Inquiry* is divided into four ſections.—In the *firſt* are examined the ſources whence the ſeveral hiſtorians of this conqueror have drawn their information: the *ſecond* is confined to the military exploits of Alexander: in the *third*, his character is delineated; and the *fourth* is ſet apart for ſuch geographical details as his different expeditions ſuggeſt.—Of each of theſe we ſhall give a ſummary account.

The moſt antient monument, which our author examines, is the hiſtory of Alexander by Calliſthenes, who attended him in his Oriental expedition, and from whom, as an ocular witneſs, a faithful narrative might have been expected: but, on the contrary, he appears to have written a turgid and ridiculous romance.—Oneſicritus, a cynic philoſopher, was a profeſſed imitator of Xenophon, and a wretched copyiſt. His tales and paradoxes, according to Strabo, are ſingularly abſurd.—Hegeſias, ſays Longinus, trifled like a child.—Clitarchus comes ſtill more under this cenſure: he bluſters, and blows, as Sophocles expreſſes it,

" Loud-ſounding blaſts, not ſweeten'd by the ſtop."

' It is not, undoubtedly, (ſays our author,) from this tribe of writers, that we are to be ſupplied with any faithful memoirs of the life of Alexander.—Let not, however, the moſt audacious Pyrrhoniſm pretend to confound the authentic monuments that have been left us, with thoſe which adulation and a love of the marvellous have alone erected.—Let us not ſuppoſe the exploits of the Conqueror of Aſia to have been as fabulous as the labours of Hercules, nor give credit to what has been aſſerted in a moment of paradoxical delirium, that the Macedonian hero never penetrated into India.'

The Memoirs of Ptolemy and of Ariſtobulus, a Journal of Alexander's Exploits by Diodotus of Erythria and by Eumenes of Cardia, the Itinerary of Alexander's Marches by Diognetus and Beton, Cephalon's Univerſal Hiſtory, Sopater's Life of Alexander, and ſome other works, had they reached us, would probably have thrown much light on that obſcure period. It is true that ſome of them were ſeen, and copied, by Arrian; who, on that account, deſerves the pre-eminence which our author gives him among the hiſtorians of Alexander. Photius conſidered him as the rival of Xenophon: but this was certainly granting him too much.—Plutarch is more a moraliſt than an exact biographer. His parallel of Alexander with Cæſar is loſt: but an extract of it is found in Appian. The Baron de St. Croix conſiders Plutarch as the ſecond, in rank, of the hiſtorians of Alexander.—Diodorus Siculus is a credulous and inaccurate writer, who copies the extravagant fables of Calliſthenes: yet our author gives him the third place among Alexander's hiſtorians:

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* See Rev. vol. liv. p. 395.

> 'The Latin authors, who undertook the hiſtory of the Macedonian hero, had not the benefit of happier times than their Greek predeceſſors.—That verboſe and tumid ſpecies of eloquence, which paſſed from Aſia to Athens, made its way at laſt to the Roman citizens; who were then governed with a rod of iron. A rage for declamation ruined the public taſte, and added to it the laſt corruption it could poſſibly receive —It was, perhaps, by theſe amplifications, that Q. Curtius was ſeduced.—We are told that Nero gilt the ſtatue of Alexander by Lyſippus, imagining to enhance its value: Q. Curtius acted on the ſame principle, when he ſuppoſed that the flowers of his own imagination would add a freſh wreath to his hero's laurels: but the hero, and the artiſt, both loſt by thoſe fooliſh decorations.'

Juſtin, with reſpect to Alexander, is ſuperficial and inaccurate.—Syncellus, Cedrenus, Oroſius, and Zonares, can only be reckoned as bad copiers;—and the little that we gather, on this ſubject, from the Greek and Latin fathers, hardly deſerves notice.

Having thus appretiated the reſpective merits of Alexander's hiſtorians, the author proceeds to that hero's *military exploits*, which he delineates with a maſterly pencil, and in proper colours. This ſection opens with the following juſt remark:

> 'Happy are the people, in whoſe annals neither the enterprizes of an ambitious prince, nor the exploits of a conqueror, are to be traced; which ſeldom fail of being deplorable misfortunes for the ſubject. The hiſtory of Macedon affords us a ſtriking inſtance of this truth, in the melancholy ſpectacle of the miſery that followed ſo immediately the moments of its glory.'

The firſt theatre of Alexander's military exploits was Thrace; and the defeat of the Thracians, Triballians, Getæ, and other contiguous nations, who, on the death of Philip, had attempted to recover their liberty, was the firſt fruit of his career.—Thebes, whoſe inhabitants had alſo revolted, was next beſieged, and totally deſtroyed by him.—The Athenians, alarmed at the capture of Thebes, ſued for mercy and peace.—He now reſolved to invade Aſia, and to overthrow the Perſian empire. Here, alſo, we muſt tranſcribe our author's obſervation:

> 'The weakneſs of a neighbouring nation, ſtrong political probabilities of ſucceſs, and the deſtruction of an enemy, are often the real cauſes of wars, which are entered into with apparent principles

of juſtice. The Conqueror of Aſia had no other motives. Polybius, with his uſual acuteneſs, hath penetrated into them, and hath had the ſagacity to ſeparate them from thoſe pretended reaſons for hoſtilities, in which the Grecian vanity was too much intereſted to allow of their ſuſpecting their propriety.'

We will not follow Alexander through his battles and victories, which are known to every ſchool-boy; ſuffice it to ſay that our author has balanced the various accounts of them, by different hiſtorians, with an equal and impartial hand; giving, juſtly, on all occaſions, the preference to Arrian. The reflections which he interſperſes are judicious, and diſcover the admirer and lover of liberty. We give the following as an inſtance:

'Tyre, celebrated for its riches and its numerous colonies, was taken by aſſault, after a reſiſtance that could not have been expected from a commercial people: but the love of liberty will often animate the common boſom with ſuperior energy; and, in *a phrenzy** for their freedom, men of ordinary capacities are frequently expanded into heroes.'

The Baron de St. Croix thus introduces his *third* ſection:

'An exact knowledge of Alexander's *character* can only be acquired by entering minutely into both his public and private life. The diſcuſſion will aſcertain the degree of cenſure or approbation that his diſpoſition, his virtues, and his vices, ſeverally merit; as it will be founded on the fixed and unerring rules of juſtice. It is not in the power of caprice to abrogate HER laws: the moſt ingenious ſophiſtry cannot obſcure them. The philoſopher is their interpreter; and to his tribunal there is an appeal from the world at large; which is frequently actuated by paſſions, influenced by its partialities, and warped by its prejudices.'

Our author himſelf is here that philoſopher; and his *interpretations* are generally orthodox,—though, perhaps, often too verboſe, and ſometimes tedious: a fault not common with a French writer.—We have been at ſome pains to reduce them into a narrower compaſs.

Alexander was born with excellent natural diſpoſitions, but theſe were early corrupted by the mercenary adulation of his firſt pedagogue, Lyſimachus; a poiſon which all the philoſophic antidotes, afterward adminiſtered by Ariſtotle, were not able to expel. Taught by the voice of flattery to conſider himſelf as a hero, while he was yet a child, he might readily be led by the ſame Syren to aſſume the God, when he became a man; and, from the ideal ſon of *Peleus* to the ideal ſon of *Jupiter Ammon*, the tranſition was eaſy.—Indeed, oſtentatious vain-glory, not dignified pride, was the leading feature in Alexander's character; and to this alone we may aſcribe not merely his ſplendid acts, but even his baſeſt deeds. Who but a man of ſuch a ſtamp could have requeſted his great maſter not to communicate his *rhetoric* to any other perſon but himſelf? pitiful jealouſy, unworthy of a great character! The pride of a Scipio, or of a Cæſar, would not have condeſcended to ſuch meanneſs. Neither Cæſar nor Scipio would have burned Perſepolis, nor have murdered Clitus, nor have put Philotas to the torture, nor have diſgraced Parmenio, nor have permitted Calliſthenes the Philoſopher to die in a dungeon;—and what apology can be made for Alexander's wanton cruelties? the devaſtation of whole countries, the ſlaughter of eight myriads of inhabitants, the crucifixion of an Indian Prince, and the puniſhment of many Brahmins, 'whoſe only crime had been that of encouraging their countrymen to defend their liberties' againſt a lawleſs invader [*]! His debaucheries, his abominable revellings, his more than Aſiatic luxury, his Sardanapalian effeminacy, were ſo flagrant, that his warmeſt encomiaſts have not been bold enough to deny nor even to palliate them.

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* The word *phrenzy* is not always uſed in a bad ſenſe. Thus Shakſpeare:

" The Poet's eye in a fine phrenzy rolling."

To counterbalance all theſe nefarious deeds, his *magnanimity* and *generoſity* are blazoned forth and extolled:—but if theſe boaſted qualities be duly appretiated, we ſhall probably find them to be only the fruits of that ſame vain-glorious ambition which was the main ſource of all his actions.—If he gave large and liberal preſents to the writers and artiſts of his day, it was to receive ſtill larger portions of the groſſeſt adulation: for in his liberalities there was little diſtinction: the moſt pitiful ſcribbler, if he but flattered plentifully, was laviſhly repaid for his incenſe; and a Chærilus, a Cleo, and an Agis, (the very dregs of their reſpective countries, as Q. Curtius calls them,) were as ſure of being recompenſed as an Ariſtotle or a Xenocrates, and were preferred, by this famous hero, "even to his own relations and generals." *Quæ urbium ſuarum purgamenta propinquis etiam, maximorumque exercituum ducibus, a rege præferebantur.*—He was not leſs liberal to ſingers, harpers, and pipers: on whom he beſtowed, at one carouſal, above ten thouſand talents: doubtleſs for chanting his bloody victories and reſounding his praiſe.

Two parts of his public conduct ſeem to deſerve our applauſe: his reſtoration of the privileges of the Grecian colonies in Aſia, and his behaviour to the captive family of Darius: yet even here the predominant paſſion of the ſon of Philip is diſcoverable to the philoſophic eye.—The deſtruction of an odious oligarchy was a meaſure that gained him popular applauſe, without coſt to his vanity or riſk to his empire: he was leſs afraid of a diſtant democracy than of a powerful ariſtocracy; for great tyrants hate little tyrants more even than the plebeian multitude. Thus, we find, ſome modern ſovereigns have humbled, or have attempted to humble, the nobility, while they extended in ſome degree the privileges of the peaſantry.—As to his generous, or rather juſt, treatment of the mother and wife of Darius, it merits approbation, but not panegyric. It would have been a much more generous action to have granted to Darius, on this occaſion, that peace which he ſought on terms ſo humiliating to himſelf and ſo advantageous to Alexander: yet theſe terms were obſtinately refuſed. Was there a ſpark of generoſity in this?

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[*] Well might the Gentoo Annals call him "a moſt mighty robber and murderer."—The author of the firſt book of Maccabees has alſo properly characterized him, in ſaying that *he butcher'd kings*, ισφαξε βασιλεις της γης.

In theſe remarks, we have not entirely and cloſely followed the ſteps of the Baron de St. Croix, but we have purſued a ſimilar path, and we hope that we have not intruded.

On the whole, if ſo many flaws appear in Alexander's character, even through the medium of partial encomiaſts rather than of rigid hiſtorians, how would it appear if a Suetonius, a Tacitus, or a De Thou, had written the annals of his reign? 'Alexander's hiſtorians (ſays the Baron de St. Croix,) have let only a few anecdotes eſcape from them, that bare to open view the vices of their hero; which it was their conſtant ſtudy to conceal:'—but why talk of mercenary flattering annaliſts? 'The deſpotic temper of Alexander prevented his beſt friends from approaching him either with freedom or ſincerity; and they were, according to the teſtimony of Iphippus, under the neceſſity of applauding what they could not approve.'—'To conſole him for the murder of Clitus, the Sophiſt Anaxarchus defended in his preſence this execrable maxim, that *juſtice had no other rule than the will of kings.*'

The fourth and laſt ſection of this work is wholly employed in aſcertaining the geography of Alexander's expeditions, adapted to M. d'Anville's map. It contains a deſcription of Aſia Minor, of Egypt and Lybia, of the countries beyond the Euphrates, of the Caſpian Sea, of the countries of Higher Aſia, of the Paropamiſus, of India, and of the navigation of Nearchus.

With all antient topography is intermixed a great deal of the fabulous. M. d'Anville has done much to illuſtrate the geography of Aſia: but much yet remains to be done. The reſearches of Sir Wm. Jones may one day enable us to be better acquainted with thoſe remote regions.

Sir R. Clayton has enriched his tranſlation with many judicious notes; he has frequently corrected his author; and he has ſometimes combated his ſentiments. He has alſo, with great pains and attention, verified the Baron's quotations of Greek and Latin authors, and has often inſerted the paſſages themſelves: ſo that, on the whole, this tranſlation is a more valuable work than the original.

MONTHLY CATALOGUE,

For AUGUST, 1794.

POLITICAL *and* COMMERCIAL.

Art. 19. *Scylla more dangerous than Charybdis.* By a Friend of Liberty and of the Conſtitution of England. 8vo. pp. 42. 1s. 6d. Stockdale. 1794.

By the Scylla and Charybdis, on either of which the Britiſh conſtitution might ſuffer ſhipwreck, we preſume this author means, on the one hand, abſolute monarchy,—and, on the other, abſolute democracy. In the equidiſtance from both conſiſts, in our opinion, the ſecurity of our political navigation: but as *ruin*, come from what quarter it may, is ruin, and would be the conſequence on either ſide, if the veſſel ſhould be driven from the middle courſe, we are not, we confeſs, ſo clear-ſighted as to perceive, in ſuch a caſe, the difference between the more or the leſs dangerous; a deviation to either ſide would be *equally fatal*, and conſequently juſt *as* dangerous on the one as on the other. It does not ſtrike us, therefore, that our author is very happy in the choice of his title; for the pilot, who was not ſo ſkilful as to ſteer right between Scylla and Charybdis, was ſure to periſh either in the gulph of the latter, or againſt the rocks of the former: complete deſtruction inevitably following the loſs of the middle paſſage. It is true that in danger there may be degrees: but the proverb has not pointed out any in its mention of thoſe two fatal places on the coaſt of Sicily; for it ſays, without any reſerve, "*incidit in Scyllam cupiens vitare Charybdim.*" We may therefore conclude that whoever thought only of avoiding one, and did not carefully ſtudy to avoid both, was inevitably loſt; and ſimilar muſt be the fate of the Britiſh conſtitution: it muſt ſteer clear of the extremes of monarchy and democracy, or it is undone: the aſcendancy of either muſt neceſſarily deſtroy the other. The author's meaning, then, muſt have been that there might be occaſions in which that aſcendancy was more likely to be acquired by one than by the other; and that, as a ſkilful waterman, according to the preſs of wind or water, and keeping a watchful eye on the trim of his boat, will ſhift his paſſengers from ſide to ſide for the purpoſe of preſerving a balance, ſo a wiſe legiſlature, ſeeing one branch of the conſtitution more threatened than another, ought to give to it a degree of additional ſupport proportioned to the preſſure of the moment. In ſuch a caſe, though not in the actual aſcendancy, we admit that there might be degrees of danger; and we will take it for granted that it was a caſe like this which our author had in view, when he formed the outline of the pamphlet before us.

The writer obſerves that the time has been when the conſtitution was in danger of being annihilated by the ſtretches of the royal prerogative; and that, at ſuch a period, it was wiſe to ſtrengthen the democratic part of the government, ſo as to enable it to withſtand the encroachments of the crown. Now, he ſays, the circumſtances are reverſed; the monarchy is in danger of being ſwallowed up by the democracy; and therefore he contends that the crown ought to be armed with ſufficient power to defend itſelf, and to preſerve the due balance of the conſtitution. Nature, he obſerves, has given to every living creature a principle and means of ſelf-defence; and, reaſoning from analogy, he argues that it would be acting contrary to the general ſyſtem of the Almighty to give birth to a moral or political being, and at the ſame time to withhold from it the powers neceſſary for its protection. Such powers, he ſays, the Roman conſtitution found and exerciſed in the appointment of a dictator, who was placed for a time above the law, not for the deſtruction of the government, but for its ultimate preſervation. In ſuch caſes as at Rome would juſtify the commonwealth in reſorting to the dictatorſhip, the Engliſh, he ſays, uſually had recourſe to a meaſure abſolutely intolerable under different circumſtances—the *ſuſpenſion of the habeas corpus act*:—but even this meaſure he does not think quite ſufficient; for, though it might bring the conſtitution ſafe out of a raging fever, it could not avert the diſtemper of which it muſt be conſidered as the creature.

'We have, (ſays he,) no inferior means of protection in leſs urgent caſes, and it is here that our liberties are endangered. We have not the means of *preventing* a criſis, which, when it comes on, brings with it two dangers to our liberties; firſt, that ariſing from the criſis itſelf, the extent of which muſt always be uncertain; and ſecondly, that ariſing from the extraordinary powers then veſted in the crown, which to men, jealous of prerogative, ought to appear no trifling danger.' The author then aſks 'whether, to avoid the poſſibility of ſuch emergencies, when the legiſlative neceſſarily becomes ſubſervient to the executive power, it might not be great wiſdom to confer upon the latter the means of preventing thoſe emergencies, without extending the prerogative to any dangerous degree.'

Prevention, it muſt be allowed, is much better than cure; and it would be indiſputably more deſirable to protect the conſtitution from the approaches of danger, than to expoſe it to the hazard of a conteſt, in which, though it is poſſible the danger might be repelled, it is alſo poſſible it might prevail. This, however, is a moſt delicate ſubject, and ought to be treated with the greateſt caution and ſkill; the means intended for the preſervation of liberty might prove its deſtruction; and danger is often brought on by the very meaſures that are adopted for preventing it.

The author thinks, and thinks wiſely, that no ſtep taken for the preſervation of the conſtitution can avail, if not ſeconded by the aid of juries. It is an undeniable truth that juries are the great bulwarks of the liberties of the people; and, while they act up to the ſpirit of their inſtitution, deſpotiſm cannot prevail among us. We therefore cannot have the ſhadow of an objection to the general principles which he lays down on this ſubject: but we are not ſo ready to ſay that he has choſen the propereſt ſeaſon for grafting on them the obſervations which he has thrown out on the occaſion. If there were no cauſe actually pending, to which they might be applied, we ſhould readily admit them to be juſt and fair; for then they would be advanced as general inſtructions, or guides, for the conduct of jurymen, without any reference to a particular caſe:—but, urged on the preſent occaſion, they might give an improper bias to the minds of individuals who may be ſummoned to ſerve on the juries that may try the perſons *now* under accuſation, and may influence them in their verdicts more than the evidence laid before them. If there be any one thing more valuable than another in the inſtitution of the trial by jury, it is that it gives the accuſed the beſt chance of a fair and impartial deciſion on his caſe: were it to be otherwiſe,—were the jurors to attend with their minds already made up, and their judgments formed, before the evidence was opened, liberty and juſtice would receive from them the more deadly wound, as it would come from the hands of thoſe who were conſtituted their legal protectors and defenders. The author will ſee from this that our objection is not ſo much to his arguments, as to the *time* which he chuſes for preſſing them on the public.

It is a great object with the author to impreſs thoſe, who may be called to act as jurors, with the idea that the conſtitution is brought into danger by various late publications; which, though they may be flattering to the people, are, in his opinion, of the moſt ſeditious nature, and pregnant with the moſt imminent danger to the liberties and happineſs of the nation; and that, conſequently, it is their bounden duty to give by their verdicts as much ſupport to the crown as they can, conſiſtently with their oath and the evidence ſubmitted to them on trial. He obſerves that the people have little to fear from the crown, but that the crown has every thing to fear from them; and that, whenever they have been engaged in a conteſt with each other, the iſſue has invariably been in favour of liberty. On this ground he calls on his fellow-citizens in general, whatever may be the capacity in which they may have occaſion to act, to ſupport government in the preſent criſis: the danger from royal prerogative, he ſays, is commonly exaggerated, and is generally inferior to the danger ariſing from too much oppoſition to the executive power; and hence he infers that they are the trueſt patriots who ſupport thoſe meaſures of government on which ſelf-preſervation, as a nation, depends; and that 'no anxiety ſhould be entertained by reaſonable men on account of that continued clamour which certain perſons think proper to keep up apparently for the purpoſe of counteracting all the efforts of executive government.' Whatever truth there might poſſibly be in this remark as applied to ſome particular caſe, it would certainly be highly dangerous to admit it as *general* doctrine. Jealouſy, which is the bane of private happineſs, is the very life of the Britiſh conſtitution: it lays reſtraints on power not merely becauſe it would, but becauſe it *might*, be abuſed; and it prompts the people to dread that every miniſter, every prince, would encroach on the liberty of the ſubject, if he were allowed the means. This is a wholeſome jealouſy; and, in the warmth of our attachment to the Britiſh conſtitution, we moſt fervently pray that it may always be kept alive; we may then be ſure that we ſhall never be ſurpriſed into ſlavery.

In the courſe of the pamphlet, the author touches on many public topics, ſuch as parliamentary reform, and the impriſonment of Monſ. de la Fayette; with the latter of which, he contends, we have nothing to do, and with the grounds and circumſtances of which, he ſays, we are totally unacquainted. In his remarks on this ſubject, he is rather ſevere on the gentlemen in oppoſition; whoſe humanity, ſo tremblingly alive to the misfortunes of this French general, appears not to be at all affected by the confinement and hardſhips which numbers of Britiſh ſubjects are actually ſuffering in France, and for whoſe deliverance they have never yet expreſſed any anxiety.

The ſentence paſſed in Scotland on Meſſrs. Palmer, Muir, &c. is alſo noticed and defended; while the ſoothing attention paid to them by thoſe individuals who were not ſatisfied as to the legality of the convictions, or the propriety of the puniſhment, is thus cenſured:—

'A fair trial before a jury is all that men can have, and therefore the verdict is not to be called in queſtion. But as our protectors of ſedition talk of royal clemency, let them be put in mind, that the Sovereign cannot ſtretch his prerogative farther in any caſe, nor uſe it worſe, than by pardoning men who have been found guilty and condemned to puniſhment, but who ſtill perſiſt in and glory in their crime. Even mercy, that moſt amiable of all the virtues, requires repentance in order to reconcile it with juſtice and policy: nor is there, perhaps, any conſtitutional method by which the King of England could ruin the nation, and overturn the conſtitution itſelf, ſo eaſily, as by a wrong exerciſe of this part of the royal prerogative; and this with ſo much the more facility, that he would certainly not have to combat the preſent oppoſition upon ſuch occaſions.

'Perhaps at a time when every queſtion that regards our liberties is ſo freely diſcuſſed, it might be worth while to inquire, whether, when an individual has been fairly found guilty by a jury of his peers, it is not an infringement upon the rights of the ſociety at large, in a public manner, to endeavour to render honourable what the laws have found to be criminal. Is not this a ſort of reſiſtance to the laws, and ſuch as might of itſelf be conſtrued into a crime? That it is a reſiſtance of the law, as far as the moral part of the puniſhment goes, is clear, becauſe it takes off its effect, and thereby encourages the crime.

'A ſingle inſtance will illuſtrate this; ſuppoſe a crime for which the pillory and hard labour for a month is the ſevereſt puniſhment the law can inflict, and that a ſet of men had entered into a ſubſcription for every ſuch criminal, who ſhould be well paid for his time while at hard labour, and that while in the pillory they would ſurround him and do him homage, and publicly plead his cauſe. Could ſociety exterminate crimes ſo protected, but by puniſhing the protectors, or by changing the puniſhment to ſomething ſo ſevere, that neither money, nor the honour and fame laviſhed on him by his aſſociates, could pay the criminal? Who is it that can be ſure that certain ſeditious perſons have not been ſent to Botany Bay in order to be out of the reach of thoſe friends who, by flattering their vanity and ſupplying their wants, were they near at home, would convert their puniſhment into a reward? This queſtion will perhaps ſome day become more important.'

The laſt two ſentences of this extract are elucidated by the following paſſage:

'At the ſame time, let nothing more than what juſtice and policy ſtrictly require be done by the judges who paſs ſentence, as no ſeverity that ſeems diſproportioned to the crime, although it may not in reality be ſo, ought by any means to be practiſed.

'Now it appears, that wherever there is proof of ſedition, to be obliged to pay a fine, to be impriſoned for a certain time, and find ſecurity for future good behaviour, could never be too ſevere as to its mode; and there is no objection to ſuch mode of puniſhment (which can always be proportioned to the circumſtances of the man and of the caſe) except the efforts of his abettors to convert his puniſhment into a triumph: and let *thoſe men* take a hint, if they really wiſh well to *thoſe perſons* whom they puſh forward to open acts of ſedition, and remember, that *thoſe men* who dragged Mr. Froſt to his houſe in triumph, were very likely dragging Meſſrs. Gerald and Margarot to Botany Bay. The law muſt prepare a puniſhment, and not a triumph, for whoever is found guilty.'

We leave our readers to make their own comments on this text, and to decide how far it can be conſiſtent with principles of juſtice to puniſh a convict with *extraordinary* ſeverity, not ſo much on account of any aggravating circumſtance in his crime, as of the improper conduct of other individuals, who are not ſo much as indicted. If it were criminal to carry Mr. Froſt in triumph to his houſe, would it not have been more proper to puniſh the perſons who did the act, than thoſe who did not? If impriſonment alone would have been deemed a ſufficient atonement for the offences of Meſſrs. Gerrald and Margarot, abſtracted from any circumſtance foreign to them perſonally, could it have been juſt to ſubſtitute tranſportation in its ſtead, merely becauſe ſome other individuals had treated Mr. Froſt with ſtrong marks of reſpect? We muſt ſuppoſe that our author was not in the ſecret of the court of juſticiary; for we cannot think that the judges who compoſe it would ever act on ſuch principles.

Taking the whole of this pamphlet together, we muſt in juſtice pronounce it an able performance; in which the maſs of matter that challenges commendation abundantly outweighs the cenſurable propoſitions that it may contain. To cool and diſpaſſionate diſcuſſion, the author adds ſolidity of reaſoning and energy of diction, the more pleaſing as the work has not the appearance of being a ſtudied compoſition, but ſeems to flow with eaſe as from a perſon in the conſtant habit of ſpeaking and writing with taſte and ability. We by no means ſubſcribe to all his opinions: but we believe that, even where we think him wrong, he means well, and that he is in reality what he calls himſelf in his title page, 'a Friend of Liberty.' The ſuſpenſion of the habeas corpus act he conſiders as a calamity, becauſe it is a temporary removal of one of the greateſt ſecurities which the ſubject has for his liberty: but he ſubmits to it in order to avoid a greater calamity, and conſents to a temporary loſs of liberty for the purpoſe of preventing the loſs from being perpetual; juſt as a man awake, and in the full enjoyment of his natural faculties, keeps his eyes open, and enjoys all the pleaſures that the ſenſe of ſeeing can procure him,—but inſtantly deprives himſelf of them all, and ſubmits to temporary blindneſs, when he perceives that his organs of ſight are threatened with danger. In doing this, he does not ſhew that he is inſenſible of the bleſſings of ſight; on the contrary, it is becauſe he knows it to be precious that he condemns himſelf for a while to a deprivation of it, and to total darkneſs; leſt, by not taking the precaution of ſhutting his eyes, the threatening danger ſhould deſtroy them, and doom him not to temporary but to perpetual blindneſs. On the ſame principle, the writer approves of the ſuſpenſion of the *habeas corpus* act; it is for the preſervation of the conſtitution, and not for the gratification of the crown, that he is willing to arm the latter with extraordinary powers to be exerciſed only for its own defence, and for the maintenance of the preſent form of government, and not for the invaſion of the rights of the people. We will conclude with extracting the following ſhort paſſage, with which the author cloſes his work:

'Let every true Engliſhman aſk of himſelf if, as long as the yeomanry are armed, and we have a trial by a jury of our peers, the power of the crown can take away our liberties, and let him produce any act by which it appears that our liberties are endangered, or that even a deſire of injuring them has been manifeſted? and let thoſe fortunate individuals, who have arms put into their hands, or who have the high honour of being called upon juries for attacks upon their country, reflect, that it is by them that the firſt attacks upon all that we hold dear to us are to be repulſed; that their duty to their country ſhould take place of every perſonal conſideration. It is by ſuch a conduct that poſterity will judge of our wiſdom and virtue, and that we ſhall be able to tranſmit to our children, unſullied and unaltered, THAT PRECIOUS WORK OF OUR FOREFATHERS, THE BRITISH CONSTITUTION.'

Art. 20. *The Author of the Letter to the Duke of Grafton vindicated from the Charge of Democracy.* By Mr. Miles. 8vo. pp. 68. 2s. Owen. 1794.

The vindication before us, written in anſwer to our critique (Rev. for May, p. 87.) on an anonymous pamphlet which Mr. Miles now avows, is an excellent elucidation of Ovid's *Cauſa patrocinio non bona pejor erit*; for the author has had the good fortune to eſtabliſh, in his defence, the very charge which he intended to repel, by furniſhing additional and corroborating proofs againſt himſelf. He appears to be alarmed leſt he ſhould be miſtaken for a Jacobin, and wiſhes to vindicate himſelf from ſo foul an aſperſion. It may be true that he deteſts Jacobiniſm, and really wiſhes to root it out of Europe: but, in that caſe, we would ſtrongly recommend it to him to burn his vindication; for it unqueſtionably abounds with Jacobinical principles, though he may not know them to be ſuch under the diſguiſe that they have aſſumed. He ſays, that, 'however much I may lament his (Charles II.) having eſcaped out of life without receiving the puniſhment due to his perfidy and tyranny (for he had a *better* claim to the block than his father,) I have no objection to his ſleeping undiſturbed until the trumpet calls him from his tomb to receive the puniſhment due to his crimes.' Is there in this ſentence a ſingle ſentiment which the Britiſh conſtitution does not expreſsly diſavow? Can the doctrine which it contains be defended on any other principles than thoſe of Jacobiniſm? Our conſtitution ſays that the King can do no wrong; and our laws proclaim that his perſon is inviolable. So ſaid the conſtitution and laws of France both before and after Louis XVI. became a conſtitutional king:—but Jacobins could contrive to vote away his inviolability, and to put him to death by the authority of a law which he could not have tranſgreſſed, becauſe it was not in exiſtence when the acts with which he was charged were done; it was an *ex poſt facto* law; and it is only by virtue of *ſuch* a law that any *ſovereign* can be puniſhed with *death*; and therefore, whoever avows himſelf a friend to ſuch a ſyſtem of juriſprudence muſt not, whatever he may think of himſelf, be ſurprized if the world ſhould ſet him down as a man not hoſtile to Jacobinical principles. Does Mr. M. however, make any ſuch avowal? Is he an advocate for the trial and execution of kings? does he not, on the contrary, preach up a cruſade againſt the regicides of France? He undoubtedly is loud in his abuſe of the regicides: but can our readers diſcover any deteſtation of their principles in him who *laments* that one of our former ſovereigns 'eſcaped out of life without receiving the puniſhment due to his perfidy and tyranny,' a puniſhment which could not be inflicted without a ſubverſion of the law and conſtitution? who ſays by implication that Charles I. had a *good* claim to the block, when he tells us that his ſon had a *better*? Mr. M. is at liberty to fraternize either with the Jacobins of the 17th or with thoſe of the 18th century; they are ſo far the ſame in principle that, paſſing by the right of *depoſing* a tyrant, (a right which no ſociety has ever formally renounced,) they proceeded to take away the *lives* of kings, which the ſocial-compact in every ſtate, in the moſt expreſs terms, pronounces to be ſacred and inviolable. Depoſition and execution are two very diſtinct things; Jacobins, however, confound them, and thus pretend to do that under the ſanction of law, which all law, ſenſe, and reaſon, condemn and execrate. Mr. M. it is evident, can allow himſelf to indulge in an abuſe of kings; he perhaps would be pleaſed to have it thought that he did ſo with all the conſequences preſent to his mind, rather than have his judgment queſtioned, for he ſeems to prize it very highly: but ſurely, if it were an object with him to maintain reſpect to an office, his head muſt be ſtrangely organized if he thought that to abuſe thoſe who filled it was the moſt judicious and effectual way of arriving at the end in view. When men have once loſt all reſpect for perſons in high ſtations, common experience tells us that the ſtations themſelves are in great danger of falling into contempt and diſuſe. Mr. M. may again tell us that he is not employed to write in ſupport of the conſtitution; and we firmly believe what he thus aſſerts; for ſurely government will not engage in their ſervice a writer whoſe arguments and principles are derived, not from the Britiſh conſtitution, but from the fountain of pure democracy; who is ſo peculiarly *gauche* as actually to enforce the very meaſures that he is endeavouring to write down, and to vindicate, at leaſt by implication, the right of the ſubjects to try and execute their kings, at the very time when he is calling on the nation to ſecond the exertions of government to cruſh the regicides of France.

Mr. M. tells us, in another pamphlet, that there are perſons among us who cry *reform*, and mean *revolt*. We pretend not to know what Mr. M. means: but of this we are certain, that, if the reformers had entreated him to eſpouſe their cauſe, he could not have advanced an argument more forcible in its ſupport than we find in his vindication, p. 43, where he ſays 'Does it become the Duke of Grafton to talk of the rights of the people, and of the dignity of parliament, while we bear in painful remembrance, that during the period of almoſt four years the latter was degraded into a *penſioned confederacy* againſt the former?' What a dangerous thing is a two edged ſword in the hands of a man who knows not how to uſe it! Mr. M. probably intended to cut up his Grace of Grafton, but did not ſee that he was at the ſame time unwittingly ſtriking at the ſyſtem which alone could put it in the power of a parliament to confederate againſt the people, or of a miniſter to bribe the people's repreſentatives with the people's money, to conſpire againſt their conſtituents. Surely this is proclaiming, as it were, by ſound of trumpet, the neceſſity of reform: for, if ſuch a ſyſtem exiſted during the Duke's adminiſtration, (the *fact* reſts not with us, but with him who aſſerts it,) has any alteration been made in it ſince that period? If there has, let it be pointed out; if there has not, then a ſimilar confederacy of corruption and venality may again be formed, and the rights and liberties of the people again be bartered for bribes, by thoſe who may hereafter be the choſen guardians of thoſe rights and liberties. Here we once more profeſs our belief that Mr. M. is not a retainer of the miniſter; who certainly would not at this moment commiſſion any of his agents to ſtand forward the champions of reform; a meaſure for which, it is evident, our author, though unawares, is a ſtrenuous advocate; and in favour of which he has ſaid more in the few lines which we have juſt quoted from him, than we have read in volumes publiſhed by avowed reformers.

In the courſe of our literary life, we have peruſed many bold libels on individual perſons, and on bodies of men: but ſo atrocious an attack as Mr. M. makes on the Britiſh navy and army, we never could have conceived poſſible from a Britiſh writer. Mr. M. will perhaps ſtart at this aſſertion, as it is poſſible that he did not *mean* to ſpeak irreverently of the public force of his country: but if, on this bare poſſibility, we conſent to acquit him of intentional guilt, we muſt arraign his judgment and underſtanding; over which his egotiſm has ſo far triumphed, that he has not been able to perceive that he was ſacrificing the honour and patriotiſm of his country's defenders to his own perſonal vanity. The paſſage containing this libel is as follows, and may be found in a note, pages 46, 47. 'One of the people employed on miſſion by Le Brun had the indecency to boaſt to me in the preſence of my correſpondent, that in caſe of hoſtilities we ſhould be deſerted by the army and navy, whom France well knew how to ſeduce over to her intereſt. It was in conſequence of this menace, and to counteract any ſuch attempts, that I ſtarted the idea of a public ſubſcription for the widows and orphans of thoſe ſoldiers and ſeamen, who ſhould fall in the courſe of the preſent war.' The army and the navy are certainly indebted to Mr. M. for the flattering character which he gives them by implication in this paſſage. We had always been taught that the Britiſh fleets and armies were too ſtrongly attached to their country, to be capable of being debauched from their duty by a foreign power; their uniform conduct for ages has proved that they were incapable of the baſeneſs of bartering their loyalty, their allegiance, and the intereſts of Great Britain, for any pecuniary conſideration whatever; and ſhall it now be ſuppoſed that a *ſubſcription*, promiſing at beſt but a bare ſubſiſtence to their widows and orphans, was the proper means of preventing them from ſacrificing their duty to their country, tarniſhing their unſullied reputation, and deſcending ignominiouſly into the grave after having been the *penſioners of France?* Had the diſgraceful offer been made, our valiant ſeamen and ſoldiers would have returned an anſwer from the cannons' mouth. Their grateful country offers ſome relief to their families as a tribute to their merits, and as a proof of the ſenſe which ſhe entertains of the value of their ſervices; ſhe would not inſult her brave defenders, by ſuppoſing that ſuch a boon was in the ſmalleſt degree neceſſary to keep them ſteady to their duty. The libel, however, though it may be treated with contempt, is not the leſs offenſive, and is in fact made more cutting by a contraſt with a panegyric on one of the inſtigators of the horrid murders committed in Paris in the month of September, immediately following the depoſition of Louis XVI. Speaking of Robeſpierre, Mr. M. ſays, 'A perſonal knowlege of Robeſpierre authorizes me to aſſert, that he has been uniform and conſiſtent through the whole hiſtory of this lamentable revolution, and that, uninfluenced by perſonal intereſt, he has ſteadily purſued the idea which he adopted at a very early period, of eſtabliſhing a republic on the ruins of monarchy. A ſimplicity in his dreſs was accompanied by an auſterity of manners, that correſponded with the objects he had in view, and known to be incorruptible, (for the annual revenue of Great Britain could not ſeduce him from his purpoſe,) he acquired a degree of popularity which has hitherto enabled him to purſue his projects.'

Had Mr. M. ſaid that there was one man in France more incorruptible than a given man in England, we might have paſſed over ſuch an aſſertion without notice: but when he repreſents Robeſpierre of France as a man whom ſeventeen millions ſterling *per ann.* could not corrupt, and in the ſame pamphlet inſinuates that the *whole navy* and *army* of Great Britain were in ſome danger of being corrupted, and were conſequently *corruptible*, our indignation is ſurpaſſed by our aſtoniſhment that there ſhould be found in England a native of this country ſo hardy as to inſult the feelings of two ſuch bodies of his countrymen, by ſo mortifying a contraſt of *incorruptibility* on one ſide and *venality* on the other. Can it be an *Engliſhman* who tells us that millions could not bribe Robeſpierre, but that a ſubſcription might be uſeful, if not neceſſary, in order to keep the Britiſh fleets and armies to their duty, and to prevent them from ſelling themſelves to the enemy?

When *ſuch* a Briton is pleaſed to include *us* reviewers in his abuſe, we think he does us *honour*; he may therefore rail on, as he has done, and beſpatter us as much as he chuſes; he may look for our thanks inſtead of repriſals for any thing perſonal to us.

His attack on the French clergy, renewed with redoubled venom in his Vindication, will ſerve as a monument of his *magnanimity* in thus brandiſhing his ſword over a *proſtrate* enemy, and of his *humanity* in triumphing over a body of men involved in the deepeſt *diſtreſs*. It was a maxim with the Romans *parcere ſubjectis et debellare ſuperbos*: but Mr. M. ſees neither greatneſs of ſoul nor common ſenſe in it; one would think that he deemed it better to invert the maxim, and to ſay *parcere ſuperbis et debellare ſubjectos*: ſo thought Sir John Falſtaffe when he ſtabbed the *dead* Hotſpur, whom inclination had not made him ſeek out while *living*. Zanga warred not with the dead nor with the fallen: but in this caſe Mr. M. is not a Zanga.

Art. 21. *Firſt Report from the Committee of Secrecy*, to whom the ſeveral Papers referred to in his Majeſty's Meſſage, May 12, 1794, and preſented to the Houſe by Mr. Secretary Dundas, on the 12th and 13th Days of the ſaid Month, by his Majeſty's Command, were referred; and ordered to be printed, May 17, 1794. 8vo. 1s. Debrett. 1794.

The principal charge deduced by this Committee from the papers referred to it, is, that the London Correſponding Society, and other ſocieties connected with it, entertained a deſign of aſſembling a meeting which, under the name of a General Convention, might aſſume the character of a general repreſentative of the people, and, ſuperſeding the authority of Parliament, take on itſelf the exerciſe of legiſlative power, and new-model the government of the country. Whether the papers referred to the Committee really ſupport ſuch a charge, we will not attempt to decide: it is a queſtion which, being connected with the caſes of many perſons actually under accuſation and impriſonment, muſt ſome time or other come before an Engliſh jury, whoſe verdict it would be indecent to anticipate, and criminal to attempt to influence. We will therefore refrain from all obſervations on this ſubject, in full confidence that, let the trial come when it may, twelve honeſt and unbiaſſed men will do equal juſtice to the public and to the defendants, and ultimately decide, not on the authority or weight of an accuſing Houſe of Commons, but of the evidence adduced in ſupport of the accuſation.

Art. 22. *Second Report from the Committee of Secrecy of the Houſe of Commons*, with an Appendix; and a Supplement and Appendix: To which are added, the *Firſt and Second Reports* of the Secret Committee of the *Houſe of Lords*; with an Appendix. 8vo. About 260 Pages. 4s. 6d. Debrett. 1794.

The ſecond report enters much more minutely and circumſtantially than the former into the inveſtigation of the conduct of the different ſocieties, and more particularly points out the means which, in the opinion of the Committee, they intended to employ for the accompliſhment of their deſigns. It ſtates that it was not in a conſtitutional way, but by *force*, that they meaned to procure a reform in parliament; that for this purpoſe it had been recommended to the members of various aſſociations to provide themſelves with arms of different kinds, and to make themſelves acquainted with the uſe of them; that ſome weapons, called pikes, of different forms, had in conſequence been actually manufactured; that a hand-bill to the following effect had been ſubmitted to a meeting of one of theſe ſocieties: "The Inns tell us we are in danger of invaſion from the French—The Outs tell us that we are in danger from the Heſſians and Hanoverians. In either caſe we ſhould arm ourſelves—Get arms and learn how to uſe them;" that a body of men calling themſelves the Loyal Lambeth Aſſociation, but which had no communication with, nor received any authority from, Government, had been formed for the purpoſe of exerciſing with fire-arms; that none of the members, except the original propoſer of the aſſociation, who was a member of the London Correſponding Society, belonged to the pariſh of Lambeth; that the admiſſion of perſons who were afterward members of the aſſociation was not allowed at firſt, becauſe they did not belong to the London Correſponding Society,—but that, on promiſe that they would become members of it, they were admitted into the armed aſſociation, which was regularly trained and exerciſed twice a-week in the uſe of fire-arms; that they exerciſed in a room on the ſecond floor of a houſe, with the windows barred up; that to each member, who repaired to this houſe for this purpoſe, was given an admiſſion ticket bearing this inſcription, "*Liberty to thoſe who dare defend it*;" that the object of this aſſociation was to obtain univerſal ſuffrage and annual parliaments; and that, if all other means of obtaining it ſhould fail, then recourſe was to be had to force. The Committee does not indeed ſtate that more than *eighteen ſtand of arms* had been purchaſed by the members of this aſſociation, who are repreſented as perſons "apparently in very indigent circumſtances," but it adds that ſubſcriptions had been opened for the purpoſe of providing muſquets; that *ſixty* had been mentioned as likely to be wanted by the aſſociation; and that one of the ſchemes in agitation was to ſeize the arms in the ſhops of the gunſmiths in London, and to diſtribute them among the members of the London Correſponding Society. The charge, however, on which the Committee ſeems to dwell, as being the moſt ſerious and unequivocally ſet forth in the reſolutions of various ſocieties, is, that their object was to paſs by Parliament, and to ſeek for a reform in the repreſentation from "a Convention;" which, being by them conſidered as the genuine repreſentative of the people, was, of courſe, to ſet aſide the Houſe of Commons, and in all probability the other two branches of the legiſlature.

Such are the charges on which the miniſter grounded the propriety of his application to Parliament for a ſuſpenſion of the *Habeas Corpus* Act. As we have already ſaid in our account of the *Firſt Report*, it is not our province to determine whether the evidence brought in ſupport of them is or is not ſufficient to ſubſtantiate them; it is by a jury that this point muſt be decided; and as the law, in caſes of treaſon, allows the accuſed many valuable privileges reſpecting the formation of a jury, we truſt that one will be found which will decide fairly and impartially: after ſuch a deciſion, the public will be better able than at preſent to form a juſt opinion of the degree of internal danger with which the nation is ſaid to have been threatened.

With reſpect to the two Reports from the Committee of Secrecy of *the Houſe of Lords*, they are ſhort; the former filling only one page; the latter, together with the Appendix, not more than eighteen. They may be conſidered as abridgments of the Reports from the Secret Committee of the Houſe of Commons.

Before we diſmiſs this ſubject, we will venture to make one obſervation, which, while it cannot in any degree interfere with the province of a jury, may be conſidered as an appeal to the good ſenſe both of the executive and legiſlative powers of the country. If credit may be given to the evidence on which the reports of both Houſes of Parliament are founded, it muſt be admitted that, though the perſons, who are repreſented as hoſtile to the preſent form of our conſtitution, may be inſignificant in point of poverty, they are by no means ſo in point of numbers; and though they may not be ſufficiently ſtrong to overturn what they diſlike, they might be able to do much miſchief in time of war, and to create alarms of a ſerious nature. Would it not be prudent, then, in miniſters to come forward themſelves, and to propoſe ſome moderate and temperate plan of reform, which, while it would not expoſe the conſtitution to the danger of any change in its *eſſence*, might ſatisfy many perſons who are now flying to extremes only becauſe they deſpair, after the many unſucceſsful applications to parliament, of redreſs from that quarter? Governments muſt occaſionally have recourſe to puniſhments: but ſurely they ought from choice to prefer conciliation when they can venture to give it a preference; for by conciliating meaſures, they ſeldom make an enemy, while, on the other hand, they make many friends; and, by leſſening the number of the diſcontented, they leſſen the danger that might threaten that conſtitution which is ſo deſervedly dear to us all. Reform might be demanded as a right; and the refuſal of it might be conſidered as a grievance. We would be ſatisfied with ſeeing it propoſed by miniſters themſelves, as a meaſure of prudence and expediency; in their hands, reform would be ſo conducted as not to ſhake nor injure the conſtitution which it was intended to improve: miniſters would know when to begin, and how far to proceed; and, having gone thus far, they could ſtop when they pleaſed. Should popular characters take up the buſineſs of reform, ſupported by the voice of the people, they may not be able to ſtop either when or where they will; and thus the conſtitution might ultimately be deſtroyed by the very perſons employed for reſtoring it to its primitive purity.

Art. 23. *An impartial Report of the Debates on the Suſpenſion of the Habeas Corpus Act:* With the Lords' Proteſts, and the Report of the Secret Committee upon the Books and Papers of the London Correſponding Society, and the Society for Conſtitutional Information. To which is added, an Abſtract of the Habeas Corpus Act, and the Act for the Suſpenſion. 8vo. pp. 141. 2s. 6d. Jordan. 1794.

This, as far as relates to the debates, is a compilation from the newſpapers, in which we find all thoſe inaccuracies that may be par-

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lonable in accounts written in great haſte for diurnal prints, but hat ought not to be excuſed in a work which there was time enough o render much more perfect. The Report from the Secret Comnittee,—we mean the firſt one only, for the ſecond is not to be found ere,—together with the Lords' Proteſts, and the heads of the Habeas Corpus Act and of the bill for ſuſpending it, are given with ſufficient ccuracy.

Art. 24. *The Debate in the Houſe of Commons*, June 20, 1794, on the Motion of Thanks to the Managers on the Trial of Warren Haſtings, Eſq. 8vo. 1s. 6d. Debrett.

The Debate occaſioned by Mr. Pitt's motion above mentioned was productive of many ſevere ſtrictures on the conduct of the *leading manager* of Mr. Haſtings's trial; who, it was alledged by the opposers of the motion, had, " by his conduct, diſgraced and degraded the Houſe of Commons:" a conduct which had been juſtly reprobated " *by all deſcriptions of perſons without doors* *:" a conduct fraught with the extremes of malignity, abuſe, and defamation; and marked by ſuch violent and indecent expreſſions, that the Engliſh language could afford nothing groſſer, nor more outrageous †.—It was even ſeriouſly urged that Mr. B. had ſhewn himſelf " totally unfit to conduct a public trial: that his violence, his paſſion, and his obſtinacy were unconquerable:—and as for his ſuppoſed information, he, [Mr Law] was really aſtoniſhed that a man who had been twenty-two years employed in Indian inquiries, ſhould ſtill be ſo very ignorant of India."—The motion was nevertheleſs carried, by a majority of 50 againſt 21.

To the account here given of the debates, is ſubjoined, in an *Appendix* of nearly equal extent, a collection of paſſages extracted from Mr. B.'s oratorical effuſions, in the courſe of Mr. H.'s long—very long trial:—all tending to ſupport the objections that were made to his conduct by thoſe who ſpoke againſt the motion, and to enforce what one of the gentlemen ſaid, viz. that he " thought the conduct of the leading manager, throughout the trial, had entailed ſhame and diſgrace on the Houſe of Commons."

Art. 25. *A Collection of State Papers relative to the War againſt France now carrying on by Great Britain and the ſeveral European Powers*, containing authentic Accounts of Treaties, Conventions, Proclamations, Manifeſtoes, Declarations, Memorials, Remonſtrances, Official Letters, Parliamentary Papers, London Gazette Accounts of the War, &c. &c. &c. many of which have never before been publiſhed in England. 8vo. pp. 560. 10s. 6d. Boards. Debrett. 1794.

Into a collection called *authentic*, no paper of doubtful origin ought to be admitted; and ſtill leſs Papers bearing internal evidence of their being ſpurious. Of the latter deſcription, we are diſpoſed to conſider the very firſt article in this publication, called, " Subſtance of the Partition Treaty between the Courts in concert, concluded and *ſigned* at Pavia, in the month of July 1791:" for, in the firſt place, the day of the month is omitted, which would have enabled us to aſcertain whether Leopold was or was not at Pavia at that period:—ſecondly, We find that monarch ſigning the treaty with other perſons acting only as miniſters or agents of other powers: this departure from etiquette in the head of the houſe of Auſtria, ſo tenacious in general of forms and marks of reſpect, might of itſelf be deemed ſufficient to juſtify us in a belief that the inſtrument, in which we find the ſignature of Leopold ſo accompanied, is ſpurious:——but there is a ſtill ſtronger proof; that is, that Count Florida Blanca moſt certainly was not in Italy in July 1791, nor for many years before, but in Spain, where he was then prime miniſter. It may be ſaid that perhaps he ſigned this treaty afterward: under that ſuppoſition, we would aſk, by whom was it originally ſigned? for the publication ſtates that it was actually *ſigned at Pavia* in the month of July. Had it been ſigned by Leopold only, and been ſent afterward to the other courts, we might preſume that, in point of reſpect and etiquette, the ſignatures of Catharine II. Charles IV. and Frederic-William II. would be found in it, inſtead of thoſe of the Prince of Naſſau, Count Florida Blanca, and Biſchoffſwerder.

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* Mr. Sumner's ſpeech. † Mr. Law.

We do not mean to particularize the many other papers in this collection which have no claim to authenticity; ſeveral of them are *avowedly* given on no other authority than that of our diurnal prints, while others are extracted from pamphlets: of this latter deſcription are two letters, pages 251 and 252, from Monſ. Maret to a Mr. Miles, dignified with the name of *State Papers*. We have not heard that the latter was ever employed by our miniſtry in any *public* capacity; and we have read a pamphlet in which he undertakes to prove that Maret had no public miſſion when he came to England at the eve of the preſent war. How any part of the correſpondence of two individuals, ſo circumſtanced, could be thought entitled to a place in a collection of *State Papers*, it is not for us, but for the compiler, to inform the public.—In other reſpects, this is a collection to which moſt perſons will find it uſeful to have recourſe.

Art. 26. *Conſiderations on the preſent Internal and External Condition of France.* 8vo. pp. 60. 1s. 6d. Debrett. 1794.

Even thoſe who moſt widely differ from this author muſt allow that he has produced a very able performance, and that the energy of his ſtyle can be ſurpaſſed only by the plauſibility, we perhaps might ſay, the ſtrength, of his arguments; for even thoſe who may not admit them to be concluſive cannot avoid acknowleging them to be forcible. He avows himſelf to be an enemy to the exiſting ſyſtem of France, not becauſe he is hoſtile to liberty under any form in which it may exiſt, but becauſe, in his opinion, *that ſyſtem* is in its *nature* deſtructive of liberty; and, after having rendered its exiſtence impoſſible at home, will, under the pretext of propagating it abroad, attack it in every neighbouring country. He pronounces the French ſyſtem to be anarchical in principle; and hence he concludes that, in order to throw off the peccant humours which would affect the internal maſs, the rulers of France muſt neceſſarily eſtabliſh a military government, and, like the antient Romans, be conſtantly at war with ſome of their neighbours, in order to prevent the conſequences of anarchy at home. That he may be more clearly underſtood, and not confounded with thoſe who contend only for forms, and are indifferent about the ſubſtance of liberty, he gives his definition of anarchy; on the accuracy and preciſion of which the whole of his reaſoning turns:

'I am to ſpeak of anarchy, and in all reaſon I ſhould ſay preciſely what it is, and where it is to be found; a line of ſeparation between anarchy and all other ſtates might be drawn in very few words. It is, it may be ſaid, that condition of things, which cannot ſelf ſubſiſt, but which has the principle of its ſubſiſtence *without* itſelf, which is not the caſe of any other condition of ſociety; all the reſt hang, to uſe Milton's words, "ſelf-balanced on their centres," and are thus able to ſubſiſt in an iſolated ſtate; but as it will not take me, as I think, above a page or two, to enumerate the different conditions of human ſociety, and as there are, at leaſt, two diſtinct conditions of anarchy, it may be convenient to run over the catalogue, negativing thoſe from diſcuſſion with which I have no concern.'

He then elucidates the principle of this definition, by the following obſervations on the different forms of government that have hitherto exiſted:

'All the governments of the world, conſidered as ſelf-ſubſiſting and of full growth, have been claſſed into four ſorts, and put under four different principles, which of courſe denominate the ſorts; *the one, the few, the many*, and *the mixed*; the three firſt are conſidered as ſimple principles, and the fourth conſidered not as a mere negation of ſimplicity, which would throw all back again, but as a mixture of the other three in certain aſcertained proportions and ways, and in fact leſs ſubject to a variety of modes, than either of the other three.

'But there are alſo infant and growing conditions of ſociety, the *hunting* and the *paſtoral ſtate*, and a ſtill further progreſſion into agriculture and mechanic arts, before a perfect government is formed; theſe are the furtheſt poſſible from anarchy; they are under the protection of nature, too ſimple for policy and too weak for ill, in hazard of being themſelves oppreſſed, but oppreſſing none. The different tribes of ſavage hunters in North America are often in war, but never in anarchy; but that is a queſtion by itſelf, and ought not to engage me now.

'There is alſo a ſtate of rapid revolution from one of the above principles to another, effected almoſt always by force; and alſo a regular, ſlow, progreſſive change of principle, wherein the inſtitutions of an old principle ſucceſſively failing, are dextrouſly ſupplied by thoſe of a new, till a complete revolution is obtained, almoſt always attended with a concurrence and gradual conformity of the public mind. There is alſo a ſtate of civil war, wherein one principle is maintained in arms againſt another, or wherein, principle out of the queſtion, as being aſſented to on all ſides, one man or family is ſupported againſt another.

'All theſe ſtates of ſociety, as being in progreſs to obtain a principle, or being already under the dominion of one, I ſhall call *legitimate*, to diſtinguiſh them from the ſtate of things, which I am next to mark under the name of *anarchy*.

'Thoſe already enumerated I conſider as ſelf-poized, and ſelf-balanced, and as containing the principles of their union and tranquillity within themſelves, and which, upon the idea of a ſelf-moving machine, may perform their operations without any external aid, whether of impulſe or controul.'

It is evident that our author does not include, in any of theſe forms of government, that which now prevails in France; and it is on this account that he pronounces it to be dangerous to all other nations. He here deſerves the greater credit and attention, as he is not attempting to reaſon down republicaniſm, which he allows to be one of the *legitimate* ſtates of ſociety; on the contrary, he attacks the French ſyſtem becauſe it is not what it aſſumes to be, *republican*; as, where a real republic is eſtabliſhed, there *anarchy* cannot exiſt.

The anarchy of the French he repreſents as pregnant with infinitely greater miſchiefs to the world than that of Rome in the infancy of its ſyſtem: for the latter was at her outſet but a petty ſtate, capable of diſturbing the peace of only ſome weak neighbour; while France can boaſt of 25 millions of inhabitants, and of a large and fertile portion of the globe, rich in product and manufacture: ſuch a country, full of policy, ſcience, and arts, commercial, military, active, enterprizing, powerful on both elements, holding beyond all other nations the means and inſtruments of war, ſtanding in the midſt of a wide ſyſtem of many governments, heretofore poizing each other, muſt be viewed with dread when, violently breaking and at once from its antient principle, it threatens to diſorganize all Europe, deſerting not only *one* internal principle like the Romans, but tearing and rending every other inſtitution to tatters, whether religious, moral, feudal, or whatever elſe might be ſuppoſed to have holden the French together as one nation and one people; confounding times and ſeaſons, years and days.

The author meets, with admirable ability, the objections that may be drawn from theſe circumſtances,—that, after all is ſaid and done, it muſt be allowed that France has an eſtabliſhed government; that ſhe poſſeſſes a repreſentative aſſembly, out of which a regular adminiſtration has ariſen; that its orders are obeyed by the people and the armies; and that, amid all the various revolutions which have occurred, the ſame individual men retain the ſame fixed ſtation, and appear from day to day to ſtrike a firmer root. We are ſorry that our limits will not allow us to inſert the different anſwers given to theſe objections; we read them with pleaſure, and, in many inſtances, felt that they carried conviction with them. On religion and morality, he treats with equal ability: but he ſuffers a degree of levity now and then to mix with ſubjects, the gravity of which might well exclude it. He takes notice of a diſtinction made by ſome perſons reſpecting the French ſyſtem, which they ſay ought to be conſidered rather as an infuriate deſpotiſm than an anarchy: he denies the juſtice of the diſtinction, and laments that it is not well founded, becauſe, odious as deſpotiſm is, we might treat with it; whereas with anarchy no treaty could be made, becauſe no ſecurity could be given for its faithful obſervance and execution.

He adverts to the conduct of America, and labours to prove that it is highly impolitic in her to aid and abet the rulers of France; their principles, he maintains, have nothing in common but a name: they both call themſelves *republics*, while only the former is ſuch, and the latter nothing better than a kind of organized anarchy. He is ſure that no ſettled government in the world can wiſh to fraternize with France; and therefore he ſays, it is mean and contemptible, in thoſe ſtates that profeſs neutrality, to leave to others the dangers and the expence of blood and treaſure attending the preſent war, in the ſucceſs of which they will take their full ſhare, though they refuſe to bear any part of the burthen.

More of the practical ſtateſman and philoſopher we have not ſeen in any publication ſince the beginning of the preſent conteſt; the author appears to us qualified to think for a whole nation, and to direct its conduct, while his literary keep pace with his political talents.

Art. 27. *Outline of the Speech of the Right Hon. Henry Dundas, on the Bill for embodying French Corps, April 18, 1794.* 8vo. pp. 32. 1s. Debrett.

It is chiefly from the official ſituation of the ſpeaker that this ſpeech derives its claim to public attention. Mr. Dundas, though he often riſes in the Houſe, has not yet taken rank as an orator: conſcious of his inability to preſs into his ſervice the ample aid of tropes and metaphors, the flowers of rhetoric, or the graces of elocution, he contents himſelf with aiming only at ſolidity of reaſoning. Thoſe who are acquainted with parliamentary hiſtory know that it is not at all times that even our beſt orators can find ſound arguments to ſupport the cauſe which they eſpouſe; it is not, therefore, a matter of ſurpriſe that Mr. D. ſhould occaſionally be deficient in ſuch commodities: he poſſeſſes, however, the happy art of making appearances operate in his favour, when the reality is againſt him. On thoſe occaſions he raiſes his voice to the moſt lofty tone, and overpowers or bewilders his hearers by the help of high-ſounding words, and an impoſing confidence of countenance: thus, the intonation being always in proportion to the weakneſs or ſtrength of his argument, thoſe who well know his manner ſtate it as an infallible rule that, when his voice is ſtrongeſt, his argument is weakeſt; and thus his lungs become the beſt allies of his head, and make a ſhew of bold reſiſtance when the atter has not a combatant to ſend into the field.

The ſpeech now before us is important, not ſo much for the arguments that ſupport it, as for the declarations that it contains. When we were entering into the war, its avowed object was to ſupport Holand, and to repel the French, who had attacked that country, firſt by a decree which went to open the Scheldt and to deprive the Dutch of he monopoly of the navigation of that river, which we had guarantied to them; and next by force of arms. We interpoſed; the French were driven out of the Dutch territory, and the Scheldt coninued as it was before, a *cloſed* river. So far the object of the war was accompliſhed: but yet hoſtilities did not ceaſe. A new object was then avowed; viz. to ſet bounds to the conqueſts and ambition f France. In the purſuit of this purpoſe, the allies drove the French ſrom all their conqueſts, except in Italy, and even advanced into the territory of France, where two ſtrong towns were taken, and annexed to the dominions of the houſe of Auſtria. Did the war end here? No; on the contrary, a third object was diſcovered for proſecuting it with ſtill greater vigour; an object which, we fear, removes to a very diſtant period the proſpect of peace; for it ſeems that we are now to carry on the war until we ſhall have deſtroyed the fabric of the French *republic:* this was unequivocally avowed by Mr. D. in the following words; ‘ If then ſuch a government, or rather ſuch an uſurpation, as that in France, be inconſiſtent with the ſafety, or laſting ſecurity of other governments, the *legitimate and neceſſary object of the war muſt be, the extinction of this monſtrous ſyſtem.*’ What may be the iſſue of the preſent conteſt, Heaven alone can tell; all that we ſhall ſay on that ſubject is, may God ſend us a good deliverance!

Mr. D. though unacquainted with the true ſublime, is completely maſter of a ſpecies of it, which may be deſcribed as the *extravagance of hyperbole.* Of this he gives a ſtriking inſtance, when, adverting to the bloody proceedings that had taken place in France, he ſpeaks of ‘ the maſſacres and butchery under which MILLIONS had ſunk.’

In the courſe of the debate, one objection, ſuggeſted by humanity, was urged againſt the plan for arming the emigrants; it was ſaid that it was ſending men to battle with halters about their necks; men who, if they ſhould fall into the hands of the enemy, were ſure to be put to death as rebels, inſtead of being treated as priſoners of war:—we will cloſe our remarks on the ſpeech with the following extract, in which will be found Mr. D.’s anſwer to this objection:

‘ If, Mr. Dundas obſerved, the conqueror of a province ſent the people coercively into war, he might be termed a ſavage; but the preſent caſe was the reverſe, it was that of men, who had been driven from their property, on whoſe lives a price had been ſet, who, when taken priſoners, were butchered; it was that of men ſeeking the protection of this country to get back their property, their ranks, their friends, (and if they had eſcaped the knife of the aſſaſſins) their families, of whom they had been bereſt. Such were the men who were calling for arms from Britain, and it was theirs to conſider the probable effects of retaliation. They had weighed them, and ſaid, “ Shall we try the fortune of war, and hazard retaliation? Shall we join England who is fighting our cauſe, and endeavouring to reſtore to us our all? Or ſhall we ſpin out a wretched and diſhonourable exiſtence, or die in famine, outcaſts from our country, traitors to our king, and apoſtates to our religion?” Can any man, viewing theſe facts and this ſituation, accuſe this Government of uſing compulſion? Have not the emigrants had the whole of the proſpect, and the whole of the riſk before them?’

As to the ‘ *wiſdom of their choice,*’ to which Mr. D. ſeems to give his decided aſſent, *that* is a point in reſpect of which *they* are, perhaps, the beſt judges:—on this head, therefore, we ſhall hazard no opinion.

FRANCE.

Art. 28. *The Hiſtory of the Clergy during the French Revolution.* A Work dedicated to the Engliſh Nation; by the Abbe Barruel, Almoner to her Serene Highneſs the Princeſs of Conti. 8vo. pp. 239. 7s. 6d. Boards. Debrett. 1794.

Although we ſhudder at every recital of the horrid maſſacres which have diſgraced the French revolution, we would not haraſs the reader's humane ſenſations with any of the ſhocking details which we find in this volume; we ſhall only inform the public, in general, that the work contains an account of the origin and progreſs of the proſcription and baniſhment of the French clergy, from the commencement of the National Aſſembly to September 1792, taken, as the author aſſures his readers, partly from the periodical papers of the time, and partly from memoirs which have been ſent to him, principally by eye witneſſes, and authenticated with their ſignatures. The narrative, which is ſtrongly tinctured with bigotry and credulity, and highly impregnated with party rage, ſhould be read with caution.

AMERICA.

Art. 29. *Authentic Copies of the Correſpondence of Thomas Jefferſon, Eſq. Secretary of State to the United States of America, and George Hammond, Eſq. Miniſter Plenipotentiary of Great Britain,* on the Non-execution of exiſting Treaties, the Delivering the Frontier Poſts, and on the Propriety of a Commercial Intercourſe between Great Britain and the United States. In Two Parts. 8vo. 2s. 6d. each. Debrett. 1794.

The authenticity of theſe documents is certified, in form, by Mr. Jefferſon, at the cloſe of the publication; and the papers appear to comprehend every particular which can be neceſſary to afford complete information with reſpect to the grounds of the diſputes which have ariſen between Great Britain and America. We cannot refrain from expreſſing the ſatisfaction which we, in common with all the true friends of both countries, have experienced from the aſſurance that theſe points in debate are in a fair way of being adjuſted by wiſe and temperate negociation.

TRIAL OF MR. HASTINGS.

Art. 30. *Report from the Committee of the Houſe of Commons, appointed to inſpect the Lords Journals, in Relation to their Proceeding on the Trial of Warren Haſtings, Eſq.* and to report what they find therein to the Houſe, which Committee were the Managers appointed to make good the Articles of Impeachment againſt the ſaid Warren Haſtings, Eſq. and who were afterwards inſtructed to report the ſeveral Matters which have occurred ſince the Commencement of the ſaid Proſecution, and which have, in their Opinion, contributed to the Duration thereof to the preſent Time, with their Obſervations thereupon. 8vo. 3s. Debrett. 1794.

On this report, in the preſent ſtage of the trial to which it relates, it would be impertinent in us to give an opinion. We have, therefore, only to inform our readers that, in ſtating the cauſes of the long duration of this trial, the report ſuggeſts that it is to be attributed chiefly to objections taken by the priſoner's counſel to documents and perſons produced as evidence; and that circumſtances have ariſen, in the courſe of the trial, which appear materially to affect the conſtitution of the Houſe of Peers as a court of judicature, as well as its power, and the purpoſes which it was intended to anſwer in the ſtate. The general tenor of the proceedings in this trial is ſtated, and compared with the law and uſage of parliament. In a future report, the committee undertake to lay before the Houſe, ſeparately, the proceedings on each head of evidence which has been rejected; and this, they hope, will put the Houſe more perfectly in poſſeſſion of the principal cauſes of the length of this trial, as well as of the injury which parliamentary juſtice may, in their opinion, ſuffer from thoſe proceedings.

THEOLOGY, &c.

Art. 31. *Sermons on the Hiſtory of Joſeph*, preached at Hemel-Hemſted and Great Gaddeſden, Herts. By the Rev. Nathaniel May, M. A. late of Lincoln College, Oxford. 12mo. 3s. 6d. Boards. Johnſon. 1793.

This preacher has indeed choſen an intereſting ſtory; and we peruſed with ſatisfaction the greateſt part of his enlargement on it: but, where we found ourſelves bewildered by *myſtical meanings* and *applications*, a conſiderable abatement of that ſatisfaction enſued. Comments of that kind generally perplex even the moſt ingenious writers, and ſometimes lead them into dangerous perverſions of the Scriptures; filling the minds of their hearers, or readers, with groundleſs conceits and fancies, and diverting their attention from practical piety and virtue. We are ſorry to obſerve that the whole number of theſe fifteen diſcourſes is, more or leſs, chargeable with this *imperfection*: for ſuch we deem it, although there may be many whoſe *devotional taſte* (as the ingenious Mrs. Barbauld expreſſes it,) may lead them to paſs a different judgment on the merits of Mr. May's publication.

Art. 32. *Iſaiah.* A new Tranſlation; by the late Robert Lowth, D. D. Biſhop of London. With a ſummary View and Explanation of the ſame. Conſiſting of, I. Preliminary Obſervations and General Rules for underſtanding the Prophetic Style. II. A particular Account of each Chapter in Order, &c. &c. By John Smith, D.D. Miniſter of the Goſpel at Campbleton. 8vo. pp. 308. 3s. ſewed. Parſons, &c.

This republication of Biſhop Lowth's excellent verſion of the prophecy of Iſaiah, in a cheap and handſome form, will doubtleſs be very acceptable; and the pieces which the editor has prefixed, from a treatiſe by Dr. Smith, are certainly more adapted to popular uſe than the Biſhop's Preliminary Diſſertation, &c. It is not quite ſo certain that Dr. Smith's obſervations and analyſis will furniſh the unlearned reader with the true key to this ſublime but obſcure book. Something better than poſitive aſſertion is requiſite to eſtabliſh the double meaning of a propheſy, and even to determine its primary ſignification.

Art. 33. *Elementary Diſcourſes*, deſigned for the Uſe of a young Perſon after Confirmation: with Devotions, ſelected chiefly from the Book of Common Prayer, to be uſed before and after the Holy Communion. By Joſeph Holden Pott, Prebendary of Lincoln, and Archdeacon of St. Alban's. 12mo. pp. 101. 1s. 6d. Rivingtons. 1792.

This tract is divided into three parts; the firſt is 'a view of the doctrines of Chriſtianity;' the ſecond treats 'of its chief graces, as diſplayed in the life of Chriſt;' and the third, which, with the *devotions*, conſtitutes the larger part of the pamphlet, is 'an account of the nature and deſign of the ſacraments.'—The ſecond diviſion of this work is, in our opinion, the beſt, and moſt likely to prove of real ſervice: but whether or not our ſentiments accord with thoſe of Mr. Pott, of this we are certain, that we cordially approve of all ſincere endeavours which miniſters, of any claſs, employ, in order to enlighten, inform, reclaim, and improve thoſe with whom they are connected.

Art. 34. *Obſervations on the preſent State of Country Curates*, as to their National Character, &c. &c. By the Rev. Henry Wood, A.B. late of Wadham College, Oxford. 8vo. 2s. Crowder. 1793.

This obſerver aſcribes the ſmall influence of curates, in the pariſhes in which they reſide, principally to the narrow ſtipend allotted to them. The author thinks it ought never to fall below 'the neat ſum of one hundred pounds per annum.'—The concluding ſentence of this publication may, perhaps, give a juſt idea of its nature:—'I am *ſomehow*, *ſtrangely* perſuaded, that if the legiſlature ſhould think proper to relieve the unprovided ſtate of the inferior clergy, the increaſed loyalty of the greater part of the country people would amply repay them for their exertions.' May it not be remarked, however, that he makes little more of a clergyman than a mere political machine?—which is, ſurely, a ſad degradation of the office and character!

Art. 35. *A Letter to G. Wakefield, B. A.* on his Spirit of Chriſtianity, compared with the Spirit of the Times in Great Britain. By David Andrews. 8vo. 1s. 1794.

Freedom of diſcuſſion, on all topics, is the indefeaſible right of rational beings. It is a right ſo ſacred, that we never wiſh to ſee it either, on the one hand, infringed by the arbitrary reſtriction of a narrow policy, or, on the other, abuſed by pert arrogance or petulant malignity. To load with abrupt obloquy names which the wiſeſt and beſt of men have for ages agreed to revere, is an offence, not indeed 'to be puniſhed by the judges,' but to be reprobated with indignation by all good men. Had the writer of the pamphlet before us confined himſelf to a candid examination of thoſe parts of the Jewiſh or Chriſtian Scriptures which may ſeem liable to objection, and, after a critical inquiry into the exact meaning of the paſſages on which his allegations are founded, and of the connection in which they are introduced, had given his opinion of the reſult with modeſty, he would have been at leaſt entitled to candid attention: but a mere recitation of detached paſſages, which, on the firſt hearing, may ſound heretical, accompanied with nothing better than confident aſſertion and coarſe ſcurrility, requires no other notice than ſilent contempt. It will not be in the power of David Andrews, whoever he be, to fix on the character of the enlightened Moſes the ſtigma of brutality; ſtill leſs on that of the benevolent Jeſus the reproach of malignant depravity.—A *pretended* reply from Mr. Wakefield came to our hands ſubjoined to this pamphlet. We cannot, for a moment, ſuppoſe it to have come from the able pen of Mr. Wakefield, the initials of whoſe name are affixed to it.

LAW.

Art. 36. *The whole Proceedings on the Trial of an Indictment* againſt Thomas Walker of Mancheſter, Merchant, William Paul, Samuel Jackſon, James Cheetham, Oliver Peerſal, Benjamin Booth, and Joſeph Collier; for a Conſpiracy to overthrow the Conſtitution and Government, and to aid and aſſiſt the French (being the King's Enemies) in caſe they ſhould invade this Kingdom. Tried at the Aſſizes at Lancaſter, April 2, 1794. Before the Hon. Mr. Juſtice Heath, &c. Taken in Short Hand by Joſeph Gurney. 8vo. 2s. 6d. Johnſon, &c.

Some very extraordinary circumſtances attended this famous proſecution, particularly the detection of the character and conduct of the only evidence for the Crown, who appeared in ſupport of the charges brought againſt the defendants. This wretch, as appeared by indubitable witneſſes, had repeatedly acknowleged (with ſtrong expreſſions of contrition,) that he had been *bribed* to accuſe Mr. Walker, and that the charges which he had brought againſt that gentleman were *falſe*. It is almoſt needleſs to add that Mr. W. was "honourably acquitted;" as were the other perſons included in the indictment; and that the perjured evidence was committed in order for proſecution. The pleadings of Mr. Law, attorney-general for the county palatine of Lancaſter, (for the Crown,) and of Mr. Erſkine, (for the defendants,) give much intereſt to the peruſal of theſe proceedings. The appendix conſiſts of letters and other papers, which appear to have been furniſhed by Mr. Walker, the reſpectable editor of this publication.

EAST-INDIES.

Art. 37. *Obſervations on the Cauſes of the preſent Diſcontents of the Merchants and other Inhabitants of the Iſland of Bombay.* With a few Remarks, intereſting to the Owners of Shipping employed by the Hon. Company. 8vo. 1s. Innes. 1794.

The object of this pamphlet is to ſtate the inconvenience which the coaſting trade of our Eaſt Indian provinces ſuffers from the toleration of piracy in thoſe ſeas. It propoſes, as an adequate remedy, to grant roving commiſſions to the navy there ſtationed, to aboliſh convoy-money, and to compenſate, by double pay, this loſs to the officers and men.

It next complains of an *ex poſt facto* exciſe-law, by which the owners of naval ſtores were on a late occaſion oppreſſed. It ſubjoins the neceſſary vouchers, and comprehends many important remarks on the evils to which the monopoly-ſyſtem gives riſe.

MEDICAL, &c.

Art. 38. *Chemical Eſſays*; being a Continuation of my Reflections on Fixed Fire, with Obſervations and Strictures upon Drs. Prieſtley's, Fordyce's, Pearſon's, and Beddoes's, late Papers in the Philoſophical Tranſactions; and an Anſwer to the Reviewers. By Robert Harrington, M.D. 8vo. pp. 92. 2s. Faulder, &c.

This unfortunate philoſopher, having failed to attract the attention of his countrymen to *his ſyſtem*, both under his own name and the aſſumed one of Dr. Bewley, here appeals to *foreign philoſophical chymiſts.*

miſts. To their conſideration we moſt willingly leave it; and as to what regards ourſelves in the preſent publication, we are perfectly contented not to take our turn of reply till after the learned doctors, who precede us in the honour of being criticized, have taken theirs.

Dr. H. aſſerts that he took the name of *Bewly* becauſe it happened to be that of a farmer near whom he reſided, and not becauſe a much reſpected and truly philoſophical aſſociate with us was named *Bewley*[*]. We think it but juſtice to him to repeat his *aſſertion.*

TITHES.

Art. 39. *A Plan for the Commutation of Tithes,* the Extenſion of Agriculture, Relief of the Farmers, the Peaſantry and the Poor, without diſturbing the exiſting Government. 4to. pp. 72. 3s. 6d. Ridgway. 1794.

This is a work of ſome labour. The calculations have great ſhew of candour and accuracy:—but the *data*, we fear, are not always ſound; nor are we convinced that the concluſions are always juſt.

The main drift of the author, or authors, in publiſhing this tract does not *evidently* appear. The writer ſays, roundly,—'our intention is not to interfere with eccleſiaſtical privileges and laws, nor to violate any property whatever;—the glebe and the parſonage we have nothing to do with, we wiſh only to commute and aboliſh the tithe, without injury to the incumbent or impropriator, and by theſe means lower the price of proviſions.'

How this deſirable object will be obtained by the commutation and abolition of tithes, we are told in a few words:

'Let us now ſee how far the abolition of the tithe may abate the price of proviſions; tithe being the tenth of all produce, is a tenth of the produce of proviſions, and by aboliſhing it altogether, parliament would of courſe reduce the price in a proportionate degree.'

We confeſs ourſelves altogether unable to comprehend this part of our author's argument. What immediately follows, however, is more obvious:—'It would do more: for by allowing every man to increaſe his produce, it would raiſe a greater ſupply.'

By joining this with the queſtionable poſition above, the cloſe of his argument, and of courſe his general inference, will appear to be erroneous.

To point out all the ſound arguments and problematical reaſonings of this pamphlet would require much more ſpace than we can at preſent ſpare. We therefore refer our readers to the tract itſelf; and we will add that ſuch of them as are intereſted in the ſeveral ſubjects of tithes, the poors' rates, and the price of proviſions, will find in it much inſtruction.

Art. 40. *A Defence of the Right of Tithes,* on Principles of Equity, with Obſervations on a Commutation. 8vo. pp. 56. 1s. Deighton.

We are happy to find that the time is come when every claſs of ſociety is endeavouring to aſcertain its reſpective rights. Thus we have not only the rights of man, and the rights of woman, but the rights of the clergy; whoſe cauſe is here ably ſupported: indeed we will not heſitate to pronounce it a maſterly defence: although, as in the laſt-mentioned tract, the ground of argument is not always ſound. It is well, however, that men of ability have undertaken to agitate a ſubject which, ere long, we hope, will become an object of parliamentary diſcuſſion.

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[*] This excellent philoſopher choſe to live little known to the world, "Content with Science, in the vale of Peace."

MATHEMATICS, &c.

Art. 41. *The Longitude diſcovered*, by a new Mathematical Inſtrument, called Graphor. 8vo. 1s. Hookham. 1794.

We underſtand from this pamphlet that Peter Degravers, M.D. and Henry Ould, *think* that they have invented an inſtrument by which they can determine ' the latitude and longitude of a place whenever the ſun may be ſeen with the viſible horizon of the ſea;'—that they applied, in a long letter which is here given, to the Board of Longitude for leave to lay their diſcovery before the Commiſſioners, who took no notice of the application;—and that, in conſequence, they now ſolicit a ſubſcription of ' 20,000l. or upward,' from the public: which ſum being ſecured to them, they will develope the principles on which they proceed, and depoſit the inſtrument, for the inſpection and uſe of the public, in the Britiſh Muſeum.

We ſhould be very glad to ſee the object attained which theſe gentlemen profeſs to have accompliſhed: but we muſt confeſs that we doubt the poſſibility of its being effected.

EDUCATION.

Art. 42. *Principes Elementaires de Grammaire, adaptés particulierement à l'Etude de la Langue Françoiſe. Avec un Eſſai ſur les différens Syſtèmes de Grammaire les plus generalement adoptés. Une nouvelle Methode pour ſe perfectionner en peu de temps dans la Lecture, et la plus exacte Prononciation des ſons François. Enfin un Abrege d'Elémens les plus eſſentiels de la Proſodie Françoiſe. Par M. Royon, Gradué, M. A.* 8vo. pp. 167. ſewed.

The practice of teaching a language by means of grammars written in that language, by whatever great authorities it may be ſanctioned, has often appeared to us to be an abſurdity. The author of this French grammar is, however, of a different opinion. He has therefore provided his ſcholars with a French grammar written in French, and has given in Engliſh only ' thoſe parts of grammar belonging to French pronunciation, and to the definition of the nature and properties of words.' However convenient this plan might be to the writer, we cannot perceive that it will be of much advantage to the learner. The rules of this grammar are brought within a moderate compaſs, and are illuſtrated by paſſages from good authors.

NOVELS.

Art. 43. *The Cavern of Death.* A moral Tale. Cr. 8vo. pp. 116. 2s. 6d. ſewed. Bell, Oxford-ſtreet. 1794.

The old legend of a brave and worthy knight moſt diſloyally deprived of his patrimony, and moſt wonderfully reſtored to it, and to his faithful miſtreſs. The ſtory is told in correct and good language, and it is intereſting and impreſſive: but we like not this mode of impreſſion, which fills the mind of the juvenile reader with horrid ideas of ſupernatural agency, and makes him fancy, like Macbeth, that he ſees bloody ſpectres flitting before his eyes, and enſanguined daggers ſtreaming in the air.

Art. 44. *Ellen and Julia.* By Mrs. Parſons, Author of Errors of Education, &c. &c. 2 Vols. 12mo. 6s. ſewed. Lane. 1793.

When the immoral tendency of ſome novels, and the romantic turn of many others, are recollected, it may appear in ſome ſort meritorious that a work of this kind is entitled to the bare praiſe of affording a temporary amuſement, without leaving any injurious impreſſion on the reader's imagination:—but of the preſent novel it would be injuſtice not to ſay that it poſſeſſes ſomething more than this negative merit. It is well adapted to inculcate on young minds ſeveral leſſons of prudence and virtue. The leading characters are two daughters of a widowed mother, one of whom is led by vanity and romantic ambition into indiſcretions, which bring her to the verge of ruin, and overwhelm her excellent parent with inſuperable diſtreſs; while the other preſents an example of filial affection, and of a conduct regulated by the moſt delicate ſenſe of propriety, in circumſtances of conſiderable embarraſſment. The ſtory alſo ſuggeſts important cautions to young married women againſt indulging a deſire of admiration, and warns the unmarried of the hazard attending an intimacy with women who are diſtinguiſhed by gaiety and freedom of manners. We mention theſe particulars, becauſe we are of opinion that this novel muſt depend for its ſucceſs chiefly on its moral merit. In the firſt volume, the ſtory is diverſified with many ſtriking incidents, but, through a great part of the ſecond, the writer's invention appears to flag. The language, though natural, is never wrought into elegance, and is ſometimes negligent and even ungrammatical.

Art. 45. *Major Piper*; or, the Adventures of a Muſical Drone. By the Rev. J. Thomſon. 12mo. 5 Vols. 15s. ſewed. Robinſons. 1793.

To analyze a work ſo vulgar, abſurd, and in every reſpect contemptible, as is this meaneſt of the claſs of novels, would be a degradation of the noble art of criticiſm, for which we do not chuſe to be anſwerable.

Art. 46. *The Maid of the Hamlet.* A Tale. By Regina Maria Roche, Author of the Vicar of Landſdown. 12mo. 2 Vols. 6s. ſewed. Long. 1793.

There are two diſtinct claſſes of novels; the firſt comprehending ſuch as only exhibit a fictitious ſtory as a convenient vehicle for the communication of the writer's ſentiments on various topics; the ſecond including all ſuch tales as have for their ultimate object thoſe immediate impreſſions, which are produced by a wonderful or affecting tale. To the former claſs, which is certainly far ſuperior in merit and utility, the preſent novel does not belong. It affords little reaſon to ſuppoſe that the author's reading has extended far beyond the noveliſt's circulating library, and will contribute little toward augmenting the reader's acquaintance either with men or things. The tale is, however, amuſing; the incidents are ſufficiently romantic to keep up the reader's attention; and the ſentiments and language, if not highly refined, are not unnatural. The performance, on the whole, is therefore above contempt.

POETRY *and* DRAMATIC.

Art. 47. *The Count de Villeroi*; or the Fate of Patriotiſm. A Tragedy. 8vo. pp. 96. 2s. 6d. Cadell. 1794.

The preface to this drama commences with obſerving that 'it is ſomewhat extraordinary that an event ſo replete with tragic incidents as the French revolution ſhould not have given to the ſtage or the preſs a regular dramatic piece.' This remark, as far as it affects the ſtage, appears to us to be haſty, and not well conſidered. Deluged as the French revolution has been with blood and horrors, its tragic events are too recent for theatrical exhibition, and are too immediately affecting to allow of their being degraded by mimic woe. This circumſtance alone may account for the preſent tragedy not having been brought on the ſtage, without recurring to the author's reaſon, a want of theatrical intereſt. What manager would think of bringing forward ſuch a play as the Count de Villeroi? Dryden's *Hind* and *Panther* diſcourſing on the myſterious doctrines of religion are ſcarcely more diſguſting to readers, than to an audience in a theatre would be long and tedious dialogues between a Count and his ſon, on the merits of the French revolution. Debates may ſuit a ſenate-houſe or a club-room, but not a ſtage. Our author ſeems to have forgotten that the dialogue in a play ſhould be ſubſervient to the action; and that, when the buſineſs ſtands ſtill, to allow the characters of the piece to argue and declaim always produces diſſatisfaction; otherwiſe, he could not have made his ſpeeches ſo much like ſermons, nor have allowed one of the ſoliloquies to occupy three pages.

As this piece is not ſuited for the ſtage, we ſhall not enter into any critique on the plot and the characters. When we inform our readers that the ſcene is partly at the Count de Villeroi's Chateau, a league from Paris, and partly in that city, and that the time is the 3d of Sept. 1792, it is eaſy to gueſs the circumſtances of the tragedy. The compoſition is proſaic and heavy.

The author ſays that 'he *anticipates*, and is prepared for, the diſapprobation of the friends of democracy.' The fear, however, of being included in this number of proſcribed perſons muſt not prevent us from ſpeaking what we apprehend to be the truth.

Art. 48. *The Sum and Concluſion of the Matter.* A familiar Epiſtle in Verſe; addreſſed to an Honourable Friend, paraphraſing the Speech of the Lord Preſident of the Court of Seſſion, to the Lord Provoſt of Edinburgh, January 23, 1793. 4to. 1s. Vernor.

The author, in his introductory lines, ſays,

'Of ſolemn, or of trifling ſtuff,
There is, I wean *, more than enough,
Yet he, for inſtance I, whoſe knack 'tis
To couple lines, keeps up the practice;

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* *Ween*, we ſuppoſe, is the word here intended.

And urges there are ſubjects ſtill,
And place, and claims, for rhiming ſkill;
Says he, or if you will, ſay I,
With verſe accords ſublimity.'

Yes, ingenious ſir, it is true that, with ſome kinds of verſe, ſublimity doth well *accord:* but whoever looks for it in ſuch lines as you have *the knack to couple* will be diſappointed. Be adviſed, therefore, if you wiſh the Lord Provoſt's memorable ſpeech in defence of the Conſtitution to be tranſmitted to poſterity, to embalm it with materials more durable than the lines now before us; for, notwithſtanding the praiſe which your poetic friend has politely beſtowed on this performance, we will honeſtly hint to you our ſuſpicion that the oracle impoſed on you when it encouraged you to

'——— ——— ——— exclaim,
Like Horace, confident of fame,
I've raiſed a monument to laſt
In ſpite of time, and cenſure's blaſt.'

The loyalty and patriotiſm, however, which ſeem to have dictated this performance, merit praiſe, whatever may be deemed of the poetry. As a true Briton, the writer will be deſervedly eſteemed by thoſe who may not greatly admire him as a poet. Let the goodneſs, therefore, of the cauſe which he has ſo zealouſly eſpouſed, like charity, cover the many ſins of his verſe.

Art. 49. *The Maid of Normandy*; or, *The Death of the Queen of France.* A Tragedy, in four Acts: as performed at the Theatre, Wolverhampton. By Edmund John Eyre, Author of the Dreamer Awake, &c. &c. late of Pembroke College, Cambridge, and now of the Theatres, Worceſter, Wolverhampton, and Shrewſbury. 8vo. pp. 84. 1s. 6d. Longman.

It has been commonly thought a judicious rule, with reſpect to tragedy, not to borrow its ſtory from recent events; nor has any writer, within our recollection, ever tranſgreſſed this law of limitation with impunity. Among other obvious reaſons for the rule, it may be remarked that it converts the ſtage from an inſtrument of amuſement into a field of political altercation, and that it tends to intereſt the paſſions on the ſide of the preſent popular judgment on any paſſing event, before diligent inquiry and cool diſcuſſion can have determined whether that judgment be conſonant to truth. On this ground, we ſhould be inclined to cenſure the play before us, on account of its deſign alone, without any regard to its literary merit; for we cannot perceive any one valuable end, either of amuſement or inſtruction, which is likely to be anſwered by ſo ſoon acting, on the dramatic ſtage, the ſhocking tragedy which has ſo recently been performed on the political theatre of France. Nor can we eaſily conceive what amuſement an audience can find in having the aſſaſſination of Marat by Charlotte Cordé, and the trial of the Queen of France, repreſented before them; unleſs it be of that kind which children receive from going to ſee a model of the guillotine. As a dramatic performance, however, the Maid of Normandy muſt be allowed the merit of natural ſentiments, ſuited to the characters of the piece, and of language not beneath the dignity of the buſkin. The author has introduced one fictitious perſon, the lover of Charlotte Cordé in diſguiſe, whoſe amiable character and generous paſſions ſerve to ſpread a faint ray of light through the general gloom ſo naturally excited by ſuch a performance.

MISCELLANEOUS.

Art. 50. *An Account of the Proceedings in the Univerſity of Cambridge,* againſt Wm. Frend, M. A. Fellow of Jeſus College, Cambridge, for publiſhing a Pamphlet, intitled "Peace and Union, &c." Containing the Proceedings in Jeſus College, the Trial in the Vice-chancellor's Court, and in the Court of Delegates. Publiſhed by the Defendant. 8vo. pp. 262. 4s. 6d. Boards. Robinſons.

This publication may be ſaid to contain the whole hiſtory of Mr. Frend's proſecution for publiſhing his pamphlet entitled "Peace and Union, &c." Not merely is the trial, (particularly Mr. F.'s defence,) in the Vice-chancellor's court, given here more fully and more accurately * than in the Trial publiſhed by Mr. Beverley, (of which ſee ſome account in vol. xii. of our New Series, p. 343,) but this work, as the title expreſſes, contains a narrative of the previous ſteps taken in the college of which Mr. F. was a Fellow, in conſequence of his obnoxious publication, together with the ſubſequent proceedings in the Court of Delegates, to which he appealed from the ſentence of the Vice-chancellor.

Notes are ſubjoined to theſe proceedings; in which Mr. Frend, ſometimes with wit, but oftener with the intemperate expreſſions of anger, attacks the Promoter and the Vice-chancellor; the latter he rudely accuſes, in p. 186, for attempting to preſerve order in the court where he preſided, 'of having made more noiſe than the preſident of a bear garden.'

Mr. F. offers ſome juſtification of himſelf as to the mode in which he conducted his defence; and this, as our readers may be deſirous of peruſing it, we ſhall give in his own words:

'Being firmly perſuaded that the attack made on him was the reſult of faction and intrigue, he was not to be awed by the ſuperiority of numbers, nor the treachery of the aſſailants; but, leaving them to the uſe of thoſe arts, which a mind formed for literature muſt always deſpiſe, he was reſolved not to decline the combat, but to enter the liſts at the proper time, armed with confidence in the juſtice of his cauſe, and a knowledge of the laws of the univerſity. On theſe principles he obeyed the ſummons into the vice-chancellor's court; but by his proteſt, and by ſtopping the proceedings of the firſt day, he made it evident that both the judge, and the accuſers, led away by the deſire of gratifying revenge, were little qualified for their reſpective offices; and, at the ſame time, he confounded the murmurs which had been artfully raiſed by his enemies, and too eaſily acquieſced in by ſome of his friends, that he ought to come forward boldly, and avow himſelf the author of the work. Theſe objecters did not

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* The proceedings of the two courts are given from official papers received from the regiſtry, &c. and notes taken by Mr. Lambert; and Mr. F.'s ſpeech was written by himſelf a few days after the delivery of it.

conſider, that he came into court on a ſummons which he ſuppoſed illegal; that the articles of accuſation anſwering to an indictment in the common proceedings of law, were not known to him till he appeared in the court; and that it would have been abſurd to determine the particulars of his conduct, or to have made them known, before he had ſeen of what he ſtood accuſed. He therefore availed himſelf of the law of the univerſity, which very properly orders, that the accuſation ſhould be delivered on the firſt, and that no witneſs ſhould be called till the ſecond, court day. Of this law the vice-chancellor and the accuſers had till that time probably never heard; and they did not ſee the propriety of it, both from their ignorance of the civil law in general, and their inattention to the circumſtance, that the defendant receives a copy of the articles only on the firſt day of appearance.

'There was not a perſon in court who entertained the leaſt doubt that Mr. Frend was the author of the book in queſtion; but as the cabal had no right to interfere with his publications, except they had the ability to anſwer them, he determined, that, in endeavouring to prove this point, they ſhould expoſe their folly to the utmoſt.'

Though the defendant did not cheriſh any hope of ſucceſs, he determined to give his adverſaries as much trouble as poſſible, to avail himſelf of every opportunity of creating delay, and to make his trial an occaſion of diſplaying his ingenuity and adroitneſs as an advocate.

He has undoubtedly, throughout this trial, manifeſted conſiderable ability, and what is called cleverneſs in managing a cauſe: but we muſt ſtill continue to think that he ought to have treated *his* caſe in a different manner.

Art. 51. *A crying Epiſtle from Britannia to Colonel Mack*; including a naked Portrait of the King, Queen, and Prince, with Notes political, philoſophical, and perſonal. By Anthony Paſquin, Eſq. 8vo. 2s. Symonds.

'Squire Paſquin's *Britannia* is a vulgar drab, not altogether without wit, but without that elegance and grace which are univerſally attributed to the auguſt lady whoſe name ſhe has aſſumed. That ſhe may not be miſtaken for *the* Britannia, ſhe dates her epiſtle from the *broken* anchor, *little* Britain; and for ſo obſcure a female in ſo obſcure a place, and in ſo piteous a condition, the lines may be in character; yet we muſt confeſs that we expected to have found her a little more delicate in her tears. We will allow her to pretend to think as highly of Col. Mack as any landlady of Little Britain: but what can ſhe mean by addreſſing the following ſtanza to this pride of the combined armies?

'Damn'd be that hour, I once like Mrs. Draper,
Was grip'd and did the deed of fætid vapour,
Then ſeiz'd *the Bill of Rights* as common paper.
    Oh direful blunder—ſpare my bluſhes, Mack,
    Lord what a way I'm in—good lack.'

This crying epiſtle is introduced by an advertiſement equally full of the *extravaganza* (Anthony does not ſtop on this ſide of impiety,) intended to ridicule John Bull's faith in the abilities of Col. Mack: but it does not always appear to us that this lively writer makes the beſt of his abilities.

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language not beneath the dignity of the buſkin. The author has introduced one fictitious perſon, the lover of Charlotte Cordé in diſguiſe, whoſe amiable character and generous paſſions ſerve to ſpread a faint ray of light through the general gloom ſo naturally excited by ſuch a performance.

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Art. 52. *Speech of William Adam, Eſq. in the Houſe of Commons,* March 10th, 1794, on moving for the Production of certain Records, and for an Addreſs to the King to interpoſe the Royal Juſtice and Clemency in Behalf of Thomas Muir, Eſq. and the Rev. Thomas Fyſhe Palmer. 8vo. pp. 117. 2s. 6d. Debrett.

The attempt made by Mr. Adam to prevent the execution of a ſentence which he conſidered as illegal, and which every one who was poſſeſſed of candour and humanity pronounced to be rigorous and ſevere, does him equal honour as a lawyer and a man. It would lead us into too great length, however, were we to give a ſynopſis of his ſpeech: it may be called a well-connected chain of law-arguments, in the diſpoſition of which he has diſplayed no leſs judgment than he has manifeſted learning in the inveſtigation of his ſubject, and eloquence in maintaining the cauſe which he had adopted. Two propoſitions he may be ſaid to have unanſwerably eſtabliſhed, (putting the legality or illegality of the preſent ſentence wholly out of the queſtion;) firſt, that a law ought to paſs for allowing, in caſes of miſdemeanor, an appeal from the Court of Juſticiary in *Scotland* to the Houſe of Lords, to which, in *ſimilar caſes,* appeals lie from criminal courts in *England.* Secondly, that there ought to be a common ſtandard by which the *diſcretion* of the Judges of England and of Scotland, in apportioning *arbitrary* puniſhments to crimes committed againſt the *common* empire, ſhould be governed. It is ſurely a moſt unaccountable anomaly in the adminiſtration of juſtice, that a ſubject convicted in *England* of a miſdemeanor may, if there be error in the proceedings againſt him, appeal to a higher tribunal, and procure the judgment upon the conviction to be reverſed, on proof of its being erroneous: but that a ſubject in Scotland, ſtanding in preciſely the ſame predicament, ſhould be deprived of the benefit of a court of appeal, and be left to ſuffer, without redreſs, the conſequences of a judgment poſſibly in every reſpect erroneous and illegal!

It muſt alſo appear unaccountable that two perſons convicted, the one in England, the other in Scotland, of offences preciſely ſimilar, ſhould be liable to be ſentenced to *arbitrary* puniſhments, in their nature as well as in degree of ſeverity extremely diſſimilar. It is by ſound diſcretion that judges ought to be governed, when they are about to pronounce a judgment not diſtinctly ſpecified by law, but which they are allowed to make mild or ſevere *ad arbitrium.* Now *ſound* diſcretion muſt be the ſame every where; and if one ſet of men puſh their power of puniſhing to the utmoſt extent that the law will ſuffer, and another ſtop far ſhort of it, and temper the rigour of juſtice with a degree of mildneſs and mercy, they cannot both be ſaid to be under the influence of the ſame diſcretion. A diſintereſted and impartial man, who ſhould fairly conſider the ſentences paſſed in Scotland on Meſſ. Palmer and Muir, and compare them with thoſe pronounced by the courts in England on perſons convicted of ſimilar offences, could not help ſaying either that the former were by much too ſevere, or the latter by as much too mild. What can be the cauſe of the difference we pretend not to ſay: yet ſurely, if a man cannot hit the golden mean, but muſt err on ſome ſide, if he be poſſeſſed of a particle of humanity, he would rather err on the ſide of mercy than on that of rigour. It is not our province, nor can we preſume, to judge the judges of the land: but we muſt confeſs that we could not peruſe Mr. Adam's ſpeech, with all that attention which we beſtowed on it, without ſtrongly entertaining the doubts which it was the drift of his argument to raiſe, concerning the legality of the judgments paſſed on Meſſ. Muir and Palmer; without wiſhing that it had been poſſible to have them made the ſubjects of diſcuſſion in a court of appeal; nor without feeling aſtoniſhment and concern that the diſcretion of the Scotch Judges ſhould be of ſo different a ſpecies from that which directs the adminiſtration of criminal juſtice in England.

Art. 53. *A Gazetteer of the Netherlands.* Containing a full Account of all the Cities, Towns, &c. in the Seventeen Provinces, and the Biſhoprick of Liege; with the relative Diſtance of the Cities, &c. from each other and from Paris; and the Diſtances of each Village from the neareſt City or Town in their reſpective Provinces. Embelliſhed with two new Maps, coloured; one of the Seven United Provinces; the other of the Catholic Netherlands. 12mo. 4s. Boards. Robinſons. 1794.

The Netherlands being now an object of general attention, the public is here properly provided with two good maps, and an alphabetical liſt of the cities, towns, and villages, of this country. The work is rendered entertaining by the editor's having annexed to each place of any note ſome hiſtorical or topographical particulars. Much care ſeems to have been taken to lay down diſtinctly the various diſtances and bearings of different places. The maps are neat, and the work ſeems to us to be well executed, and to be a very uſeful manual to accompany the daily peruſal of the public papers.

Art. 54. *An entire and complete Hiſtory, political and perſonal, of the Boroughs of Great Britain*; together with the Cinque Ports. The ſecond Edition, corrected and improved. In two Volumes. 8vo. pp. 920. 14s. Boards. Croſby. 1794.

Of the firſt edition of this uſeful work, a brief account was given in our eleventh volume, New Series, p. 99, to which we refer our readers, as they will there find ſome mention of the nature and plan of the publication.—In addition to what was then ſaid, we beg leave to give the following anecdote, as it reflects ſo much credit on the party principally concerned.

'On the death of the late Lord Holmes, a very powerful attempt was made by Sir William Oglander, and ſome other neighbouring gentlemen, to deprive his lordſhip's nephew and ſucceſſor, the preſent Rev. Mr. Troughear Holmes, of his influence over this corporation *. The number of that body was at that time *twenty-three*, there being one vacancy amongſt the aldermen, occaſioned by the recent death of Lord Holmes. Eleven of them continued firm to the intereſt of the nephew, and the ſame number was equally eager to transfer that intereſt to Sir William Oglander and the Worſley family. A Mr. Taylor of this town, one of the burgeſſes, withheld his declaration;

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* Newport, Iſle of Wight.

and as his vote would decide the balance of future influence, it was imagined that he only ſuſpended it for the purpoſe of private advantage. Agreeably to that idea, he was eagerly ſought by the agents of each party. The firſt who applied is ſaid to have made him an offer of 2000l. Mr. Taylor had actually made up his mind to have voted with his party: but the moment his integrity and independence were attacked, he reverſed his determination, and reſolved to give his ſuffrage on the oppoſite ſide. That party, however, like their opponents, being ignorant of the favour deſigned them, and of the accident to which they owed it, aſſailed him with a more advantageous offer. He informed them that he had but juſt formed the reſolution, in conſequence of a ſimilar inſult from their adverſaries, of giving them his ſupport; but ſince he had diſcovered that they were both aiming at power by the ſame means, he was determined to vote for neither of them: and to put himſelf out of the power of further temptation, he reſolved to reſign his gown as a burgeſs of the corporation; which he accordingly did the next day.'

We could have wiſhed that the preſent edition had been printed with greater attention to correctneſs; the typographical errors in it being very numerous.

Art. 55. *A Treatiſe on Wet Docks, Quays, and Warehouſes*, for the Port of London: With Hints reſpecting Trade. 8vo. 1s. Johnſon.

The author of this pamphlet obſerves that London poſſeſſes only the ſame legal quays now which it did in the time of Charles II. though it requires the aſſiſtance of many more, owing to the great extenſion of its commerce.—The advantages which Liverpool, Hull, and Briſtol derive from their docks are enumerated, and it is remarked that 'London, though the firſt city for commerce, and having within itſelf the moſt powerful internal means of ſupporting docks on the moſt extenſive plans, has been the laſt, except in the caſe of two ſpirited individuals, to try the experiment.' Mr. Perry's dock at Blackwall, and Mr. Wells's dock at Greenland Dock, are here meant; the former occupying about twelve acres of ground, and the latter about eight acres, and each able to contain many ſhips. In the remainder of the pamphlet, various uſeful hints for removing this deficiency, with reſpect to the port of London, are ſuggeſted with candour and preciſion.

Art. 56. *On the Puniſhment of Murder by Death.* By B. Ruſh, M.D. Philadelphia. 8vo. 6d. Johnſon. 1793.

Dr. Ruſh is an advocate for the entire abolition of capital puniſhment, even in the caſes of murder. His deſign is not ſo much to eſtabliſh his opinion by rational arguments, as to anſwer the objections which might ariſe againſt it from ſeveral paſſages in ſcripture. Some of his explanations of texts, we think, are forced. The doctrine would, perhaps, be beſt reconciled with ſcripture by maintaining that, whatever might be done under former diſpenſations, the diſcontinuance of the puniſhment of death is moſt conſonant to the humane ſpirit of the religion taught by him who "came, not to deſtroy men's lives, but to ſave them." The pamphlet was firſt publiſhed in Pennſylvania.

Art.

t. 57. *An Addreſs to the Inhabitants of the Colonies eſtabliſhed in New South Wales, and Norfolk Iſland.* By the Rev. Richard Johnſon, A. B. Chaplain to the Colonies. 12mo. 1s. ſewed. Matthews. 1794.

This earneſt and compaſſionate addreſs forbids all criticiſm, were
diſpoſed to employ it. Its benevolent purpoſe, with the fervour and
cerity which it indicates, leads us to wiſh it ſucceſs, while they en-
ge our eſteem for the author. We tranſcribe the following adver-
:ment affixed to the pamphlet:—' As Mr. Johnſon has ordered a
eat number of the Addreſſes to be ſent to *New South Wales* to be
ven among the ſettlers and convicts; it is the wiſh of Mr. Martin
d Mr. Foſter, who are his agents, to defray the expence of the
ole impreſſion, that the profit ariſing from the ſale of the remainder
y be placed to Mr. Johnſon's account.—Donations for this purpoſe
l be received by either of his agents.'

t. 58. *The Traveller's Companion from Holyhead to London.* Small 8vo. pp. 154. 3s. Boards. Longman.

Although this little book be not without its defects, yet for current
ding it will meet with good acceptance.—The author's general
udit of monks and friars, in the account of Coventry, is one of
ſe partial repreſentations which tend to miſlead thoſe who are
ſearch of inſtruction. It had been ſtrange if ſo large a body
l been productive of *no kind* of ſervice: but the benefit is ſmall
eed, when compared with the enormous evils which accumulate
mankind from ignorance, ſuperſtition, bigotry, prieſtcraft, fraud,
l tyranny. If there be thoſe who can eſtimate *theſe* evils as
ſſings, to ſuch we leave it to applaud the times of popery and
very. We approve much of the earneſtneſs with which this tra-
ler recommends plantations, agriculture, and the cultivation of
te lands, with which this iſland, notwithſtanding all its im-
vements, largely abounds. Some of his remarks on different ſub-
ts are of a diverting kind, while they afford an uſeful hint:—' Not-
hſtanding, (ſays he,) I have, in my journey, been frequently ſur-
ſed at alterations in the appearance of things and places; yet, I
ſt confeſs, that in my apprehenſion, there is nothing that has ſuf-
ed a greater change, in its price and appearance, than a *bottle of
ne*; which now, being generally in the proportion of two quarts
ng three bottles, is, when decanted under the ſcrupulous nicety of
waiter, reduced to a ſober quantity indeed. Surely magiſtrates
ht be juſtified in regulating the ſizes of bottles, as of pewter mea-
s!'—His account of the arts and fraud of *miners* is worthy of
ice, though too long for us to extract.—In a deſcription of the caſtle
Carnarvon, ſpeaking of its elegant turrets, it is added, ' in
of theſe towers is an arched window, in the form of a receſs,
ported by very neat pillars;'—we notice this, becauſe it leads to
e explication of the word *oriel*—for this receſs, as Mr. Pennant
obſerved, " was, in ancient times, an elegant part of architecture
ed the *oriel*, and appears from a poem of the very age in which
was built, to have been the toilet of the ladies, and probably
ht have been that of Queen *Elinor*."

This writer poſſibly infers too much from an order given in the reign of Edward I. 'that *clean ſtraw* ſhould be put into the *king's* bedchamber every week.' It ſeems to have been cuſtomary, when carpets were little known, to ſtrew the rooms neatly with ſtraw or ruſhes of different kinds; or, if his majeſty ſlept on *ſtraw*, we may conclude that a bed of feathers, or of other ſoft materials, was laid on it.

Art. 59. *Slavery and Famine, Puniſhments for Sedition; or, An Account of New South Wales,* and of the miſerable State of the Convicts; by George Thompſon, who ſailed in the Royal Admiral, May 1792. With ſome preliminary Remarks. And a Sketch of the Character of Thomas Fyſche Palmer, B.D. late Senior Fellow of Queen's College, Cambridge. By George Dyer, Author of the Complaints of the Poor People of England. 8vo. pp. 70. 2s. Ridgway. 1794.

The contents of this miſcellaneous pamphlet are fully ſtated in the title-page. Mr. Thompſon's narrative is ſhort, and relates but few particulars; ſome, indeed, which are not given at greater length by Captains Hunter and Tench; ſhort, however, as it is, we have found it intereſting and amuſing. Mr. Dyer's preliminary remarks conſiſt chiefly of extracts from the different accounts of Botany Bay already publiſhed, with a few obſervations on ſome differences ſubſiſting between them and Thompſon's journal.—As Mr. Palmer has attracted the public curioſity by the ſeverity of his fate, we ſhall preſent our readers with a paſſage reſpecting that unfortunate man:

'Thomas Fyſche Palmer, B. D. late ſenior Fellow of Queen's College, Cambridge, is of a reſpectable and ancient family at Ickwell, in Bedfordſhire: was educated at Eton School; was entered at Queen's College, Cambridge, and, after going through the ſtudies of the univerſity with credit, was choſen fellow of that college. He was ordained a clergyman of the eſtabliſhed church, and from the nature of his connections, as well as the direction of his ſtudies, muſt have had proſpects of conſiderable preferment.

'At Cambridge, Fyſche Palmer was a regular attendant on the theological lectures of the late celebrated John Jebb, though antecedently to this connection, he had been of the calviniſtic perſuaſion, intimate with John Berridge and Rowland Hill, two eminent methodiſt preachers of the eſtabliſhed church. From an aſſiduous and critical ſtudy of the ſcriptures he became an unitarian, and poſſeſſing a great activity of mind, he then ſhewed the ſame zeal in propagating the unitarian, as he had before the trinitarian doctrines. He never held any preferment.

'Hearing of a ſociety of unitarians formed at Montroſe by Thomas Chriſtie, author of an excellent volume of ſermons on the unity, Fyſche Palmer was induced to go to Scotland, with a view of joining that ſociety. There he became a zealous teacher, formed unitarian ſocieties at Dundee and Edinburgh, and taught occaſionally in ſeveral villages, particularly in Forfar, and Newborough. He never received any pay: the employment of a teacher he thought honourable, and uſeful; but had long ſince laid aſide the profeſſion and garb of a prieſt.

'Of his income derived from his fellowſhip and private fortune he devoted more than half to benevolent purpoſes: he was a great economiſt, only to enable himſelf to be a philanthropiſt.

'The regulations of the ſocieties in which F. Palmer taught were different from thoſe in many others. When I was lamenting in his company the loſs which his ſociety would ſuſtain, he replied, "my friends will feel little inconvenience from my abſence; they did not depend wholly on me; they will be capable of inſtructing one another."

'James Ellis, the young man gone with him to Botany Bay, was formerly his ſervant; but proving himſelf to be a youth of virtuous principles, and good talents, F. Palmer took pains in giving him inſtruction; and made him his companion. James Ellis uſed to preach for him occaſionally.

'F. Palmer is not merely a man of letters: he is a man of exquiſite taſte in the fine arts, in painting, poetry and muſic, and poſſeſſes an excellent judgment in architecture, gardening and huſbandry. In the caſt of his mind there is great originality. He can be as ſerious as any man; but he is likewiſe a maſter of humour. I know no character more upright; few more intereſting. There will be ſhortly publiſhed, by a ſkilful hand, a more ample account of this gentleman, together with his Eſſays written in the Theological Repoſitory, and a Controverſial Treatiſe of his, publiſhed ſome time ſince, on the Unity of God.'

Some remarkable caſes of ſevere puniſhment for very ſlight offences are enumerated at the end, and merit the attention of our legiſlators and adminiſtrators of law.

SINGLE SERMONS.

Art. 60. *The Influence of Example.* Preached at Duke-ſtreet Chapel. By the Rev. R. Shepherd, D.D. Archdeacon of Bedford. 4to. 1s. 6d. Nicol. 1793.

A well-intended effort to ſtem the torrent of faſhionable diſſipation. The objects, againſt which the worthy preacher particularly levels the battery of his eloquence, are, infidelity, the violation of the ſabbath, the neglect of public worſhip, and the diſuſe of the cuſtom of ſaying grace at meals. In the preſent ſtate of opinions and habits, we fear that ſome means more convincing and powerful than brief and general declamation muſt be employed, if any ſerious hope of moral and religious reformation may be entertained.

Art. 61. Preached at Chumleigh, May 7, 1793, at the Viſitation of the Rev. the Archdeacon of Barnſtaple. By James Parkin, A.M. Rector of Oakford. 4to. 1s. Law.

In this well-compoſed diſcourſe, the author appears to have had two objects in view; firſt, to eſtabliſh, by general arguments, the utility of the Chriſtian miniſtry; ſecondly, to refute ſome charges which have lately been made againſt the prieſthood, both by enemies and by friends to religion. Among the charges brought againſt the clergy, that by the very reſpectable Dr. Wendeborn, in his *View of England* *, in which the Engliſh clergy are ſaid to be too much tainted with faſhionable follies and vices, is perhaps treated with too much contempt, eſpecially when it is affirmed that this charge can reach but a ſmall IF ANY PART of the order. We truſt, however, and we believe, that Dr. W. went too far in this charge.

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* See Review, March, 1791.

Art. 63. *Equality conſidered and recommended.* Preached at St. George's, Hanover-ſquare, April the 6th, 1794. By James Scott, D.D. late Fellow of Trinity College, Cambridge. 4to. 1s. Debrett.

The project of reducing mankind to a ſtate of equality, by annihilating all diſtinction of property, is ſo perfectly viſionary and chimerical; and it is ſo exceedingly improbable, in the preſent ſtate of the world, that any community ſhould attempt to carry this project into execution; that to preach againſt it is to fight with windmills. Yet of this political Quixotiſm we have lately had many examples, and the ſermon now before us muſt be added to the number. The writer treats his ſubject with ſome eloquence, but the reſult is only to prove what no one will deny, that the luxuries of the rich furniſh employment for the poor, and that, where this reſource fails, their only dependence is on charity, public or private. It would, perhaps, have been more to the purpoſe if the preacher had pointed out ſome expedient, by which the poor might poſſeſs a ſecurity, depending not on the precarious footing of charity, but on the firm ground of right, for a due portion (ſuitable to their rank, ſituation, and circumſtances in ſociety,) of the general ſtock of ſubſiſtence and enjoyment. To eſtabliſh this balance of happineſs among individuals may be of as much conſequence as to preſerve among nations the balance of power.

☞ *Some of the late* FAST SERMONS *yet remain to be noticed.*

CORRESPONDENCE.

‘ *To the* MONTHLY REVIEWERS.

‘ GENTLEMEN,

‘ I WRITE for information.—You ſay, in your criticiſm of Mr. Hunter's Conſiderations on the Cauſes and Effects of the preſent War, (Rev. May, p. 91.) that the diſmemberment of France was concerted at Pilnitz, as appears by an inſtrument now in every man's hand, deriving its name from the place at which the Monarchs met, and thence called the Treaty of Pilnitz, and to which every other power in Europe was invited to accede.—So far as I have been able to collect, and I have read the original correſpondence of a public miniſter (who was preſent) and of his court, I have never been able to trace any partition treaty at Pilnitz, or any agreement beyond a defenſive alliance between Auſtria and Pruſſia. I have ſeen, indeed, a partition treaty, ſuppoſed to be concluded and ſigned at Pavia in the month of July 1791; but I have always conſidered this paper, from internal evidence, to be ſpurious;—the plan of partition to which England is ſaid to have acceded in March 1792, and Holland ſoon after, is attended with circumſtances ſo evidently falſe, as to render the whole ſtory highly ſuſpicious.—Be ſo good, therefore, as to inform me and your other readers, where we are to find irrefragable proofs of a partition treaty at Pilnitz, and I will concede to you, your concluſion that the French nation was warranted to declare war againſt every ſtate which was party to it.

‘ *Bath, June* 18. ‘ CANDOUR.’

In anſwer to the above, we ſtate, without heſitation, that the acknowlegement of error, on conviction, being a tribute due to TRUTH, we are happy that we feel nothing of that littleneſs of mind which would make us pay it with reluctance. CANDOUR, who, we preſume, poſſeſſes the ſentiments of a gentleman, for he writes like one, will, we truſt, judge ſo favourably of us as to believe that thoſe who are capable of publicly retracting an opinion the moment that they have reaſon to think it is ill-founded, are incapable of an *intentional* departure from the line of truth. Having premiſed theſe obſervations, we muſt, in juſtice to Mr. Hunter, acknowlege that, when we ſaid "that the diſmemberment of France was concerted at Pilnitz, as appeared by an inſtrument at preſent in every man's hand," we aſſerted what we then believed, and ſtill believe, to be ſubſtantially true, but what we are not at preſent able to PROVE; and we founded our aſſertion in a great meaſure on an inſtrument which, ſo far from being in every man's hand, we confeſs we are not at this moment able to find any where, except in the general belief of mankind. We agree with CANDOUR, that the paper ſaid to contain the particulars of a partition treaty concluded and ſigned at Pavia, in July 1791, ought to be conſidered as ſpurious, and he will find our reaſons in our remarks on the Collection of State Papers lately publiſhed by Mr. Debrett*. Still we cannot renounce the opinion that a diſmemberment of France was one of the objects on which Auſtria and Pruſſia had agreed, when they reſolved to join their forces againſt the French Revolutioniſts. This opinion is not confined to us; it is pretty general; and there are many perſons of conſiderable weight, and poſſeſſed of means of procuring authentic information, who have both entertained it and acted on it. We have acknowleged, however, that we cannot now produce any written proof in ſupport of it; and therefore the rule in law and reaſon may be urged againſt us—*de non apparentibus et non exiſtentibus eadem eſt ratio:* but ſtill we think there is ſtrong circumſtantial evidence of the fact. The emigrants of every deſcription, it would ſeem, have an intereſt in pulling down the preſent ſyſtem of government in France, which is founded on the ruins both of the old monarchy and of the new conſtitution; yet none, or very few of them, have taken an active part in ſupport of the allies, except thoſe who diſtinguiſh themſelves by the name of *Royaliſts*, by which term we are to underſtand thoſe who are devoted to the intereſt of the *Crown:* while, on the other hand, the *Conſtitutionaliſts*, among whom are to be found many of thoſe who before the revolution were the moſt opulent of the French nobility, have almoſt to a man refuſed to take arms againſt the Convention, and have aſſigned two reaſons for this refuſal; one, that they cannot with any degree of conſiſtency join thoſe of their countrymen whoſe avowed object is to reſtore the unlimited power of the Crown; the other, that they cannot in conſcience make themſelves the inſtruments of allies, who, they ſay, have in view the diſmemberment of France, with the ſpoils of which they mean to enrich themſelves, according to the terms of their compact for partitioning the country, as in the caſe of Poland. In the exiſtence of ſuch a partition treaty the Conſtitutionaliſts moſt undoubtedly believe. Another link of circumſtantial evidence in this caſe, is that the allied troops took poſſeſſion of Valenciennes, Condé, Queſnoy, and Landrecies, in the name of the Emperor, to whoſe dominions they were declared to be annexed, though not conquered excluſively by his arms. It may be remembered that at leaſt one of thoſe places wiſhed to ſurrender to the arms of Great Britain, and to become ſubject to the Britiſh Crown; and that the Duke of York himſelf refuſed to accept the ſurrender on thoſe terms, and inſiſted that it muſt be made to the arms of his Imperial Majeſty. It is a certain fact, alſo, that when Gen. Count de Wurmſer entered Alſace, the principal inhabitants of Straſburg, who wiſhed for the abolition of the republic, made an offer to ſurrender that city to the Auſtrian general, in truſt for Louis XVII.; that he peremptorily refuſed to accept it as a truſt; and inſiſted that it ſhould ſubmit to the Emperor, and take him for its ſovereign. The delay occaſioned by the refuſal, and the ſubſequent negociations, afforded the republicans time to diſcover what was going forward. The bloody conſequences of that diſcovery are well known.

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* See p. 453 of the preſent Catalogue.

From all this, CANDOUR will perceive that we perſevere in our opinion that a diſmemberment of France was a meaſure concerted between Auſtria and Pruſſia; if we were wrong in aſſerting that it was at Pilnitz, it was only becauſe we now ſee that we have no *certainty* of the fact: but ſtill we believe that a treaty for that purpoſe was actually concluded, and that it was at Pilnitz, where Leopold and Frederick-William had an interview, that the terms of it were ſettled.

In addition to the reaſons which we have already urged in ſupport of this opinion, we will farther remark that, though France took the alarm when the firſt rumour of a treaty formed at Pilnitz was ſpread abroad, and the National Aſſembly ſent the Count de Montmorin (the then miniſter for foreign affairs) to priſon, for not having communicated the earlieſt intelligence of it to the legiſlature, and though it was mentioned then as an act of public notoriety, yet no authentic account of the contents of it has ever been publiſhed. A myſterious ſecrecy was obſerved by the contracting parties; and all that was certainly known was, that France had to apprehend from it ſome very ſerious calamity. CANDOUR himſelf appears to be totally unacquainted with the ſubſtance, not merely of the original, but even of the ſuppoſed copies of it that have found their way into the world in an unauthenticated manner, or he never would have aſſerted that "he had not been able to trace any partition treaty at Pilnitz, *or any agreement beyond a* DEFENSIVE ALLIANCE *between Auſtria and Pruſſia*." If he will take the trouble of looking into Debrett's Collection of State Papers lately publiſhed, he will find, page 2, the ſubſtance of a treaty (for the authenticity of which, by the way, we mean not to anſwer,) ſaid to have been ſigned at Pilnitz on the 27th of Auguſt 1791, in which meaſures appear to have been concerted for carrying on an *offenſive* war againſt France, and for interfering in her internal government, by aſſiſting the King againſt thoſe who wanted either to aboliſh monarchy, or to limit the monarch's power. We will here give an extract of the treaty, for the purpoſe of proving this aſſertion; obſerving, by the way, that it purports not to be an exact copy, but merely the *ſubſtance* of the original.

"*His Majeſty the Emperor, and his Majeſty the King of Pruſſia, having heard the wiſhes and repreſentations of Monſieur (the French King's brother,) and the Count d'Artois, do jointly declare, that they look upon the actual ſituation of his Majeſty the King of France, as an object of common concern to all the Sovereigns of Europe. They* hope *that this concern will,* doubtleſs, *be acknowledged by all the Powers, from whom aſſiſtance is required; and that, in conſequence, they will not refuſe employing, in conjunction with their ſaid Majeſties, the moſt* EFFICACIOUS *means, relative to their* FORCES, *in order to* ENABLE *the* KING OF FRANCE *to conſolidate, in the moſt perfect liberty, the baſis of a monarchical government, ſuitable both to the rights of Sovereigns, and the welfare of the French nation.—Then, and in this caſe, their ſaid Majeſties the Emperor and King of Pruſſia are determined to* ACT SPEEDILY, *with mutual concord, and with* NECESSARY FORCES, *to* OBTAIN

THE PROPOSED END *in common. Meanwhile they will give to their troops the neceſſary orders, that they may be ready to put themſelves in a ſtate of activity.*"

The concluding words, "that they may be ready," &c. do not, in our opinion, convey the ſenſe of the original French, "*pour qu'elles ſoient à portée,*" *&c. &c.*; the real meaning is, "that they may be at hand to enter on actual ſervice."

From all this, ſuppoſing the treaty to be real, it is evident that the war, which Auſtria and Pruſſia agreed to carry on in concert, was in its nature *offenſive*; and that its avowed object was to aſſiſt the King of France againſt his ſubjects, and to ſettle the *French* government by means of *German* forces.

After a peruſal of this inſtrument, we truſt that CANDOUR will concede to us that "France was warranted to declare war againſt every ſtate that was a party to it;" and that therefore he will admit that, though we might have been wrong in taking the general belief of the exiſtence of a partition treaty as a proof of the fact, yet the treaty, ſuch as we quote it from Debrett's Collection, is fully ſufficient to ſupport our ſtrictures on Mr. Hunter's pamphlet, and to prove that the war, on the part of Auſtria and Pruſſia, was to all intents and purpoſes OFFENSIVE.

We will juſt add that in Debrett's Collection, page 43, our correſpondent may find an inſtrument, purporting to contain what are *ſaid to be* the ſecret articles of the treaty of Pilnitz. Had the treaty been purely *defenſive*, the contracting parties would not have failed to publiſh it in an authentic manner, for the purpoſe of repelling the charge brought againſt them, "that they had, without provocation, agreed to wage an offenſive war againſt France:" but, inſtead of publiſhing it, they have obſerved a ſilence on the ſubject which may be deemed the more alarming, as it countenances a belief that the charge is well-founded, and therefore cannot be denied without a wilful violation of truth.

'*To the* MONTHLY REVIEWERS.

'GENTLEMEN,

'A WRITER of the name of D'Iſraeli has lately favoured the public with a work which he calls a Diſſertation on Anecdotes; (See M. Review, vol. xiii. p. 297.) in which, the following heavy charge againſt the late Mrs. Macaulay is to be found:

"I ſhall not diſmiſs this topic, without ſeizing the opportunity it affords, of diſcloſing to the public an anecdote which ſhould not have been hitherto concealed from it. When ſome hiſtorians meet with information in favour of thoſe perſonages whom they have choſen to execrate as it were ſyſtematically, they employ forgeries, interpolations, or ſtill more effectual villanies. Mrs. Macaulay, when ſhe conſulted the MSS. at the Britiſh Muſeum, was accuſtomed in her hiſtorical reſearches, when ſhe came to any paſſage unfavourable to her party, or in favour of the Stuarts, to *deſtroy the page* of the MS.!—Theſe dilapidations were at length perceived, and ſhe was watched. The Harleian MS. 7379, will go down to poſterity as an eternal teſtimony of her hiſtorical impartiality. It is a collection of ſtate letters. This MS. has three pages entirely torn out; and it has a note ſigned by the principal librarian, that on ſuch a day the MS. was delivered to her, and the ſame day the pages were found to be *deſtroyed*."—Page 69, D'Iſraeli's Diſſertation on Anecdotes.

'On examining the number of the Harleian MS. to which he refers, the following memorandum will be found:

"12th Nov. 1764. Sent down to Mrs. Macaulay.
(Signed) E. MORTON."

'On applying to Dr. Morton for farther information on this ſubject, (who is at preſent, I thank God, alive and well,) he was good enough to ſend the following very ſatisfactory anſwer:

"To the Rev. William Graham, No. 72, St. Martin's-lane, Long-Acre, London.

"Rev. Sir, *Twickenham, Aug. 9, 1794.*

"Having received your letter of the 8th inſtant; and having alſo examined the Harleian manuſcript No. 7379; together with the preſent worthy keeper of the manuſcripts, I find, that the note inſerted at the end, dated Nov. 12th, 1764, does not contain any evidence that the three leaves wanting at the end were torn out by Mrs. Macaulay; and, on the contrary, it rather appears to me, that the ſaid three leaves were *already wanting*, when the manuſcript was ſent down to the reading-room for the uſe of Mrs. Macaulay.

"Your obedient ſervant, (Signed) E. MORTON."

'Thus, Gentlemen, I have laid before you a plain ſtatement of facts; and leave it to the public to judge of them. I am, &c.

'*An Old Admirer of the Monthly Review.*'

*** Were we not reſtrained by the duty which we owe to the public, we would pay Emendator the compliment of a very ample reply to his long letter reſpecting Bremen and Verden: but, were we to give a complete anſwer to arguments that fill nearly *ſix large folio pages*, we ſhould be under the neceſſity of going into conſiderable length, and departing from the object of our publication; and therefore, though we could not wiſh for a better cauſe, nor for a greater ſtock of arguments than we could bring in ſupport of it, we muſt decline the conteſt to which he would invite us. He will hence perceive that, ſo far from being diſpoſed to retract the opinion which he combats, we are fully perſuaded that it is well founded; at leaſt it cannot be ſhaken by any arguments which we have yet heard on the ſubject.

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†*† To J. B.—We know not any authority for the word *grades*: neither Bayley, Johnſon, nor Sheridan, has inſerted it: but J. B. certainly has a proper conception of its import in the paragraph whence he quotes it, and where it clearly bears nearly the ſame meaning as *gradations*.

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†‡† We are obliged to A. B. for his letter, but he muſt excuſe us from entering into the ſubject of it. We ſhall only remark that the book which he mentions is in the liſt of works conſulted by the author whom he criticizes; and that later and better intelligence has induced learned Orientaliſts to conſider that book as of little authority.

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‡‖‡ The ſenſible letter from G. F. B. is acknowleged:—We had written our obſervations on the work to which he refers, before we received it.

‖§‖ We thank the Rev. W. G. of St. Neot's for his anecdote, but, as it relates to a point now generally viewed in the light in which Mr. G. places it, we think it unneceſſary to publiſh it.

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§‖§ Letters from Medicus, Talieſſen, Mr. R. H. of Stafford, &c. are under conſideration.

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APPENDIX
TO THE
FOURTEENTH VOLUME
OF THE
MONTHLY REVIEW
ENLARGED.

FOREIGN LITERATURE.

Art. I. *Einige Berichten*, &c. *i. e.* Some Account of the Pruſſian, Auſtrian, and Sicilian Monarchies, and of ſome of the adjacent States. Vols. III. and IV. 8vo. About 350 Pages in each. The Hague. 1794.

It is with pleaſure that we reſume the taſk of attending to this ſenſible and entertaining writer, whoſe travels through the Pruſſian and Auſtrian dominions gave us ſo much ſatisfaction *. The third volume commences with a ſhort ſketch of the author's journey from Trieſte through Udine, Venice, Padua, Modena, Bologna, and Florence, to Rome. Here he obſerves that no ſooner does the traveller enter the Venetian territories, than he ſees diſplayed, in the civil and moral circumſtances of the people, a very ſtriking difference between the government of the Imperial dominions and that of the republic. In the latter, the towns and villages on the road have a moſt diſmal and wretched appearance; the houſes are dirty, decayed, and with mere holes in their walls inſtead of windows; the ragged clothing of the inhabitants betrays their poverty; and the ſwarm of beggars indicates an idleneſs ariſing either from natural diſpoſition, or from want of encouragement. The people are rapacious and diſhoneſt, and, in order to avoid being over-reached, every farthing muſt be diſputed with them. At Conegliano, and thence to Meſtre, the wealth of the Venetian nobility is diſplayed in the palaces on each ſide of the road; at a diſtance, theſe buildings appear magnificent: but, on a nearer approach, they betray a ſtrange mixture of grandeur and poverty; many of them are built in an excellent ſtyle of architecture, but are in a moſt ruinous condition; few have glaſs windows, and of theſe the panes are ſet in lead: and the gardens belonging to theſe villas are no better than naked parterres, in which not a tree is to be ſeen. The canal of Brenta, which leads from Padua to Venice, is celebrated by our author as greatly ſuperior to any thing of the kind in Holland. Of the city of Venice, he ſays little, except that it makes no favourable impreſſion on ſtrangers: the palaces of the nobles have a grand but melancholy appearance; their walls bear the marks of the dampneſs of their ſituation; and the ſmell of the canals in ſummer is exceedingly diſagreeable. To theſe unpleaſant circumſtances others are added, ariſing from the extreme ſuſpicion and reſerve with which foreigners are treated. In deſcribing his journey through Tuſcany, our author extols, and we believe with juſtice, the adminiſtration of the late Emperor Leopold.

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* See Rev. New Series, vol. xii. p. 562.

Rome has been ſo often deſcribed that little novelty can be expected in this author's account of it; of this he is ſenſible, and frequently refers his reader to what has been ſaid on the ſubject by other travellers. That his attention, as a man of learning and taſte, ſhould be greatly engroſſed by the remains of antient and the ſpecimens of modern art, which abound in this metropolis, will be readily imagined: but, whatever pleaſure theſe objects afford to the ſpectator, deſcriptions of them inſpire ideas too faint to yield much ſatisfaction to the reader;—of articles of this kind we ſhall therefore take no notice, and ſhall mention only thoſe which relate to the ſtate of religion and morals, and to the character of the Pope.

The ſuperſtition, which is prevalent in the pompous and ſplendid religious ceremonies, was exceedingly diſguſting to our author, who ſays '*the idolatrous worſhip paid to the Virgin Mary (I am ſorry that my regard to truth will not allow me to give it a ſofter name,) riſes here to a moſt extravagant height.*' That this religion has little influence on the morals of its votaries, he obſerves, is evident from the frequent murders committed by the inferior claſſes, and from the abandoned manners of the great, and the intrigues of the eccleſiaſtics. We are told that, in the chapel of the hoſpital of the Pilgrims, the Jews are forced to attend weekly ſermons preached with a view to convert them to Chriſtianity: but the author remarks that, if the arguments uſed on theſe occaſions were not more rational than thoſe which he had frequently heard from the preachers in Rome, it is by no means aſtoniſhing that the converſion of Iſrael has not yet commenced in that city.

The character of Pius VI. is not very advantageouſly delineated: the writer refers us to a book publiſhed in England, entitled *The Temporal Government of the Pope's State*[*], for the conduct of his holineſs reſpecting the eſtate of the Banker Lepri, and the promotion of his nephews Oneſti, by which meaſures he has acquired many enemies. It is here obſerved that Pius is accuſed of the moſt childiſh vanity, in inſcribing his name and arms on every trifle that is capable of bearing an inſcription, and in his fondneſs for external ſhew. The author ſaw him kneeling before the bronze ſtatue of St. Peter; he kiſſed its foot with great apparent humility, and then, taking off his cap, rubbed his bare head againſt its ſole. We are told that the Apoſtles, when living, imparted extraordinary gifts by the impoſition of hands: but it ſhould ſeem that the Pope thinks that this power has deſcended to the feet of their ſtatues. When our traveller was at Rome, the Pope's addreſs to the Cardinals in a conſiſtory holden a little time before was the general topic of converſation. The object of this ſeſſion was to acquaint their Eminences with the appointment of a new Cardinal,—M. *Caprara*, who had been for ſeveral years legate to the Emperor, and in this employment had conducted himſelf in a manner much more ſatisfactory to the Imperial court than to that of Rome: but he was now ſo powerfully recommended by the Auſtrian princes, that Pius was at laſt forced to confer the hat on the man whom he moſt hated. On this occaſion, he is ſaid to have forgotten himſelf ſo far as publicly to declare that he had appointed the moſt unworthy perſon that had for many years been admitted into the ſacred college, and to impute the blame of this nomination to the Emperor Francis. At this meeting, the death of the late Emperor Leopold was announced in form:—his regulations when Duke of Tuſcany had loſt him the favour of the Pope, and his character was now by no means ſpared. To ſome reflections on the ſuddenneſs of his death, the following expreſſion was added, *We muſt not ſeek to inveſtigate the ſecrets of Providence too narrowly.* The Cardinals, though moſt of them owe their dignity to Pius, do not ſeem to be much attached to him; they complain that he ſeldom conſults them, and that, except in public ceremonies, they are ſcarcely ever admitted to ſpeak to him. The author conjectures that his long reign is, in their eyes, the greateſt fault of which he could be guilty.

Whatever may be the private faults and weakneſſes of Pius, there are monuments of his attention to the public welfare which reflect honour on his name. Among theſe, we may enumerate the improvements which he has made in the face of the country near the metropolis, which he has rendered more healthy by draining the Pomptine marſhes, and more acceſſible by the excellent roads which now run through them. To the arts he has been more attentive than moſt of his predeceſſors; as he has ſpared neither pains nor expence in collecting and preſerving the moſt valuable remains of antiquity; and the city is certainly indebted to him for ſeveral buildings and inſtitutions both uſeful and ornamental. After having deſcribed theſe, the author juſtly obſerves that, though they may be, in a great meaſure, owing to his deſire of poſthumous fame, it would be unfair to reproach him with a motive, the influence of which is often productive of great and uſeful actions. The worſt circumſtance attending theſe improvements is that the expence of them has given occaſion to an increaſed tax on the neceſſaries of life: but this, we are told, is greatly owing to the oppoſition made by the nobles to the Pope's deſign of taking a new ſurvey of the eſtates in his territory, and impoſing a more equitable land-tax.

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[*] See Rev. vol. lxxxi. p. 114 and 203.

From Rome our traveller proceeded to Naples. In deſcribing his journey, he gives an intereſting account of the colony of St. Leucio near Caſerta, founded by the preſent monarch, who has erected an elegant but not very ſpacious palace in the village, and, on each ſide of its gate, a row of neat habitations for the coloniſts. Theſe houſes, which are already above a hundred in number, are conſtructed with ſpacious airy apartments, which are furniſhed with ſilk looms, and contain above ſeven hundred coloniſts. Here they live rent free, and, if they are induſtrious and behave well, are encouraged by little gratifications and preſents, excluſively of what they are paid for their labour. Adjacent to the palace is a large building, in which the ſilk is wound off from the pods, ſpun, dyed, and farther prepared for the loom. The colony is governed by a particular code of laws drawn up under the king's direction, but which ſeems not to have met with our author's approbation. The inhabitants are alſo provided with a catechiſm, in which the obligations of civil ſociety are explained and inculcated; and among theſe, he ſays, the duties of blind ſubmiſſion to their landlord, and of readily paying whatever taxes he may think fit to impoſe, are repeatedly enforced. We cannot but wonder that our traveller ſhould mention this as if it had offended him; becauſe we fancy that he would be much diſpleaſed with any who, in his own country, ſhould preſume to preach a different doctrine; eſpecially when it is conſidered that theſe poor people have their king for their landlord, and that, in fact, no more is enjoined on them than that with which every one of his ſubjects is neceſſitated to comply. The coloniſts all wear the ſame kind of dreſs, and the children are obliged to attend a public ſchool: there is no diſtinction of rank among them, but five of the oldeſt are choſen by the inhabitants to decide differences, and to manage the money belonging to the community; and to theſe perſons, together with the pariſh prieſts, has the king entruſted the direction of the colony. When an inhabitant dies, none can inherit his property, unleſs related to him within the fourth degree; and, when no ſuch heirs are found, his effects are thrown into the public fund; out of which, orphans are maintained and educated. The men may not marry till they are twenty, nor the women till they are ſixteen years of age, and both parties muſt produce certificates of their proficiency in that kind of work by which they are to procure their ſubſiſtence. On one of the Whitſuntide holidays, a red roſe is given to each of the young men, and white roſes to the girls who are deemed marriageable. They aſſemble in the church, and, after the ſervice, each ſwain offers his roſe to her whom he wiſhes to be his bride; if ſhe accepts it, and preſents her own in return, it is a ſign of her conſent: but, if ſhe declines taking his flower, he muſt not trouble her with any farther addreſs, at leaſt for that year. The inhabitants may always obtain permiſſion to leave the colony when they chuſe to be no longer members of it.

Naples has been ſo frequently deſcribed that on this ſubject little novelty can be expected. The author was much diſguſted with the manners of the people and the adminiſtration of government. The common people, he ſays, are dirty, lazy, ignorant, ſuperſtitious, and diſhoneſt; thus far, we believe, moſt travellers agree with him: but he repreſents them as more inclined to aſſaſſination than they are ſaid to be by other writers. Galanti, in his deſcription of Naples and Sicily, ſays that the annual number of murders in the metropolis is generally forty, and throughout the whole kingdom about ſix hundred; and that many of theſe murders are committed with a view to plunder. The preſent author aſſerts that, from the beſt and moſt impartial accounts, it appears that the king of the Two Sicilies loſes not leſs than four thouſand ſubjects, (we ſuppoſe annually, for this adverb is omitted, though the ſenſe and connection evidently require it,) by the poniard; and that nine-tenths of theſe aſſaſſinations are owing, not to the ſudden impulſe of paſſion, but to cool premeditated revenge, ariſing from the certainty that no legal reparation of an injury can be obtained. As to the nobles, they are repreſented as ſuperior to the populace only in title and external appearance; being without thoſe exalted ſentiments of honour and virtue, and that education, which ought to diſtinguiſh nobility. Many of the chiefs of theſe families have large eſtates: but their profuſion and extravagance involve them in

debts;

debts; there are indeed ſome exceptions to this obſervation, but the number of them is very ſmall. The ignorance and the contemptible character of the nobles are in ſome meaſure owing to the jealouſy of the government, which exerts every art to prevent their becoming reſpectable and important: they may not leave Naples to viſit their eſtates without the king's permiſſion; and the miniſtry is accuſed of encouraging their extravagance, in order to keep them dependent. There is indeed a military academy, in which ſome children of noble families are educated for the army: but how much their education is neglected at home may be concluded from its being acknowleged, in the plan of this ſeminary, that it was found neceſſary to add to it a ſchool for teaching them to read. There are, however, ſeveral good public inſtitutions for the education of the nobility, and ſome of them at the king's expence: but the nobles do not ſuffer their children to remain in them a ſufficient time, and, when they return to their parents, they ſoon forget all that they have learned.

The ſuperſtition of the Neapolitans is well known: there can be no inſtance of it more ſtriking than their prayer during the eruptions of Veſuvius; *O God, intreat St. Januarius to quiet the mountain!*

It is ſaid that, in the city of Naples, there are not leſs than three thouſand ſix hundred advocates and attornies. From the ſhabbineſs and ſlovenlineſs of their dreſs, which is black, with a cloak and band, and a ruſty round caxon, with their black hair hanging out from under it on all ſides, they make a moſt ridiculous appearance; and the author declares that he never beheld ſuch a collection of raſcally countenances as theſe gentry exhibit —in this repect, he ſays, one would imagine that they were all brethren of one family, for there is ſcarcely a man among them who does not look like a pickpocket. They are in general poor: but a few among them, who have attained greater celebrity than the reſt, are ſaid to get by their profeſſion an annual income of not leſs than fifteen thouſand crowns. The adminiſtration of what is here called juſtice is infamouſly bad, and accompanied with the moſt execrable oppreſſion, eſpecially in criminal caſes; in which the inferior clerks of the court haſten to the ſpot where the crime was committed, hear and collect the evidence, and ſend to priſon all whom they think fit:—as they have no fixed ſalaries, and ſubſiſt on what they can extort on theſe occaſions, they abuſe this power in a moſt infamous manner, and, in caſes of murder, arreſt all who happen to be preſent, however innocent they may be, and make them purchaſe their releaſe from priſon at a moſt exorbitant rate. After having mentioned the jealouſy of the government, its anxiety to prevent the diffuſion of political and hiſtorical information, and the heavy impoſitions which the people muſt pay to ſupply the royal treaſury, and to ſupport the uſeleſs but luxurious ſplendour of eccleſiaſtics, the author gives an account of the wretched condition of thoſe who are vaſſals to the nobles. Theſe are a very numerous claſs, amounting to above three millions; for in no European ſtate is the feudal ſyſtem more prevalent than in this; and we are told that, on entering the towns or villages, it is eaſy to diſtinguiſh, by the degree of poverty, thoſe which have the miſfortune to belong to the nobles. The vaſſals of the crown pay about a thirtieth part of the produce of their land, but thoſe of the barons muſt give up above a fifth to their lord, beſide what is torn from them to gratify the rapacity of his agents; there are alſo a number of vexatious reſtrictions, which bear hard on the poor peaſant; his corn may be ground in no other mill, and his bread baked in no other oven, than that of the Baron: he may not preſs out his own olives; and it often happens, eſpecially in fertile years, that his fruit is ſuffered to rot, becauſe there is more work than can be done in proper time by the mill of his petty tyrant.

From Naples the author ſailed to Palermo in one of the royal packet-boats, which he repreſents as much more convenient in point of accommodation than thoſe which ſail between Harwich and Helvoet. The iſland of Sicily, as well as the kingdom of Naples, has a metropolis which, with reſpect to population and luxury, is proportioned to it. The manners of the Palermians are deſcribed as nearly reſembling thoſe of the Neapolitans; ignorance, extravagance, an excluſive love of amuſement, and the utmoſt licentiouſneſs of manners, are the characters by which, with very few exceptions, the nobility are diſtinguiſhed. The ladies, we are told, are more agreeable in converſation than thoſe of Naples: but, on the other hand, their conduct is ſtill more reprehenſible, in ſo much that conjugal fidelity is ſcarcely known, and the violation of it is not thought a diſgrace; in Lent, however, many of them ſhut themſelves up for a few days in a nunnery, devoting this time to exerciſes of penitence and devotion, and then, ſatisfied that they have expiated their former ſins, they reſume their old courſe of life with a quiet conſcience. The Prince of *Torremuzza* was almoſt the only Palermian nobleman who was remarkable for a literary taſte; to him our author had letters of recommendation: but he arrived in Palermo only in time to attend that Prince's funeral. On this occaſion, a ſuperb catafalco in the form of a rotundo, the columns of which were covered with ſilver gauze, was erected in the centre of the church; and in the front the body of the Prince was depoſited, dreſſed in a brown coat with gold lace, his hair powdered, a cane in his hand, and his hat and ſword lying next to him: two pages in ſcarlet and gold ſtood behind him, and, with ſmall flags, on which the family arms were painted, drove away the flies; while one of the prieſts delivered a tedious oration in praiſe of the deceaſed.

Among the literati here, who are not many in number, the Abbé *Vella* is honourably diſtinguiſhed for his knowlege of the Oriental languages. He tranſlated the celebrated Saracen Codex, part of which is publiſhed, at the Viceroy's expence, in four quarto volumes: it contains the correſpondence of the Emirs who governed Sicily when it was ſubject to the Saracens: the original is written on leaves of bamboo, and had long lain unregarded in a Benedictine monaſtery, when it attracted the attention of an ambaſſador from the Emperor of Morocco. The Abbé has ſince been employed in tranſlating the Codex Normannus, which contains the correſpondence of Rogero with the Arabian Emirs, two hundred years after the date of the former manuſcript, and is beautifully written: ſome ſheets of it are already printed off in an elegant manner, and illuſtrated with plates, moſt of which repreſent copper utenſils with Arabic inſcriptions. This gentleman has a curious collection of coins; ſome of which are Saracen, and others were ſtruck by the Normans, who had obtained territory in the iſland, but were not the ſole maſters of it. By ſome of the coins of Rogero, we may ſee how ingeniouſly he contrived to make them current among both Chriſtians and Mohammedans; for on one ſide is a croſs with the inſcription, *In hoc ſigno vinces*, and on the other, in Arabic, *There is no other God but God, and Mohammed is his prophet.* The Abbé has alſo an Arabic manuſcript written about four hundred years after the Hegira, which is ſaid to have been a tranſlation of eleven books of Livy, viz. from the 66th to the 77th: their authenticity is much doubted; though the firſt of them, which is tranſlated, has been deemed by ſome learned critics to be genuine.

From Palermo, our traveller went to Girgenti, the antient Agrigentum, and thence to Syracuſe. He gives a large account of the remains of antiquity which he ſaw on his road, and in theſe once celebrated places; in Syracuſe is a temple of Minerva, which is converted into a cathedral; the modern architecture is overladen with ornaments, which are ill ſuited to the rough ſimplicity of the antient columns and entablature that remain. Though nominally a Chriſtian church, it is ſtill the ſcene of an idolatry not leſs abſurd and groſs than that which flouriſhed here of old. The weather in Sicily had been remarkably dry, and the inhabitants of the ſeveral cities had begun to make proceſſions in honour of their reſpective gods; for, in the homage which they pay to their tutelary ſaints, the SUPREME BEING is entirely forgotten. On this occaſion, the author ſaw a proceſſion of above half of the male inhabitants of Syracuſe, accompanied by all the clergy, both ſecular and regular, and the magiſtrates of the city; each of whom, though otherwiſe dreſſed as uſual, had a crown of thorns on his head, and a halter round his neck. In this proceſſion, a marble ſtatue of St. Lucia, the protectreſs of Syracuſe, as large as life, was carried out of the cathedral through the principal ſtreets of the city, and then back to the church; as ſoon as ſhe returned within the doors of this building, the people raiſed their ſongs and acclamations, with the ſame zeal and with the ſame ſpirit of adoration with which we may ſuppoſe that, eighteen or twenty centuries ago, they cried, in the ſame place, *Great is Minerva of Syracuſe.* After the image was placed on the altar, the biſhop delivered a diſcourſe in which he reproached his hearers with ingratitude to their ſaint, and told them that, by reforming their lives, they would pleaſe her much more than by external adoration. Among other arguments which he uſed to induce them to do this, he reminded them of their happineſs in not being born among heathens, Turks, and heretics. "You might," ſaid he, "have been born in England, or in Holland: but now you are Chriſtians, you are Catholic Chriſtians, you are Roman Catholic Chriſtians." The contraſt between this excluſive claim to Chriſtianity, and the idolatrous rites which had juſt been celebrated, ſtruck our author very forcibly, and ſeems to have excited no ſmall indignation; for he tells us that nothing could make him exult more in being a proteſtant, and a Dutch proteſtant, than this contemptuous expreſſion of compaſſion on the religion of his country. We might, in all probability, have experienced the ſame ſenſations: but we ſhould, at the ſame time, have reflected how often ſimilar expreſſions, concerning the Roman catholics, are heard from proteſtant pulpits in England as well as in Holland, and particularly in the latter, where a ſection of the Heidelburgh catechiſm, on which the eſtabliſhed clergy muſt annually preach, ſays expreſsly that the Romiſh maſs is *curſed idolatry.* The writer juſtly obſerves that the people are excuſable, becauſe of their ignorance, and becauſe this ſuperſtition is inculcated on them from their infancy: but he ſeems ſcarcely to allow the ſame excuſe to the clergy. They, however, have been educated in the ſame prejudices as the laity; they are deterred from all free inquiry as dangerous to their ſouls, and are taught to reſign their own judgment to the deciſion of the church:

hence it is but reaſonable to ſuppoſe that many of them may be as ſincere in their profeſſion of what to us appears abſurd and idolatrous, as we can be in the belief of more rational doctrines. Some have obſerved that the proneneſs of the Sicilians to the adoration of objects of ſenſe may be aſcribed to the effects of the climate on their imagination and paſſions: but, in anſwer to this remark, it is juſtly ſtated by our author that the inhabitants of climates of equal temperature, with paſſions not leſs violent, and imaginations not leſs lively, are known to have a ſtrong averſion to the external worſhip of images and pictures.

In the neighbourhood of Syracuſe, on the banks of the river Cyana, grows the Papyrus; it is a green triangular ruſh, out of which iſſue ſeveral ſtalks about eight or nine feet long; they terminate in a large buſhy cluſter; on which account the natives call it *Perucca*, or the periwig: its internal texture is white and fibrous. The Chevalier *Landolina* has attempted to make paper of it: in whiteneſs, his ſpecimens are not inferior to common writing-paper, but he has not yet found any method of making it receive ink without blotting: it might be very cheap, if properly manufactured.

From Syracuſe the author went to Catania and Meſſina, whence he made an excurſion to Reggio. The nobility of Catania are ſo very different in point of character from thoſe in the other parts of the two kingdoms, that one would imagine they were a foreign colony ſettled here. Both ſexes diſplay a refined taſte and improved minds, are ſenſible and agreeable in converſation, and ſeem animated with a deſire of improving the welfare of their city and country. In no place are ſtrangers better received, nor treated in a more polite and friendly manner. They lament the inattention of the court of Naples to the proſperity of Sicily, and the oppreſſive mode of government under which the iſland is impoveriſhed. Moſt of the inhabitants ſubſiſted by ſilk manufactures: but, by the heavy duties attending the exportation of theſe articles, and by the introduction of cloths and cottons, which, however unſuitable to the climate, it is now the faſhion to wear, not leſs than fifteen thouſand perſons are deprived of their uſual means of ſubſiſtence. This city has the privilege of being governed by its own magiſtrates, and has no garriſon. Among the public inſtitutions, the author mentions one in which about forty boys are taught not only reading and writing, but alſo handicraft trades.

We ſhall not relate any particulars of the author's aſcent of Mount Ætna, as the account contains nothing that appears to be remarkably new.

The ruinous circumſtances of Meſſina, ſince the year 1783, have been frequently deſcribed. The houſes built ſince that time are in a better ſtyle than the former, but are leſs lofty. The rebuilding of the city goes on very ſlowly; becauſe moſt of the inhabitants prefer living in wooden barracks, as the frequency of ſlight ſhocks prevents their thinking themſelves ſafe in houſes. The churches and monaſteries, however, begin to riſe ſlowly out of their ruins; and the poor nuns, whom the earthquake had releaſed from their confinement, now once more ſee their priſons almoſt fit to receive them. The Gymnaſium is rebuilt in a very elegant ſtyle. In this inſtitution, there was once a profeſſor of civil hiſtory: but this office is aboliſhed by the miniſters of the king, who, ſays our author, do every thing in their power to keep the people ignorant of this *unneceſſary ſtudy, in which they would only hear of liberty, revolutions, and the murder of kings.* It is obſervable that this branch of knowlege is not taught in any public ſchool in either of the kingdoms.

The air of Sicily, though in moſt parts healthy, is in ſome places exceedingly pernicious: the leaſt ſtagnant water is ſufficient, in the heats of ſummer, to poiſon the atmoſphere; its effects on the countenances of the poor people who live in the vicinity are very evident, and a ſtranger, who travels through the iſland in this ſeaſon, ought to avoid ever paſſing a night in theſe places. The ſoil is exceedingly fertile: but, from the great heat of the climate, many of our moſt nouriſhing and refreſhing vegetables will not thrive in it. Currants, raſpberries, and gooſeberries, are unknown to the natives; and foreigners, who have attempted to cultivate them, have never been able to ſucceed. Apricots and peaches are abundant, but entirely without flavour; which may perhaps be aſcribed to a want of care and attention. The farmers in Sicily are accuſtomed to leave their ground untilled every third year; the graſs which it then produces is either fed off by cattle, or cut for hay: but of the latter little is conſumed, as they feed their horſes chiefly with chopped wheat-ſtraw, and with barley or oats. Near Avola, a town on the ſouthern coaſt, there is a plantation of ſugar canes, from which ſugar is made: but in general, the author obſerves, the greateſt part of the iſland is uncultivated, and the fertility, for which it was once ſo celebrated, is ſeen only in the neighbourhood of large towns; and even there the ſoil might be improved to much greater advantage than it now is. This is in a great meaſure owing to a want of hands,—for the country is not peopled in proportion to its extent,—and alſo to the circumſtance of their living too much in towns; for there are very few villages, and ſcarcely any farm-houſes. All theſe unfavourable circumſtances are the conſequence of the feudal cuſtom of entailing the eſtates entirely on the eldeſt ſon. Theſe hereditary landholders ſuffer their peaſants to be oppreſſed and plundered by the perſon who farms the rents, and who makes his fortune at their expence; the landlord waſtes his income in the luxury and diſſipation of Naples, and never viſits his eſtates; while the younger brethren have ſcarcely any other reſource than the ſacerdotal profeſſion, or the Malteſe croſs, which, as it prohibits marriage, is equally unprofitable to ſociety. The author very juſtly obſerves that, if the vaſt eſtates, which ſome of the nobles poſſeſs, were more equally divided among their children, they would ſoon become ſo moderate, that their proprietors would be obliged to abandon the luxury and extravagance of the metropolis, and to improve the cultivation of their own lands;—thus the country would be better peopled, and covered with villages and farms. If, then, the government had the ſpirit to facilitate theſe improvements, to open a communication between the ſeveral towns by good roads, to aboliſh oppreſſive and partial laws, to favour the extenſion of commerce, to diminiſh the heavy duties on exportation, and to encourage manufactures, Sicily might, in a few years, attain a degree of proſperity not unlike that which the hiſtorians of Greece and Rome repreſent it as enjoying. The right of primogeniture, however, is ſo interwoven with the feudal ſyſtem, and this is ſo intimately connected with the Sicilian monarchy, that of reformation in this reſpect there is little hope. We are here informed that the viceroy, conſcious how much the diviſion of land into ſmall parcels would befriend the population of the country, has endeavoured to promote this meaſure. He perſuaded the municipalities to let out their common lands, which were never cultivated, in ſmall parcels to individuals, whom he encouraged to live on them. The miniſtry of Naples at firſt approved of this plan, which was alſo adopted by ſome of the Barons on their eſtates: but that jealouſy, which is the curſe of arbitrary governments, was ſoon excited, and an order was ſent from court to aboliſh the whole ſcheme.

Foreigners who are ſettled in the iſland complain of the diſhoneſty of the Sicilians, and, on this account, always have their ſervants from Naples: but our author declares that, in this reſpect, he had ever found reaſon, from his own experience, to ſpeak highly in praiſe of the natives. From moſt of theſe with whom he was at all acquainted, he received treatment that indicated generoſity, kindneſs, good nature, and ſincerity; nor did he, even among the lower claſſes, obſerve any inſtances of ſelfiſhneſs and diſhoneſty. He praiſes them much for their hoſpitality; for, as there are very few inns in the iſland, he was in moſt caſes the gueſt of individuals, from whom he generally met with the kindeſt reception and the moſt polite attention.

The Sicilians are ſuperſtitious and credulous, but appear to be ſincere in their belief of all the abſurdities with which their religion abounds; their clergy are remarkably ignorant of every thing that is not immediately connected with their profeſſional offices, and even with reſpect to theſe the knowlege of many ſeems to be confined to their maſs-book; yet there are a few among them who appear to have ſtudied the ſcriptures, who are not unacquainted with the opinions of the proteſtants, who wiſh for greater freedom of inquiry, and who lament the obſtacles which prevent it. The majority do not indeed conſider proteſtants as Chriſtians: but this idea ſeems to ariſe rather from ignorance than from an uncharitable bigotry. The author ſays that many of thoſe with whom he converſed, when they diſcovered that he was not of their communion, were exceedingly inquiſitive concerning the doctrines and ceremonies of his church, and would often ſay, with much ſelf-complacency, *we Chriſtians hold this or that doctrine*: but with all this they did not ſeem to expreſs any contempt or ill-will, nor even to be conſcious that they had ſaid any thing diſagreeable. Curioſity is a very ſtriking feature in the character of the Sicilians; which may be aſcribed to their having few opportunities of ſeeing ſtrangers. Leſs excuſable is their diſregard to cleanlineſs, in conſequence of which their houſes ſwarm with vermin.

From Licata the author made an excurſion to Malta. He took his paſſage in a Malteſe *ſperonare*, or ſix-oared open boat, which has no other ſhelter for the paſſengers than an awning ſpread over it: but theſe veſſels, eſpecially if manned with Malteſe, who are much better ſeamen than the Sicilians, are preferred to large ſhips, both for expedition and ſafety. They ſail, or are rowed, according to the weather: but they keep as much as poſſible along ſhore, and never attempt the paſſage acroſs, if there be the leaſt appearance of foul weather. La Vallette, which is the reſidence of the grand maſter of the order, is a handſome regular town: but, as it lies on the acclivity of a hill, ſome of its ſtreets are ſo ſteep that they cannot be aſcended by carriages. The houſes are built of a ſmooth ſtraw-coloured ſtone, which gives them a very neat appearance. The city is ſtrongly fortified. Beſides this town, and the old metropolis, Malta or Città Notabile, the iſland contains twenty-two caſals, or villages, which are all ſituated near to each other in the eaſtern part. The face of the country is not pleaſant, nor the ſoil fertile; it is a rocky bottom, and muſt be covered with mould in order to produce any thing: this taſk is performed in many places by the inhabitants, who, in order to prevent the earth from being blown or waſhed away, incloſe their grounds with ſtone walls. The heat of the climate is ſomewhat moderated by the ſea breezes, but, in ſummer, is exceſſive; eſpecially when the ſcirocco or ſouthern wind blows. This iſland does not bring forth corn ſufficient for the conſumption of its inhabitants, but Sicily is obliged by treaty to ſupply it with a conſiderable quantity; cotton is its principal produce, which is exported to great advantage. In the vicinity of the Città Notabile are very conſiderable catacombs, ſome of which are ſhewn to ſtrangers, though many of them are walled up: they appear in ſome places to have been repoſitories for the dead, but, in others, to have been the retreat of the living: ſome ſay that the Saracens concealed themſelves in them in order to avoid the rage of Chriſtian perſecution. Near to theſe catacombs is a cave, which St. Paul is ſaid to have uſed as an oratory: but we doubt much whether the apoſtle was ever here; for we think Mr. Bryant has made it very probable that the iſland on which St. Paul was caſt was not Malta, but Melite in the Adriatic Sea, mentioned by Scylax, Pliny, and other antient writers*.

The inhabitants of Malta conſiſt of the natives, and of the knights who are all foreigners: the former are ſaid to amount to about ninety thouſand, and we are told that the adjacent iſland of Gozzo contains twenty thouſand: their faces indicate their African origin, and the women are far from handſome: the men dreſs like the Italians: but the country people of the lower claſs, inſtead of ſhoes, wear ſandals exactly reſembling thoſe of the antients. Their language is a corruption of the Arabic, ſo that the Moors and the Malteſe underſtand each other with facility:—an attempt has lately been made to expreſs its ſounds by letters, but nothing, except a devotional book, was ever printed in it:—indeed hardly any of the natives have any notion of writing it, nor even of reading it; and the better ſort ſpeak Italian. The Malteſe nobles, who are never admitted to any except the loweſt offices under the government, live entirely ſeparate from the knights, either on their eſtates in the country, or in the Città Notabile. The inſolent contempt with which they are treated by the knights, a conſciouſneſs of having loſt all the influence and authority which their anceſtors enjoyed, and, above all, a well-founded diſtruſt and jealouſy of a number of diſſolute unmarried officers, have induced them to exclude the knights from their houſes, and thus to prevent theſe gentlemen from having any intercourſe with their wives and daughters. In this particular, they are ſo ſtrict, that the leaſt acquaintance with a knight is ſufficient to ruin a woman's character. As their ſociety is thus confined, and few of them have ever been out of the iſland, it cannot be expected that they ſhould have very enlarged notions: but our author ſays that he has been told by foreigners, who have been introduced to them, that they are a frank, generous, and agreeable people. The Sicilians affect to ſpeak of the Malteſe with great contempt: but this appears to be much owing to national prejudice; for, with reſpect to induſtry, the Malteſe are much their ſuperiors, and, in other points, are not inferior to them. That the groſs ſuperſtition of popery prevails here as much as in any part of Italy, is evident from the ceremonies of the holy week, which our author ſaw, and which are here deſcribed.

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* See Review, vol. xxxvii. p. 349.

The order conſiſts of about eight thouſand knights, though not more than a tenth part of them reſide in the iſland. Moſt of them are younger ſons of noble families; for, to be admitted into the order, they muſt prove four armorial quarters on their mother's ſide, as well as on the father's; and they make a vow of chaſtity, which they frankly confeſs they conſider as prohibiting only marriage; for they all keep miſtreſſes, and the iſland ſwarms with looſe women. Their vow of poverty, indeed, renders it impoſſible for them to marry, as they can have no property of their own, independently of the order. As ſoon as a knight dies, all his effects are ſealed up, and are claimed by the order; he is not allowed to bequeath any thing, except a few trifles to his ſervants; and from this regulation not even the grand maſter is excepted. Hence they never obtain any thing from their families, except a penſion for life.

The grand maſter lives in great ſtate, and generally eats alone: but he is, in other reſpects, eaſy of acceſs. He is an abſolute ſovereign of the iſland, is elected by the heads of the order, and governs it with the aſſiſtance of a council, in which he alone has a right of propoſing what is to be diſcuſſed; he has a double vote; and the many benefices, of which he has the diſtribution, give him a prodigious influence. His income is about 200,000 dollars, and the order itſelf is immenſely rich. Hence the government is not burdenſome to the iſlanders, who pay no taxes whatever; nor are there any duties on the importation and exportation of the neceſſaries of life: other articles of commerce pay 3½ per cent.

The hoſpital of Malta is celebrated from the circumſtance of the patients being ſerved in ſilver. Mr. Howard, in his work on lazarettos and hoſpitals, complains much of the cloſeneſs and ill ſmell of the wards: we hope that the remarks, which he ſo freely made to the grand maſter, were not without effect; as our author ſpeaks highly of the inſtitution, and perceived no diſagreeable ſmell in the ſick rooms.

The navy of the order conſiſts of two frigates of 40 guns each, and a ſhip of 60, beſides galleys;—each ſhip makes two cruiſes in every year. The author ſaw a new galley in the dock-yard, which was about 140 feet in length, and had on one ſide twenty-ſix, and on the other twenty-five, benches for the rowers. At ſea, theſe veſſels carry five hundred men, three hundred of whom are ſlaves; five of theſe are chained to each bench, and their life is the moſt wretched that can be imagined. They are badly fed, obliged to paſs their nights as well as their days on the ſeats to which they are fettered, and, when at ſea, are employed almoſt inceſſantly in the labour of rowing; and this is rendered more painful by the diſcipline of the ſtick, which is inflicted without mercy. They have very few Moors among them, moſt of that deſcription having been lately ranſomed by the Emperor of Morocco; ſo that they now conſiſt chiefly of felons condemned by the tribunals of Naples, Sicily, and Malta: yet there are a few who, for a trifle of money, have been induced to enter as volunteers, and to ſubmit to all the hardſhips of this miſerable ſtate; for they are not better treated than the reſt.

Various other intereſting articles of information might be extracted from theſe travels: but, having already exceeded our uſual limits, we muſt here take our leave of a work which has afforded us much entertainment.

ART. II. *Aſiatic Reſearches*, Vol. III.

[*Article concluded from the laſt Appendix, p.* 574.]

On the Indian Cycle of Sixty Years. By SAMUEL DAVIS, Eſq.

IN the *Philoſophical Tranſactions* for 1790, an account is given of the Hindu cycle of ſixty; which being in many reſpects deficient, and in ſome erroneous, the preſent writer endeavours to ſhew the true nature and computation of that cycle from the explanation given of it by the Hindus themſelves. The whole of this paper will be thought curious by our aſtronomical readers: but we find it impoſſible to render it intelligible or intereſting in an abridged view. A diagram of the Hindu ecliptic is added for its illuſtration.

An Account of the Method of catching wild Elephants at Tipura; by JOHN CORSE, Eſq.

Few circumſtances in the inſtincts, or rather, perhaps, in the *moral nature* of animals are ſo remarkable, as their capacity of being rendered the willing accomplices of mankind in their plots againſt the life and liberty of other individuals of the ſame ſpecies. The refined complicated artifices of decoy ducks, in betraying their wild aſſociates, have been often deſcribed; and the relation before us proves the elephant to poſſeſs equal powers of inveigling. Captain Mackheath himſelf was not more neatly entrapped by the ladies of Drury-lane than the *Goondah*, or large male elephant, is by his female ſeducers, the *Koomkees*.

Two methods of catching elephants are here deſcribed; one, that in which ſingle male ſtragglers from the herd are taken; the other, that in which whole herds are ſecured. The former, as leaſt known, and moſt characteriſtic of the manners of the animal, we ſhall lay before our readers:

'As ſoon as they have determined on the *Goondah* they mean to ſecure, three of the *Koomkees* are conducted ſilently and ſlowly by their *Mahotes* (drivers) at a moderate diſtance from each other, near to the place where he is feeding; the *Koomkees* advance very cautiouſly, feeding as they go along, and appear like wild elephants that had ſtrayed from the jungle. When the male perceives them approaching, if he takes the alarm and is viciouſly inclined, he beats the ground with his trunk and makes a noiſe, ſhowing evident marks of his diſpleaſure, and that he will not allow them to approach nearer; and if they perſiſt, he will immediately attack and gore them with his tuſks: for which reaſon they take care to retreat in good time. But ſhould he be amorouſly diſpoſed, which is generally the caſe, (as theſe males are ſuppoſed to be driven from the herd at a particular period by their ſeniors, to prevent their having connexion with the females of that herd) he allows the females to approach, and ſometimes even advances to meet them.

'When, from theſe appearances, the *Mahotes* judge that he will become their prize, they conduct two of the females, one on each ſide cloſe to him, and make them advance backwards, and preſs gently with their poſteriors againſt his neck and ſhoulders: the 3d female then comes up and places herſelf directly acroſs his tail; in this ſituation, ſo far from ſuſpecting any deſign againſt his liberty, he begins to toy with the females and careſs them with his trunk. While thus engaged, the fourth female is brought near, with ropes and proper aſſiſtants, who immediately get under the belly of the 3d female, and put a ſlight cord (the *Chilkah)* round his hind legs; ſhould he move, it is eaſily broken, in which caſe, if he takes no notice of this ſlight confinement, nor appears ſuſpicious of what was going forward, the hunters then proceed to tie his legs, with a ſtrong cord (called *Bunda)* which is paſſed alternately, by means of a forked ſtick and a kind of hook, from one leg to the other forming the figure of 8, and as theſe ropes are ſhort for the convenience of being more readily put around his legs, 6 or 8 are generally employed, and they are made faſt by another cord (the *Dagbearree)* which is paſſed a few turns perpendicularly between his legs, where the folds of the *Bundahs* interſect each other. A ſtrong cable (the *Phand*) with a running nooſe, 60 cubits long, is next put round each hind leg immediately above the *Bundabs*, and again above them 6 or 8 additional *Bundabs*, according to the ſize of the elephant, are made faſt, in the ſame manner as the others were: the putting on theſe ropes generally takes up about 20 minutes, during which the utmoſt ſilence is obſerved, and the *Mabotes*, who keep flat upon the necks of the females, are covered with dark coloured cloths, which ſerve to keep them warm, and at the ſame time do not attract the notice of the elephant. While the people are buſily employed in tying the legs of the *Goondab*, he careſſes ſome times one, and ſome times another, of the ſeducers, *(Kootne)* examining their beauties and toying with different parts, by which his deſires are excited and his attention diverted from the hunters, and in theſe amorous dalliances he is indulged by the females. But if his paſſions ſhould be ſo rouſed, before his legs are properly ſecured, as to induce him to attempt leaping on one of the females, the *Mabote*, to enſure his own ſafety and prevent him gratifying his deſires any further, makes the female run away, and at the ſame time, by raiſing his voice and making a noiſe, he deters the *Goondab* from purſuing. This however happens very ſeldom; for he is ſo ſecured by the preſſure of a *Koomkee* on each ſide and one behind, that he can hardly turn himſelf, or ſee any of the people, who always keep ſnug under the belly of the third female, that ſtands acroſs his tail, and which ſerves both to keep him ſteady and to prevent his kicking any of the people who are employed in ſecuring him; but in general he is ſo much taken up with his decoyers, as to attend very little to any thing elſe. In caſe of accidents, however, ſhould the *Goondab* break looſe, the people upon the firſt alarm can always mount on the backs of the tame elephants, by a rope that hangs ready for the purpoſe, and thus get out of his reach. When his hind legs are properly ſecured, they leave him to himſelf, and retire to a ſmall diſtance; as ſoon as the *Koomkees* leave him, he attempts to follow, but finding his legs tied, he is rouſed to a proper ſenſe of his ſituation, and retreats towards the jungle: the *Mabotes* follow at a moderate diſtance from him on the tame elephants, accompanied by a number of people that had been previouſly ſent for, and who, as ſoon as the *Goondab* paſſes near a ſtout tree, make a few turns of the *Phands*, or long cables that are trailing behind him, around its trunk; his progreſs being thus ſtopped, he becomes furious and exerts his utmoſt force to diſengage himſelf, nor will he then allow any one of the *Koomkees* to come near him, but is outrageous for ſome time, falling down and goring the earth with his tuſks. If by theſe exertions the *Phands* are once broken, which ſometimes is effected, and he eſcapes into the thick jungle, the *Mabotes* dare not advance for fear of the other wild elephants, and are therefore obliged to leave him to his fate; and, in this hampered ſituation, it is ſaid, he is even ungenerouſly attacked by the other wild elephants. As the cables are very ſtrong and ſeldom give way, when he has exhauſted himſelf by his exertions, the *Koomkees* are again brought near and take their former poſitions, *viz.*, one on each ſide and the other behind. After getting him nearer the tree, the people carry the ends of the long cables around his legs, then back and about the trunk of the tree, making, if they can, two or three turns, ſo as to prevent even the poſſibility of his eſcape. It would be almoſt impoſſible to ſecure an elephant in any other manner, as he would tear up any ſtake, that could at the time be driven into the ground, and even the noiſe of doing it would frighten the elephant: for theſe reaſons, as far as I can learn, nothing leſs than a ſtrong tree is ever truſted to by the hunters. For ſtill farther ſecurity, as well as to confine him from moving to either ſide, his fore-legs are tied exactly in the ſame manner as the hind-legs were, and the *Phands* are made faſt one on each ſide, to trees or ſtakes driven deep into the earth. During the proceſs of tying both the hind and fore-legs, the fourth *Komkee* gives aſſiſtance where neceſſary, and the people employed cautiouſly avoid going within reach of his trunk; and when he attempts to ſeize them they retreat to the oppoſite ſide of the *Koomkees*, and get on them, if neceſſary, by means of the rope above-mentioned, which hangs ready for them to lay hold of. Although by theſe means, he is perfectly ſecured and cannot eſcape, yet as it would be both unſafe and inconvenient to allow him to remain in the virge of the jungle, a number of additional ropes are afterwards put on, as ſhall be mentioned, for the purpoſe of conducting him to a proper ſtation. When the *Goondah* has become more ſettled, and eat a little food with which he is ſupplied as ſoon as he is taken, the *Koomkees* are again brought near, and a ſtrong rope *(Phara)* is then put twice round his body cloſe to his fore-legs like a girth, and tied behind his ſhoulder; then the long end is carried back cloſe to his rump and there faſtened, after a couple of turns more have been made round his body. Another cord is next faſtened to the *Phara* and from thence carried under his tail like a crupper *(dooblah)* and brought forward and faſtened by a turn or two, to each of the *Pharahs* or girths, by which the whole is connected, and each turn of theſe cords ſerves to keep the reſt in their places. After this a ſtrong rope (the *Tooman)* is put round his buttocks and made faſt on each ſide to the girth and crupper, ſo as to confine the motion of his thighs and prevent his taking a full ſtep. Theſe ſmaller ropes being properly adjuſted, a couple of large cables (the *Dools)* with running nooſes are put around his neck, and after being drawn moderately tight, the nooſes are ſecured from running cloſer, and then tied to the ropes on each ſide forming the girth and crupper already mentioned; and thus all theſe ropes are connected and kept in their proper places, without any riſk of the nooſes of the *Dools* becoming tight, ſo as to endanger the life of the elephant in his exertions to free himſelf. The ends of theſe cables are made faſt to two *Koomkees*, one on each ſide of the *Goondah*, by a couple of turns round the belly, cloſe to the ſhoulder, like a girth, where a turn is made, and it is then carried acroſs the cheſt and faſtened to the girth on the oppoſite ſide. Every thing being now ready, and a paſſage cleared from the jungle, all the ropes are taken from his legs and only the *Tooman* remains round his buttocks to confine the motion of his hind-legs: the *Koomkees* pull him forward by the *Dools*, and the people from behind urge him on. Inſtead of advancing in the direction they wiſh, he attempts to retreat farther into the jungle, he exerts all his force, falls down, and tears the earth with his tuſks, ſcreaming and groaning, and by his violent exertions often hurts and bruiſes himſelf very much, and inſtances happen of their ſurviving theſe violent exertions only a few hours, or at moſt a few days. In general, however, they ſoon become reconciled to their fate, will eat immediately after they are taken, and, if neceſſary, may be conducted from the verge of the jungle as ſoon as a paſſage is cleared. When the elephant is brought to his proper ſtation and made faſt, he is treated with a mixture of ſeverity and gentleneſs, and in a few months (if docile) he becomes tractable and appears perfectly reconciled to his fate. It appears ſomewhat extraordinary, that though the *Goondah* uſes his utmoſt force to diſengage himſelf when taken, and would kill any perſon coming within his reach, yet he never or at leaſt ſeldom attempts to hurt the females that have enſnared him, but on the contrary ſeems pleaſed (as often as they are brought near, in order to adjuſt his harneſſing, or move and ſlacken thoſe ropes which gall him) ſoothed and comforted by them, as it were, for the loſs of his liberty. All the elephants, ſoon after they are taken, are led out occaſionally for exerciſe by the *Kcomkees*, which attend for that purpoſe.'

The ſtupidity of this half-reaſoning animal, who ſuffers himſelf to be tied without regarding it, would be much to his diſcredit, were not the ſame inſenſibility ſo often obſerved in the animal of whole reaſon.

The method uſed for capturing a whole herd is the ſame with that deſcribed in various books of travels; *viz.* encircling them with a numerous troop of hunters, who, by means of fires and noiſes, drive them gradually into an encloſure formed of ſtrong paliſades, and conſiſting of three communicating apartments, in the laſt of which they are ſecured, one by one, in a narrow paſſage, with croſs barricades. Several curious obſervations relative to the hiſtory and manners of this animal occur in the narration; particularly that the young elephants do not ſuck with the trunk, as Buffon, from conjecture, has aſſerted, but with their mouths;—and that the conjunction between the male and female is exactly like that of the horſe and mare. The time of geſtation of the females is aſcertained, by a particular fact, to be not leſs than two years.

The Plan of a Common-Place Book; by J. H. HARINGTON, Eſq.

This is an improvement on Mr. Locke's deſign, and is illuſtrated by a ſpecimen, applied to Aſiatic literature.

On the Lunar Year of the Hindus; by the Preſident.

Having lately by accident met with a very curious tract of the learned and celebrated *Raghunandana*, containing a full account of the rites and ceremonies in the lunar year, the Preſident was induced to preſent the ſociety with a correct outline of it, in the form of a calendar, illuſtrated with ſhort notes. Of the many paſſages quoted in it from the *Védas*, the *Puránas*, the

Sáſtras, of law and aſtronomy, the *Calpa* or ſacred ritual, and other works of immemorial antiquity and reputed holineſs, he has given a tranſlation of ſuch only as appeared moſt diſtinguiſhed for elegance or novelty. The lunar year of 360 days is apparently more antient in India than the ſolar: but, although moſt of the Indian faſts and feſtivals are regulated by the days of the moon, yet the moſt remarkable of them have a manifeſt reference to the ſuppoſed motions of the ſun. The calendar is given in tables, divided into *pacſhas* or half months, of 15 days each; with notes at the foot of each diviſion, illuſtrative of the principal and remarkable days in it. Purifications, offerings, faſts, ceremonies, &c. occur as frequently as in *other* calendars formed to ſubjugate the human mind to its fraudulent directors. The paper, however, will doubtleſs be thought very intereſting to the lovers of Hindu literature.

On Egypt and other Countries adjacent to the Cáli River, or Nile of Ethiopia, from the ancient Books of the Hindus; by Lieut. FRANCIS WILFORD.

This very elaborate paper, filled with a profuſion of etymological, mythological, and geographical learning, drawn from the moſt recondite ſources of Eaſtern literature, took its riſe from a deſign of its author ſimply to compoſe a geographical diſſertation on Egypt and other countries bordering on the Nile: but, as the Hindus have no written work directly on the ſubject of geography, he was obliged, in the proſecution of his deſign, to extract his materials from their hiſtorical poems, or legendary tales; the peruſal of which led him to a compariſon of names and circumſtances with thoſe preſerved in the works of the Grecian mythologiſts, and thus opened a vaſt field of diſquiſition.

To give even the moſt conciſe ſummary of the contents of ſuch a paper would be filling many pages with matter unintereſting to the greateſt part of our readers, and which could not ſatisfy thoſe who were deſirous of obtaining full information on the ſubject. We ſhall therefore content ourſelves with marking out its leading topics. It is divided into three ſections. The firſt is chiefly geographical, and traces the emigrations recorded in the Hindu writings, from India, to Egypt and the circumjacent countries. The ſecond gives an epitome of ſome mythological and aſtronomical fables common to Egypt and India, and connected with Grecian mythology. The third contains an account of the demigods, heroes, and ſages, who have at different periods viſited Egypt and Ethiopia.

In ſome remarks on this eſſay by the Preſident, an exact tranſlation is given of a paſſage in the *Padmapuran*, containing a ſtory of *Jatyavarman*, ſovereign of the whole earth, and his three ſons, *Sherma*, *C'harma*, *and Jyápeti*, manifeſtly of the ſame origin with that of Noah, Shem, Ham, and Japhet, in the Hebrew ſcriptures.

A Deſcription of the Plant Butea; by Dr. ROXBURGH.

Two ſpecies under this name are deſcribed in this paper. The firſt is the *Butea frondoſa* of Koenig, the *Maduga* of the Gentoos, and *Ploſo* of the Hortus Malabaricus. It is a middle-ſized tree, more common on the mountains than in the low-lands, bearing elegant papilionaceous flowers, followed by a legume with one ſeed. From fiſſures in the bark, a fine red juice exudes, which hardens into a ruby-coloured aſtringent gum, entirely ſoluble in water, and in a great meaſure ſo in ſpirits. Infuſions of the flowers dye a beautiful bright yellow.

The ſecond ſpecies is named by Dr. R. *Butea ſuperba*; the *Tiga Maduga* of the Gentoos, a large twining ſhrub, a native of the mountains. Its fructification is ſimilar to that of the other, but its flowers are larger and more numerous, and of incomparable beauty of colour. It alſo yields a red gum from its bark, and its flowers dye yellow.

On the Manufacture of Indigo at Ambore; by Lieut. Col. MARTIN.

The proceſs here deſcribed, as followed by the natives, is firſt to boil the plant in earthen pots diſpoſed in ranges on the ground, and then to pour the filtered decoction into larger jars; in which, filled only three fourths, it is agitated by beating till the fecula granulates. A precipitant of red earth and water is then poured in, and the mixture ſtands all night. In the morning, the ſupernatant fluid is drawn off, and the fecula is taken out and dried. This is apparently a ſimple and unexpenſive proceſs: but, in an extract from a treatiſe on making indigo, ſubjoined, it is properly obſerved that the large vats and machinery employed by the Europeans enable a man to prepare 20 times as much in the ſame time, as he can produce in the jars of the natives; and that, conſequently, the European method is the more ſimple.

Diſcourſe the Ninth. On the Origin and Families of Nations; by the Preſident.

This learned writer begins by recapitulating the ſubſtance of his former diſcourſes, in which have been eſtabliſhed three great branches of mankind, the Indian, Arabian, and Tartarian, from ſhoots of which the whole earth was probably peopled. He then avows his admiſſion of the aphoriſm of Linné, "that, in the beginning, God created one pair only of every living ſpecies which has a diverſity of ſex;" proving it, in his own way, by the maxims, that nature does nothing in vain, and that it is vain and ſuperfluous to do by many means what may be done by fewer. We cannot but think, however, that Sir W. Jones has laid more ſtreſs on this mode of arguing in the preſent caſe than it will bear; for, although one pair of animals might in proceſs of time ſpread its ſpecies over the earth, yet, till that was effected, vaſt tracts of the earth would be left deſtitute of that part of the animal creation which they are adapted to ſuſtain, and conſequently would, in that reſpect, exiſt *in vain*. Surely, therefore, that exertion of creative energy, which would prevent ſuch a temporary chaſm and imperfection, could not be called ſuperfluous.

Admitting, however, from whatever proceſs of reaſoning, that mankind originally proceeded from a ſingle pair, its primitive hiſtory muſt be that of migrations in ſeparate families or clans from their original ſettlement, which, in time, would form new dialects to expreſs new ideas, and different ſyſtems of law, government, and morals, as we actually find them exiſting in the world. At the time of Mohammed, five races of men were particularly diſtinguiſhed in Aſia, which have been in the former diſſertations reduced to three. The problem, then, is to find a central country whence they originally emigrated; and he ſuppoſes it anſwered by *Iran*, or Perſia. He then adverts to the moſt antient hiſtory of that primitive race, which is a work in Hebrew, aſcribed to *Muſah* or *Moſes*. The account of the ſingle pair is here related in a figurative ſtyle; and the great events of the creation and the fall are repreſented by ſymbols nearly ſimilar to thoſe employed in other eaſtern works of great antiquity. The hiſtory of the deluge is that of a fact admitted by every nation to whoſe literature we have acceſs, particularly that of the antient Hindus. The fourth important fact is that of the diſperſion of mankind in ſeparate families to ſeparate places of reſidence. Of the progeny of the three ſons of the juſt man whoſe lineage was preſerved from the deluge, the children of *Yafet* ſeem to have produced the race which we call *Tartarian*; thoſe of *Shem*, to have colonized *Arabia*; and the branch of *Ham*, of which the moſt powerful and adventurous were the progeny of *Cuſh*, *Miſr*, and *Rama*, to have been the *Indian* race. Having thus connected the events recorded by Aſiatic traditions, with the Moſaic accounts, the learned Preſident gives the following ſummary of his opinion reſpecting the latter:

‘ Thus, on the preceding ſuppoſition, that the firſt eleven chapters of the book, which it is thought proper to call *Geneſis*, are merely a preface to the oldeſt civil hiſtory now extant, we ſee the truth of them confirmed by antecedent reaſoning, and by evidence in part highly probable, and in part certain; but the *connexion* of the *Moſaick* hiſtory with that of the goſpel by a chain of ſublime predictions unqueſtionably ancient, and apparently fulfilled, muſt induce us to think the *Hebrew* narrative more than human in its origin, and conſequently true in every ſubſtantial part of it, though poſſibly expreſſed in figurative language; as many learned and pious men have believed, and as the moſt pious may believe without injury, and perhaps with advantage, to the cauſe of revealed religion. If MOSES then was endued with ſupernatural knowledge, it is no longer probable only, but abſolutely certain, that the whole race of man proceeded from *Iran*, as from a centre, whence they migrated at firſt in three great colonies; and that thoſe three branches grew from a common ſtock, which had been miraculouſly preſerved in a general convulſion and inundation of this globe.'

Some remarks on Mr. Bryant's etymological conjectures, and a recapitulation of the ſuppoſed emigrations and diviſions of the three great families of mankind, conclude this paper, and the volume.

We hope it will not be long before our attention is again called to the labours of this learned ſociety: on whoſe ſteps in the intricate paths of Eaſtern ſcience, ſo diſintereſtedly directed, and ſo perſeveringly continued, we muſt ever attend with gratification and praiſe.

ART. III. *The Doctrine of Equivalents*, or an Explanation of the Nature, the Value, and the Power of Money; together with their Application in organiſing Public Finance. By GEORGE CRAUFURD, Eſq. Part the Firſt. 8vo. 115 pages. Rotterdam. 1794. London, ſold by Debrett, price 2s. 6d.

ABOUT ten years ago, Mr. CRAUFURD publiſhed *an Eſſay on the actual Reſources for eſtabliſhing the Finances of Great Britain*[*], in which, after having inſiſted on the pernicious conſequences of accumulating taxes, he blamed the plan of government in levying new impoſitions to provide for the payment of additional ſums borrowed, and cenſured the meaſure of appropriating a ſinking fund for the diminution of the national debt; which he conſidered as a chimerical project, founded on erroneous principles. He farther obſerved that public credit depends on the ſecurity afforded by government, not for refunding the capital, but only for the punctual payment of the annual intereſt; that raiſing loans ought to be conſidered in no other view than as the alienation of a perpetual annuity, for the punctual payment of which proviſion muſt be made; and that this is the only purpoſe for which taxes ought to be impoſed. Loans of this kind he propoſed to ſubſtitute for many of the preſent taxes: as he imagined that ſuch a diminution of the heavy burden which the people are now forced to bear would occaſion an increaſe of induſtry, in conſequence of which the remaining taxes would become more productive, and might thus in time enable government ſtill farther to reduce them.

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[*] See M. Rev. vol. lxxiii. p. 144.

Theſe principles, and the ſcheme of finance founded on them, the author thinks, received little attention, becauſe totally miſunderſtood. To explain them is one of his motives for the preſent publication; another is to refute the principles reſpecting money laid down by Mr. Harris, Mr. Hume, Sir James Stuart, and Dr. Adam Smith; which, he conceives, are not only in themſelves unfounded, but have ſerved to involve in confuſion and obſcurity every ſubject connected with them.

Among theſe errors, Mr. CRAUFURD particularly mentions the general poſition *that gold and ſilver, from the circumſtance of their greater relative abundance, compared with other objects, loſe in their comparative value with thoſe objects.*

We confeſs that we cannot but conſider this maxim as true; and, in fact, every thing here adduced confirms us in the opinion. The writers to whom our author alludes have conſidered money, which we ſuppoſe to be what he means by gold and ſilver, only in one light, as an article of trade, or a commodity for which others may be bartered; and in this ſenſe no one can deny that its value, as a meaſure or equivalent for other objects, muſt be affected by the proportion between the quantity at market and the demand for it

Mr. CRAUFURD confeſſes that *the precious metals*, by which again we imagine he means money, have loſt in their value within this century: but he obſerves that this appears only in the decreaſed rate of intereſt, which, he contends, conſtitutes the *real* and *only* price: he admits that the price, in money, of almoſt every commodity, is much increaſed within the ſame period: but for this we muſt account by the accumulation of taxes on various objects, 'without having recourſe to the increaſed quantity of money for explaining the cauſe of this enhanced value, as the contrary effect would infallibly have been produced, if an accumulation of taxes had not taken place.'

This paſſage does not give a clear idea of the ſtate of the queſtion. The rate of intereſt, as far as it is the effect of natural cauſes, depends entirely on the proportion between the quantity of money in circulation, and the demand for it; and, thus far, a decreaſe in the rate of intereſt is an effect of the relative abundance of money. We acknowlege that money may be conſidered as a productive and improvable property, and that intereſt may be conſidered as the rent paid for the uſe of it: but there ſeems to be no leſs impropriety in calling the rate of intereſt the *only* and *real* price of money, than there would be in ſaying that the rent of a field was the *only* and *real* price of the field. It is certainly a circumſtance of great importance toward regulating the price: but it is not the price itſelf. The author's remarks on the effects of accumulated taxes form the beſt part of his work, and deſerve ſerious attention; yet, though it is evident that this circumſtance contributes much to increaſe the price of all the neceſſaries and conveniences of life, we cannot ſee that the greater quantity of money in circulation has therefore no ſhare in producing this effect. On the contrary, the immediate effect of a greater abundance of money in circulation is an increaſe of the price, in money, of every thing elſe; whereas the increaſed quantity of induſtry, on which Mr. CRAUFURD lays ſo much ſtreſs, is a more remote conſequence, which many circumſtances muſt conſpire to produce, and which may be prevented by others that generally attend this affluence of artificial wealth; among the latter we may mention the alteration which it occaſions in the morals and manners of people of every rank, and the habits of idleneſs and extravagance which it introduces among the poorer claſſes.

Beſides the introduction, which gave occaſion to the preceding remarks, the pamphlet before us contains three chapters. In the firſt, the author inquires into the principles of the relative value of different objects, before the introduction of money as a repreſentative ſign. This, he obſerves, depended originally on competition; and he aſſerts that, in aſcertaining the relative value of each ſpecies of productive property, it was neceſſary to conſider the difficulty of procuring each by competition againſt labour, the probable annual produce from natural cauſes, and the probable term of years during which each property would be poſſeſſed.

In the ſecond chapter, Mr. CRAUFURD conſiders the principles by which the ſpecific quantity of money due to each object is regulated, and endeavours to prove that an increaſed abundance of money, by lowering the rate of intereſt, tends to reduce the price and increaſe the quantity of induſtry. In this part of the work we meet with many good general obſervations: but they are far from being ſo new as the author ſeems to imagine; nor are his principles, as differing from thoſe of other writers, excluſively neceſſary to eſtabliſh them.

The third chapter treats of the effects of taxation in money. Theſe are obvious, and the author has juſtly repreſented them: but we are by no means certain that capitation taxes are ſo much preferable to every other mode of taxation as he imagines; becauſe, though their effect in raiſing the price of the neceſſaries and conveniences of life may be leſs immediate, yet they are attended with preſent inconveniences and remote conſequences, which are not leſs pernicious to the proſperity of a nation.

In the ſecond part of his work, Mr. CRAUFURD promiſes to explain the efficient reſources of every ſtate, and to prove 'that all public annuities naturally carry their extinction along with them, whether created for a limited number of years, or granted in perpetuity, and in that caſe ſubject to be redeemed when ever government can ſubſtitute a new creation on more favourable terms for the public.' For this and the remaining particulars of his plan we muſt wait, before we can preſume to judge concerning its expediency.—In the mean time, we muſt acknowlege that this pamphlet reflects honour on its author, as a man who, by reflection and obſervation, has improved good natural abilities, which he is deſirous of employing to promote the public welfare. He appears to have ſtudied his ſubject cloſely: but, from not having been accuſtomed to think and write on philoſophical topics, he is rather deficient in that clearneſs of method and accuracy of expreſſion which are requiſite to define and explain firſt principles, ſo as to render them perſpicuous to the reader. Of this diſadvantage he appears very ſenſible, intreating the indulgence of the public on this account with a modeſty that diſarms all cenſure.

ART. IV. *Politique de tous les Cabinets de l'Europe, &c. i. e.* The Political Intereſts of the ſeveral Courts of Europe, during the Reigns of Lewis XV. and Lewis XVI.; conſiſting of Manuſcripts found in the Cabinet of Lewis XVI. 2 Vols. 12mo. about 480 pages in each. Hamburgh. 1794. Price 7s. ſewed. Imported by De Boffe, London.

As the editor of theſe papers has neither given to them the ſanction of his name, nor afforded the public any other information concerning them than what is contained in the title, we have no other evidence of their authenticity than what reſults from their contents, and from the report of well-informed people: as far as we are thus enabled to judge, we believe that we may regard them as genuine.

It appears that Lewis XV., unknown to his miniſters, held a correſpondence with his envoys and reſidents in foreign countries; particularly with Count *Broglio*, M. *De Vergennes*, M. *Breteuil*, M. *Saint Prieſt*, M. *Durand*, M. *Hennin*, M. *Gérault*, M. *Deſrivaux*, M. *D'Eon*, General *Monnet* and his lady, M. *Dubois Martin*, General *Mokronoſky*, and Brigadier *Jakuboſky*. This correſpondence ſeems to have commenced in the year 1740, and was then carried on by the intervention of the Prince of *Conti*; who, in 1752, when M. *De Broglio* was appointed ambaſſador to the court of Warſaw, delivered to him a note from the King, in which the Count was commanded to comply with whatever the Prince might preſcribe, and to obſerve the moſt profound ſecrecy with reſpect to theſe orders and to whatever might be tranſacted in conſequence of them. In the year 1756, the Prince of *Conti* having reſigned the direction of this correſpondence, it was ſoon after entruſted to Count *Broglio*, who had been recalled from Poland.

Though a conſiderable number of perſons were employed in this buſineſs, no particulars of it ſeem to have tranſpired; yet, by ſome accidental circumſtances, Madame *Du Barry* and the Duke *D'Aiguillon* were led to ſuſpect the correſpondence. This lady taxed the Count with it, and aſſured him that ſhe had read his letters. The King, to whom M. *De Broglio* related what ſhe had ſaid, acknowleged that ſhe had ſeen one letter, but ordered him to perſiſt in concealing the whole both from her and the Duke.

In conſequence, the Count incurred the reſentment of the king's miſtreſs and of the Duke *D'Aiguillon*, who endeavoured to repreſent him as guilty of a treaſonable correſpondence, and, under this pretence, to confine him in the Baſtile, in which priſon they thought they might extort the ſecret from him. His majeſty, unwilling that they ſhould diſcover the particulars of the correſpondence, and not having either the ſpirit or the generoſity openly to protect M. *De Broglio*, thought fit to baniſh him from the court; aſſuring him at the ſame time that he highly approved his conduct, and requeſting him to continue his ſecret ſervices.

Theſe particulars, and many others of leſs importance, we learn from the firſt 140 pages of the firſt volume, which are occupied with letters and memoirs written in the years 1774 and 1775, in which M. *De Broglio* gives Lewis XVI. an hiſtorical account of the correſpondence, in order to exculpate himſelf from the accuſation that had been brought againſt him. In conſequence of the Count's deſire, all the papers to which this tranſaction had given occaſion were ſubmitted to the examination of M. M. *de Muy*, *de Vergennes*, and *de Sartines*; by whoſe report, the King was induced to favour M. *De Broglio* with an ample and honourable acquittal.

Theſe papers are followed by a memoir, dated in March 1775, and addreſſed by M. *De Broglio* to Lewis XVI., concerning the partition of Poland, and the means of preventing an event ſo unjuſt in itſelf, and ſo important in its conſequences. It is remarkable that, in the conferences on this occaſion between the Count *De Mercy*, the Auſtrian miniſter, and the

Duke *D'Aiguillon*, the former ſaid that his court was convinced of the injuſtice of the partition, but was reſolved to be a participant, as this was the only way in which it could preſcribe limits to the ambition and rapacity of the other parties. The means of preventing the partition are here propoſed in a deſultory manner, and the Count dwells more on what ought already to have been done than on what yet remained to do. He obſerves that it was the intereſt of England to co-operate with France on this occaſion, but doubts whether this confederation would be ſufficient to perſuade the former to enter into the meaſures of the court of Verſailles.

Among the papers belonging to Count *Broglio*'s ſecret correſpondence, which were delivered up to Lewis XVI., mention is made of an highly improved plan for the invaſion of Great Britain: but this and all the other articles were committed to the flames. Only one memoir eſcaped this fate, which is here publiſhed at length, and takes up the greater part of the volumes before us. It was written in 1773, by M. *Favier*, under the Count's direction, and was preſented to Lewis XV. a few months before his death. It is entitled, *Conjectures on the Political Circumſtances of France, with relation to the other Powers of Europe, and on the Intereſts of theſe latter as they relate to France*, and was intended to lay before the King the origin and progreſs of the degradation of the French monarchy, with regard to its credit, rank, and influence in the political ſyſtem of Europe. It is divided into two parts; the firſt exhibits a general view of the ſituation of France, at the time when the memoir was compoſed; and the ſecond enters into a particular examination of the circumſtances of each ſtate, with reſpect to France: a third part was intended, which was to have contained a plan for reſtoring the monarchy to its political importance: but the death of the King, intervening, prevented the Count from finiſhing the diſcuſſion of this ſubject. The whole diſplays great knowlege, and would be intereſting if it were leſs tedious, but it is drawn out to a length of above ſix hundred pages, and the reader is wearied with the frequent repetition of the ſame ideas. In the firſt part, M. *De Broglio* aſcribes the decline of France to the treaty of Verſailles in 1756, by which her former political ſyſtem was overturned, and ſhe was left without any ally in Germany, except the court of Vienna, and had none in the north, except Sweden, which from its remoteneſs was rather burdenſome than advantageous. He complains that, from conſidering the alliance with the houſe of Auſtria as affording full ſecurity, the French miniſters ſuffered it to engroſs the whole of their attention, became ſubſervient to the views of the imperial court, and acted entirely under its direction. Hence France was prevented from forming other alliances, which would have been highly advantageous to her. Nor was this all; for the court of Vienna, by inſiſting on the ſtrict performance of the moſt onerous engagements, improved its own finances, while it drained the treaſury of its ally. Under pretence of checking the ambition of the King of Pruſſia, it was enabled to keep up its army after the peace; while France, from motives of œconomy, and truſting to the protection of the Auſtrians, diſbanded her troops, and thus loſt that importance which military force confers. In conſequence of theſe meaſures, the court of Vienna acquired the power and influence which France might have attained. Its friendſhip was ſought by the Turks and implored by the Poles; it was courted by the King of Pruſſia and feared by the Ruſſians. It had its choice among theſe four powers, and converted this circumſtance to its advantage: it laid the Turks under a contribution of twelve millions of livres in 1771, and afterward joined their enemies; and then combined with the two ſtrongeſt in order to pillage the weaker. In ſhort, the aggrandiſement of the houſe of Auſtria, by its alliance with the Empreſs of Ruſſia and the King of Pruſſia, and by its poſſeſſions and influence in Italy, is the leading ſubject of Count *Broglio's* memoir; in connection with this, he laments the partition of Poland, the decline of the Turkiſh Empire, the increaſing power of the Empreſs and the King of Pruſſia, and their influence in the affairs of Sweden and Denmark.

To follow our memorialiſt in detailing the circumſtances of each particular ſtate of Europe would be treſpaſſing on the patience of our readers; many of theſe circumſtances have ſince undergone much alteration: but the principal event relative to continental politics has taken place a ſecond time; and the new partition of Poland threatens to deſtroy the equilibrium of power, which has long been the object of politicians, *ſtill* more effectually than the firſt; eſpecially as we are combined with the invaders of that unhappy ſtate to deſtroy the only nation which could effectually have oppoſed their meaſures, and counterbalanced their weight in the political ſcale. The growing power of Ruſſia the Count repreſents in the moſt formidable view. Of the three courts which might check the Empreſs in her ſchemes of ambition, he obſerves, Auſtria and Pruſſia are concerned in them, and Great Britain derives advantages from its commerce with her dominions, which will prevent its interfering with her plans. The application of theſe obſervations to the preſent circumſtances of Europe we leave to our readers, many of whom will perhaps think that the power and politics of Ruſſia are more formidable now than they were when this memorial was written.

The author's repreſentation of the ſtate of Great Britain will afford ſome gratification to the pride of our countrymen; who may, on this account, overlook thoſe expreſſions of national antipathy which very frequently occur. He ſays that the circumſtances of England, with reſpect to France, were ſimilar to thoſe of Rome with regard to Carthage, between the ſecond and third Punic war. The Britiſh court did not indeed preſcribe the number of ſhips which it allowed France to retain, nor inſiſt on her ſurrendering or deſtroying the remainder: but it watched all the proceedings in her ports, docks, and arſenals, and, by haughty and menacing remonſtrances, put a ſtop to every preparation for the eſtabliſhment of a naval force. The ſuperiority of the Britiſh navy is acknowleged by the Count in expreſs terms: but he obſerves that our miniſters, though they openly encouraged the popular contempt of the French, indulged very different ſentiments in private; and entertained apprehenſions of the decline of their country, founded on the remoteneſs of its colonies, and on the immenſe amount of the national debt, which, from the difficulty of creating new taxes, it was neceſſary to increaſe ſtill farther. Their fears, therefore, made them keep their own navy on a reſpectable footing, and prompted them to prevent the re-eſtabliſhment of that of France.

Great Britain, ſays the Count, is connected with the houſe of Auſtria no otherwiſe than by its apprehenſions leſt the Netherlands ſhould fall into the hands of the French. The neceſſity of defending theſe poſſeſſions, which national jealouſy impoſes, is perhaps the only continental intereſt that can lead England into difficulties. The Britiſh miniſters are well convinced that the defence of theſe provinces would involve the nation in vaſt expence, that no advantages could reſult from it, and that, in conſequence of this exertion, their country would be deprived of thoſe conqueſts which it might have gained in a naval war, or be obliged to ſacrifice its acquiſitions in order to obtain favourable terms of pacification. It is therefore probable that they would try every conciliatory meaſure, before they ſuffered the court of Vienna to draw them into a war on this account.

Beſides the memoirs above-mentioned, this publication contains ſome other papers, the contents of which we ſhall barely mention, viz.

A memoir by M. *De Vergennes*, on the decline of the influence of the French at the Ottoman court, on account of their alliance with Auſtria and the projects of the courts of Vienna and Peterſburg.—Another, by the ſame ſtateſman, on the probable conſequences of the partition of Poland, addreſſed to Lewis XVI. in 1774.—An extract from a memoir by M. *Turgot*, written in 1776; in which he endeavours to ſhew that it was the intereſt of France that Great Britain ſhould ſucceed in reducing the American colonies to obedience; becauſe the expence of keeping them, when ſubdued, would be greater than the advantages to be derived from them, and becauſe the ſucceſs of the Americans would lead to the defection of the colonies of other ſtates. At the ſame time, he labours to prove that the European powers are not ſo much benefited by their colonies as is generally ſuppoſed; and that they would act wiſely in complying with the circumſtances of the age, and in ſtudying to ſecure the friendſhip and affection of their coloniſts as allies, rather than in inſiſting on their ſubmiſſion, as ſubjects, to ſevere and monopoliſing regulations, which, from the temper of the times, cannot long be maintained.—There are alſo two papers written by M. *De Vergennes* in 1784 on the diſpute between the Dutch and the Emperor concerning the navigation of the Scheldt, and on the importance of Maeſtricht as a key to the United Provinces.

Such are the contents of theſe volumes: which include many particulars intereſting to the politician and the hiſtorian, yet do not either completely gratify the curioſity which they are intended to excite, or fully compenſate for their prolixity.

ART. V. *The Influence of the Divine Judgments on the Reformation of the World.* A Sermon preached at Utrecht, March 26, 1794, on the Day of the General Faſt. By WILLIAM LAWRENCE BROWN, D. D. Profeſſor of Moral Philoſophy and of Eccleſiaſtical Hiſtory, and Miniſter of the Engliſh Church. 8vo. Utrecht. 1794.

THIS is a ſenſible and well written diſcourſe, from Iſaiah xxvi. 9, in which the preacher conſiders the events of the times as the corrective judgments of the Almighty, and points out the leſſons of wiſdom which ought to be derived from them. In this part of the ſermon, he not only cautions the people againſt wiſhing for ſudden and violent revolutions, but alſo exhorts rulers to reform, with prudence and temper, thoſe defects and abuſes that may have gradually crept into the conſtitution or adminiſtration of the ſtate, and never to allow them to ſubſiſt till violent remedies ſeem deſirable. He obſerves, likewiſe, that theſe events warn the clergy to try, by the ſtandard of reaſon and ſcripture, the doctrines which they inculcate, to ſee whether they be really of God, and not *to render the commandment of none effect by the traditions of men*; for that the ſtate of France exhibits, in the moſt ſtriking colours, infidelity and atheiſm engendered by corrupt chriſtianity, and now employed;

with parricide hands, in deſtroying their parent. This advice is juſt and ſeaſonable; and we ſhould be happy to ſee it followed, both in civil and eccleſiaſtical affairs.

ART. VI. *Journal Litteraire de Berlin*; *i. e.* The Literary Journal of Berlin. Small 8vo. 1794. Imported by De Boffe.

THIS is a periodical publication in the French language, intended to appear in monthly numbers, containing from 5 to 6 ſheets each; the ſubſcription price for the year is 4 crowns; each ſeparate number, 12 groſche. The journal is to be compoſed of hiſtorical, philoſophical, and literary diſſertations of general concern, fugitive pieces, tranſlations in verſe from the German poets, analyſes of the beſt works lately publiſhed, anecdotes of the lives and writings of celebrated authors of this century, ſcientific views of the principal academies in Germany, dramatic obſervations on the new pieces repreſented on the national theatre at Berlin, &c. &c.

We have received the firſt two numbers; and we extract the following paper from that for February, for the entertainment of our readers:

'*On the Rocks of Aderſbach.* Theſe rocks are ſituated in Bohemia, to the ſouth of the village of Aderſbach, belonging to the family of the counts of *Kolowrath*, not far from Trautenau, at the foot of the mountains called Reiſengebirge, near the frontiers of Sileſia.

'This foreſt of rocks is perceived at a great diſtance. An army of giants drawn up in battle array, on an immenſe field, is the image which ſo naturally preſents itſelf to view, that on the firſt glance it ſtruck me that the whole chain of mountains, of which this forms the border, might hence have derived its name of Reiſengebirge, (Giant's-mountain.) I have, however, reaſon to believe that this denomination exiſted before the Aderſbach offered the ſpectacle which now attracts the notice of travellers.

'The nearer we approach theſe rocks, and the more we remark their real height, the more it is perceived that the grouped maſſes are innumerable. Each of theſe piles is inſulated, like a great ſtack of 100, 150, and even 200 feet in height. They are almoſt all peaked or conical, and generally ſo near to each other that a man can ſcarcely ſqueeze between them In this manner they cover an extent of three (German?) miles in circumference, and form a labyrinth inextricable to one who ſhould engage in it without a guide.

'The ſubſtance of theſe rocks is a vitrifiable ſand-ſtone, very tender, and almoſt friable when impregnated with water. It is a very imperfect kind of filtering-ſtone. The rock powerfully attracts the atmoſpherical humidity; rains ſoak it; the dews and night fogs are imbibed by it; and, when it is afterward warmed by the ſun, the water oozes from every part, and, as it runs off, carries with it particles taken from the ſubſtance of the rock. Hence the winding paths, which ſerpentine round theſe inſulated maſſes, are for the moſt part occupied by a ſtream, the water of which is very limpid, becauſe it drops from a filtre; and the ſand which it carries with it immediately ſubſides in form of a large-grained gravel. In ſome places the water is ſeen iſſuing from the foot of the cones; and the threads of ſand which it conveys may be diſtinguiſhed. When theſe ſmall fountains open beneath the level of the ſtream, the effect is ſtill more diſtinct and ſtriking.

‘ It is very probable that theſe ſtacks of rocks formerly compoſed the nucleus of a mountain, which the rains and torrents have waſhed down. The rock was laid bare and expoſed to the combined action of water and froſt, whence its texture became ſoft and ſpongy. This gradual degradation continues to operate under our eyes. The waters inceſſantly waſh down, toward the baſes, the ſand which they take from the ſummits. Hence there is a ſenſible elevation in the ſoil of the paths every ten years. Wherever the water does not fall perpendicularly from the ſummit of the cones, but rolls over an inclined plane, it depoſits ſuch copious ſediments that the accumulated ſands riſe half way up a perſon's leg.

‘ The waters have attacked ſome of theſe cones at their baſe, in ſuch a manner that the whole of their enormous maſs balanced in equilibrium reſts on a pivot of a cubical foot at moſt. Theſe cones ſtill preſent unequivocal traces of a common origin. All their layers are continued or parallel to each other, and alſo to the horizon.

‘ On penetrating into the interior part of the labyrinth, we meet with the wildeſt ſituations, and highly pictureſque traces of the violence of the torrents, which have precipitated trees and rocks into the deep abyſſes in which they are engulphed.

‘ The rocks of Aderſbach preſent an exact anatomy of the ſkeleton of a mountain. On advancing far among them, we get on that part of the mountain which is ſtill covered with earth ornamented with foreſts, and the degradation of which begins inſenſibly. It is this which completes the ſingular curioſity of the ſpectacle: on the ſame ſpot are ſeen all the ſucceſſive ſtates through which a mountain paſſes into gradual decay.

‘ In this deep grotto without roof or vault, the temperature is uniform, and does not undergo the changes of the open air. In ſummer, the moſt agreeable coolneſs is perceived, and the cold of winter is ſcarcely felt.

‘ Conſidering the continual decreaſe of the ſummits of the cones, and the proportional elevation of the interſtices which ſeparate them, I have no doubt that, a thouſand years hence, the whole will be reduced to a level, and will preſent only a hill with a gentle declivity, and, in height, a medium between the ſummit of the cones and the bottom of the ravines by which they are parted. In fact, the environs of theſe rocks are not ſandy. At a ſmall diſtance, are very verdant fields and meadows. The termination of the action of the waters cannot, then, be any other than what I have pointed out; ſince the tranſportation of the ſand takes place only from above downward, and not from within outward.

‘ How intereſting it would be to poſſeſs a chronological hiſtory of theſe ſlow operations of nature! The ignorant guides, however, think that they have done every thing for the inſtruction of the curious in amuſing their imagination by ſimilitudes of figure preſented by the rocks. This is an old woman; that, a monk; that, a death's head. To uncultured man, nothing beſide man is intereſting in the univerſe. This remark is confirmed by the guides in theſe mountains. The moſt ſtriking maſſes of rocks, the richeſt accidents of nature, appear to them unintereſting when they cannot connect with them ſome ſtory in which man is an actor. Here, are the ruins of a formerly flouriſhing city; there, a monſtrous bear has been petrified at the inſtant when he was devouring a young girl; from this peak, a captive prince plunged into the torrent;' &c. [Juſt ſo, the ſhepherds and clowns of Saliſbury Plain amuſe the travellers who viſit Stonehenge.]

'On the edge of this awful and gigantic groupe is a remarkable echo. It repeats as far as ſeven ſyllables thrice over, without confounding the ſounds. The phonic centre is a ſmall diſtance from the ſides of a great cone, in which is the principal focus of the reflected ſounds. Words pronounced in a very low voice are diſtinctly repeated from the requiſite diſtance: but, on advancing or retreating a few paces, the ſhrilleſt cries are not returned. We made the trial with words articulated more or leſs forcibly, and with piſtol ſhots. Nature varies ſingularly even in the leaſt complicated phenomena. Echo, indiſputably, is one of the ſimpleſt; yet, not to mention the differences of echoes in reſpect to the number of ſyllables which they repeat, the greater or leſs clearneſs of articulation, and the longer or ſhorter periods in which the ſounds return—we farther obſerved, in all thoſe which we rendered vocal in theſe mountains, a particular character of inflexion which they communicated to the repeated ſounds. I have ſince verified, by farther obſervations, the remark that no echo returns a ſound exactly as it has been emitted. That of Aderſbach is quick, lively, and bounding in its inflexions; the reaſon of which is, that the repercutient ſides are rocks denuded of earth and vegetables. It is a violin with a body of ſteel. The echo of Kinaſt transformed the report of a piſtol into long howlings, interrupted by burſts of ſound, and broken intonations: its reflexion is in part produced by bare rocks, in part by foreſts:—but nothing equals the melancholy and ſoft complainings of the echo of Zobtanberg, which is deadened by a very thick and very diſtant wood. The loud burſts of the moſt extravagant joy are tranſformed by it into a mellow and pathetic plaint. It appeared to me, likewiſe, that, by a kind of moral inſtinct, the guides naturally addreſſed the echo in the tone which ſuited the character that they had diſcovered in it.'

We could make other entertaining extracts from theſe numbers, but at preſent we cannot allot more ſpace to them.

ART. VII. *Chemiſche Annalen, &c. i. e.* Annals of Chemiſtry, by LORENZ VON CRELL. 1793-4.

THIS valuable periodical work has been continued, under different titles, for a conſiderable number of years; ſo that it now forms many volumes. It is not our deſign to reſume the whole ſeries, which would indeed be equally tedious and uſeleſs; the moſt important facts contained in the older numbers having, by one channel or another, already come to the knowlege of the Engliſh reader. Conceiving, however, that it would contribute to the ſpeedier circulation of much curious and important knowlege, if we ſhould henceforth give an abſtract of the principal original communications at no conſiderable diſtance of time after their appearance, we now take up the laſt volume, or the ſix numbers for the laſt year (1793) and the firſt three numbers for the preſent. We ſhall not notice thoſe papers that are not generally intereſting, or that we have already found in other publications, and ſhall thus have it in our power to be fuller on the new obſervations and diſcoveries.

The firſt paper which adds conſiderably to our ſtock of knowlege is by Prof. KLASPOROTH *on the Strontianite*, ſo named from Strontian in Scotland, where it is found.

The red flame of paper dipped in a ſolution of this earth in nitrous acid led to a ſuſpicion of a difference between this and barytes. Prof. *Blumenbach* alſo found that it had no poiſonous qualities. This mineral, on calcination, (which requires a moſt violent heat,) and ſolution in hot water, depoſits cryſtals, as the water cools. Theſe cryſtals are tranſparent, and reſemble in ſhape thoſe of ſal ammoniac. This is the firſt inſtance of the cryſtallization of an abſorbent earth, uncombined with carbonic or any other acid. A greater quantity, too, of this lime appears to diſſolve in water than of common lime or of calx of barytes. The other circumſtances, in which Barytes and Strontianite differ, are in the leſs ſpecific gravity of the latter: in the quantity of fixed air, which in the B. is $\frac{100}{22}$, in Str. $\frac{100}{30}$: in the different ſhape of the cryſtals which they form with nitrous and marine acids: in the capability of acetated Str. to form cryſtals; and in the red colour with the latter occaſionally imparts to flame. This, therefore, appears to be a new ſpecies of earth, and makes the number of known earths amount to eight.

On the Nature of the Liquid contained in ſome Mountain Cryſtals, by Dr. THOMSON.

Dr. T. deſcribes a quartz cryſtal with a number of cavities containing a liquid and an air-bubble. On carefully opening one of theſe cavities, the liquid proved to be ſweet-ſcented naphtha. The external air was diſtinctly obſerved to ruſh into the cavity when it was opened. Of what ſpecies the incloſed air-bubble might have been we wiſh it were poſſible to aſcertain.—This minute but highly intereſting obſervation led to ſeveral others, from which a probable inference may be drawn reſpecting the origin of theſe cryſtals, and which conſequently throw ſome light on the theory of the earth.—In another cryſtal, there was a watery liquid, on which floated a ſpherule conſiſting of two different ſubſtances, the one yellow, the other black and contained in the former. Dr. T. alſo mentions the cryſtals containing naphtha together with a dark matter, ſometimes ſpherical, ſometimes of irregular form. Out of one cryſtal, he took a dark ſhining ſolid matter, which was found on trial to have the properties aſcribed by M. *Morveau* to his *incombuſtible coal.* In the heat of a porcelain furnace, it evaporated; and, however different in appearance, Dr. T. thinks it analogous in compoſition to the diamond. In another cryſtal, an opake ſhining ſubſtance was obſerved, running in rays from a centre; of the rays, ſome are broken, and the ſeparated ends are pear-ſhaped, with the point turned toward the centre. This, as Dr. T. remarks, looks as if the whole ſubſtance of the cryſtal had ſuddenly cooled and become ſolid *(erſtarret)*; and therefore had been formed by fuſion. It is practicable for an accurate chemiſt to examine the watery liquid in theſe cryſtals, which might throw ſome farther light on their formation. Is the water ſalt or freſh? The water contained in ſome German baſaltes appears, from a recent analyſis, not to contain ſalt.

M. VAN MONS, in a paper *on the precipitates of quickſilver,* affirms that he has certainly diſcovered azote to be a conſtituent part of the fixed alkalies. Theſe, like the volatile, according to him, are decompounded by all ſubſtances that readily part with their oxygene; and this happens in the precipitation of mercurial ſalts. The firſt portion of cauſtic fixed alkali throws down a white calx; the ſecond, or that which is over and above what is neceſſary to ſaturate the acid, turns it yellow; the third, black, or nearly brings it to a metallic ſtate. Theſe two latter portions vary as the quickſilver is combined with more or leſs oxygene. Corroſive ſublimate, therefore, requires almoſt twice as much alkali to produce theſe effects as calomel. During the decompoſition of the fixed alkalies, nitrous acid is formed.

In ſome *Miſcellaneous Obſervations* M. VAN MONS remarks that ſoda and *potaſſe* are alternately attracted by marine acid according to the degree of heat. Hence the decompoſition of ſea-ſalt by the latter ſometimes ſucceeds and ſometimes fails. At 82°—93°, digeſtive ſalt is formed: but at 190°—212° the ſea-ſalt is reproduced. From 300 experiments, he concludes that the addition of potaſſe to Glauber's ſalt is the readieſt and cheapeſt way of obtaining ſoda.

On Petrifactions in Baſaltes, by M. BRUICKMANN.

The exiſtence of petrifactions in various volcanic productions, ſays this gentleman, has been atteſted by many naturaliſts. 'I ſhall only quote Prof. Hacquet's account of the remains of cruſtaceous animals in volcanic mountains, publiſhed in 1780, as the moſt undeniable evidence that we have on this ſubject. Still the preſence of ſuch productions in true baſaltes is doubted; they are in fact exceedingly rare. I ſaw, however, in company with M. *Veltheim*, in the collection of Baron *Beroldingen*, two pieces of compact dark grey ferrugineous baſaltes, which, without doubt, contained real petrifications.' The one piece, which was full as large as a man's fiſt, contained muſcles and corals. It was broken off from a jointed rock in Switzerland by this writer himſelf. The other piece is from the extinct volcanos in France, and contains a *Cornu Ammonis*; of which the ſhining ſhell is very viſible.

M. Van Mons, in a letter to Prof. *Gren*, proves beyond controverſy the exiſtence of oxygene in precipitate per ſe. He alſo explains the curious changes of colour which it undergoes, in a more juſt manner, (as it appears to us,) than M. *Hermbſtaedt* had done in the progreſs of this diſpute*. The dark appearance aſſumed by this calx or oxyde, when heated, is occaſioned by loſs of oxygene, and not by difference of temperature; for M. Van Mons found that it abſorbed a conſiderable quantity of oxygene air confined in a phial. This obſervation led to a method of ſhortening the tedious preparation of precipitate per ſe. For this purpoſe, M. Van Mons rubs equal quantities of quickſilver and this precipitate together, adding a little water. The oxygene is diſtributed by the friction equally over this maſs, and the whole appears black:—or, if no red oxyde be at hand, the ſame mixture may be made when the quickſilver is half calcined.—In either caſe, the dark oxyde is expoſed in an open capſule to a heat nearly red; when the oxygene will be attracted from the atmoſphere and the oxydation completed in a ſhort time.

In theſe numbers we alſo find a paper *On the preparation of extracts*, by the ſon of the editor, which deſerves the notice of ſtudents of pharmacy:—M. Knorre, maſter of the mint at Berlin, whoſe curioſity was incited by the great improvements lately made by Meſſrs. Bolton and Watt in coining, gives a deſcription and figure of a machine which, though it may not have the exact conſtruction of Mr. Bolton's engine, produces completely, as he affirms, the ſame effect. This paper and plate are in No. ix.—It appears, from ſeveral publications announced in the laſt number, that the mineralogical controverſies of Germany, between M. *Werner* with his adherents or the *Neptuniſts*, and the *Vulcaniſts*, proceed with as much warmth as ever. Among the five following publications, the two by

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* See p. 523—4 of this Appendix.

M. *Veltheim*, whoſe taſte, learning, and knowlege of mineralogy are indiſputable, are ſaid to contain many curious illuſtrations of the arts of antiquity: 1. *Abbé Eſtner's free thoughts on M. Werner's improvements in mineralogy.* 2. *M. Karſten on the ſame ſubject, in reply.* 3. *M. Veltheim on M. Werner's and M. Karſten's reforms in mineralogy*, with remarks on the new and old denominations of certain foſſils. 4. M. *Veltheim* on Memnon's ſtatue, Nero's emerald, and the practice of the antients in cutting ſtones and glaſs. 5. *M. Noſe on ſome occurrences in the mineralogical literature of modern times.*—The laſt four publications are of the laſt year. With this notification, we take our leave of theſe Annals for the preſent.

ART. VIII. *Lettres amicales du Comte* DE MIRABEAU *à M.* MAUVILLON *à Brunſvic*, &c. *i. e.* Friendly Letters from the Count DE MIRABEAU to M. MAUVILLON at Brunſwick; written during the Years 1786–90; and preceded by an Account of his Literary Connexions in Germany. With an Appendix of ſome Letters from the Marquis *de Montalembert* to the Count *de Mirabeau.* 8vo. pp. 538. Hamburgh. 1794. Imported by De Boſſe, London. Price 7s. ſewed.

FROM the preface to this publication, it would ſeem that its chief purpoſe was to free the perſon, to whom the letters are addreſſed, from the charge of an improper connection with their celebrated author. We are even in this country too well acquainted with the effects of an imputation of attachment to *French principles*, to doubt of the unfavourable effects which ſuch a charge muſt have in Germany; eſpecially on a ſoldier of fortune, in the ſervice of an Elector. If, however, the letters be faithfully given, without ſuppreſſion or concealment, the connection was a perfectly innocent one, and creditable to both parties. M. DE MIRABEAU appears to have had an ardent deſire of obtaining political information of all kinds from the beſt ſources, and to have built his hopes of future conſequence and diſtinction on the reputation which he might acquire by means of ſuch knowlege. He therefore employed M. MAUVILLON as his collector of facts relative to the *ſtatiſtics* of different countries in Germany; and a work of note, entitled *The Pruſſian Monarchy*, generally attributed to the Count, appears to have been in reality formed by his correſpondent, according to the Count's ſuggeſtion, and improved by his corrections.

As to the letters, they are almoſt entirely letters of buſineſs, pointing out objects of inquiry, and noticing the receipt of packets, the negociations with bookſellers, and the ſtatement of pecuniary concerns, with other particulars of a family nature: they contain many proofs of the activity of mind, of the comprehenſive and ſagacious views, and of the bold and maſterly deſigns, which have ſo much diſtinguiſhed their author; and to one who thinks it an object to trace all the courſe of his public life, they will be intereſting:—but it is only when approaching the grand ſcene of the French revolution that his correſpondence will be important to readers in general; and ſoon after he became a member of the national aſſembly, and was borne away by the torrent of affairs "*quorum pars magna fuit*," the letters begin to be leſs frequent, and at length entirely ceaſe. From this part, we ſhall make an extract or two, containing ſome curious matter.

In a letter in May 1789, after having given an account of the diſpute in the States General between the different orders, the Count ſays,

> 'On which ſide is the court? This is but too plain. The man who thinks of regenerating the nation by ſnuff, (*Necker,*) ſince his reception into the council, has been continually approaching the privileged orders, with whom he certainly will never be reconciled; whereas, the States General once open, his power would have been irreſiſtible, had he not deſerted the popular cauſe. As to the *maſter*, he is entirely with the grandees, and perhaps this is good in a certain view: for, with the diſpoſition which I ſee in the Commons, at the omnipotent word *king*, it is ſcarcely doubtful that we ſhould have played the ſecond part of Denmark. I ſay no more—a word to the wiſe! However it be, the horizon is ſo cloudy that it would be more than temerity to predict the future:—but the ſmall number of true and enlightened citizens, which there is in the herd of the National Aſſembly, will do well to gain the great cauſe of revolution, or to take refuge in America; for, if the judiciary ariſtocracy, at leaſt, be not deſtroyed, the vengeance of feudality and of judicial power will have neither end nor meaſure.'

In Auguſt 1790, he ſays,

> 'From the firſt, I never believed in a great revolution without bloodſhed; and I no longer have hopes that the interior fermentation, combined with exterior commotions, will fail of occaſioning a civil war; I know not even if this terrible criſis be not a neceſſary evil.'—'I think exactly as you do on the decree reſpecting titles, liveries, &c. What it is moſt impoſſible to eradicate from the minds of men is the power of recollection. True nobility is, in this ſenſe, a property as indeſtructible as it is ſacred. Forms will vary, but the worſhip will remain. Let every man be equal before the law; let every monopoly, eſpecially every moral one, diſappear: all the reſt is only diſplacing vanity.'

Some jokes current againſt the notables are mentioned in the letters, one of which is new to us, and is not a bad one. It conſiſted in a print repreſenting a farmer, who aſſembles the pigs and fowls of his farm-yard, and ſays to them, "My dear animals, I have convoked you to aſk with what ſauce you chuſe to be dreſſed?" 'What a ſtrange nation this is, (exclaims M. DE MIRABEAU,) which can receive neither good nor evil without a jeſt!'

On looking back, we find a paſſage concerning the ſtate of Germany which we think worth laying before our readers:

'There is, my friend, a great point of political philoſophy to eſtabliſh in your work, whatever may be its place. It is, that, however indignant the philoſopher may be in Germany,—that country of ſervitude and vanity, in which ſome men are every thing, and the reſt are beaſts of burden, or bull-dogs trained to battle,—in which feudality, deprived of its antient dignity, ſcarcely retains more than its follies and vices,—in which great proprietors, ſo well ſituated for being powerful, happy, and beneficent, prefer, to the lively honour of being ſovereign paſtors at home, the melancholy pleaſures of our great Babylon, where they are only deſpicable and deſpiſed burghers; worthy object of ſo many oppreſſive exactions and mad prodigalities!—in which, more than any where elſe, the traces of antient Celtic and Germanic barbariſm are ſubſiſting and revered, and nature wreſtles againſt man, and man againſt nature:—how indignant ſoever, I ſay, the philoſopher may be at ſeeing ſo much natural riches and ſo fine a race of men proſtituted to the deſpotiſm of an ariſtocracy generally contemptible in all reſpects; he is almoſt obliged to form wiſhes for the ſtability of this ſyſtem, ſo complicated, ſo incoherent, ſo contradictory, ſo frequently unintelligible and abſurd:—for, in the reſult, the nature of things is the moſt powerful, and the nature of things decides that this crowd of little domains ſhould be leſs neglected, leſs arbitrarily burthened, than if they were to become portions of a great empire ſubmitted to the deſpotiſm of one man, and delivered over to the oligarchic tyranny of a ſmall number of viziers; whoſe temporary views and avidity, circumſcribed in a ſmall ſpace of time, would be exerciſed more unequally, more oppreſſively, on the wretched victims, with whom they would have ſcarcely any common intereſt. In a word, my friend, treat thoroughly this great poſition, that Germany ought to belong neither to one nor to two.'

The letters to and from the Marquis *de Montalembert* relate only to ſome remarks made in the Count's work entitled "*The Pruſſian Monarchy*," on the *grand caſemate* propoſed by the Marquis in his ſyſtem of fortification.

ART. IX. *Voyage Philoſophique, &c. i. e.* A Philoſophical, Political, and Literary Journey in Ruſſia, during the Years 1788—89. By CHANTREAU. 12mo. 2 Vols. Hamburgh. 1794. De Boffe, London. 7s. ſewed.

THOUGH this work is given as a tranſlation from a manuſcript tour in the Dutch language, it has all the appearance of being a fabrication, compiled out of the variety of deſcriptions and anecdotes reſpecting Ruſſia which have of late years been current throughout Europe. The materials are copious, and many of them intereſting, but are arranged in no order; and the accounts of the ſeveral revolutions in the empire, and the anecdotes of its principal perſonages, which occupy a large ſpace, are to be found in a number of other publications. We have been able to diſcover no new information, on any ſubject of conſequence, to lay before our readers.

A few plates, not badly executed, accompany theſe volumes.

Art. X. *Journal der Phyſik, &c. i.e.* A Journal of Natural Philoſophy. By F. A. C. Gren, M. D. Profeſſor at Halle. 8vo. Nos. 17—20. Leipſig. 1793.

We proceed in our reviſion of this collection of philoſophical papers, according to the plan deſcribed in our former article*.

The firſt communication which we ſhall introduce to the reader's notice is *A comparative Obſervation on the Growth of Vegetables in diſtilled Water, and in a Solution of Saltpetre.* By M. Tromsdorf.

Eight ounces of diſtilled water were placed in one phial (A), and as much in a ſecond (B), with 15 grains of ſaltpetre. Into each was put a ſprig of peppermint with ſome fibres of the root adhering, and weighing 40 grains. They were placed ſo that the root was immerſed in the liquid, while the ſtem with the leaves was within the bottle, but above the water. The orifice of each phial was well cloſed with cement; and the phials were placed in a ſouth window. In eight days the ſprig of B had ſhot out long fibres, that in A remaining unaltered. In fourteen days, many additional fibres were ſeen in B; in A ſome juſt appearing. In twenty-one days, little pale green branches were ſeen beneath the water in B,—alſo in A, but the leaves of this ſprig above the water withered and dropped. Vegetation went on in this progreſſion. In ſeven weeks and five days all the liquid in B was exhauſted; in A, above an ounce remained;—more was added to both; and, at the end of four months, each plant had an healthy look and ſtrong ſcent. They were now taken out, and, when dry, that from A weighed 3 drachms 5 grains, *i.e.* had increaſed 145 grains;—that from B weighed 5 drachms 18 grains, *i. e.* was 378 grains heavier. Both plants were dried and powdered; the firſt burned quickly, the ſecond (B), detonated. In the phials was a greeniſh liquid, ſmelling mouldy, but not putrid; this was evaporated to an extract, and burned: but there was no detonation from either; ſo that the ſaltpetre had been all taken up by the plant. This pleaſing experiment we have related with the greater minuteneſs, from an idea that it may excite our fair or our unemployed readers in general to repeat and vary it, as may daily be done: perhaps ſome uſeful conſequence reſpecting the power and application of manure may reſult.

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* App. Rev. vol. xii. p. 501.

Experiments on the Matter of Heat. By G. EIMBKE.

In this paper are related a variety of experiments on the weight of bodies at different temperatures, and in different ſtates, as to what is called *latent heat.* The author knew, and endeavoured to avoid, the common ſources of error in the inferences deduced from ſuch experiments. The uniform reſult was, that bodies weigh moſt at the loweſt temperature, and when deprived of their latent heat. In order to avoid the effect ariſing from the aſcent of heated air, he contrived a box of well-dried wood, lined with braſs; in which the ignited bodies could be weighed before the temperature of the outſide of the box was changed. A piece of glaſs of $374\frac{11}{16}$ grains weight was $\frac{1}{4}$ lighter while ignited, than afterward when cold;—one of 1 ounce 450 grains, was $\frac{31}{32}$ grains lighter—one of 2 ounces $37\frac{1}{2}$ grains, was no leſs than $2\frac{5}{8}$ grains lighter. Pieces of lime put into a phial with water were heavier after being ſlaked:—the phial was accurately cloſed.

Experiments on Precipitate per ſe. By M. TROMSDORF.

The queſtion of fact, whether this preparation yields air on its revivification by heat, has kept the German chemiſts hard at work for ſome time. The contradiction in their teſtimony is aſtoniſhing, and perhaps alſo humiliating to philoſophy. M. TROMSDORF atteſts that neither from a quantity of this calx prepared by himſelf, nor from ſome prepared by M. *Weſtrumb*, could he get a bubble of air; nor, in ſeveral of the experiments, the leaſt veſtige of water. Theſe experiments were witneſſed and are ſubſcribed by intelligent ſpectators. The author is ſo certain of the reſult, that, in a ſubſequent communication, he warmly declares his reſolution never to attempt another experiment in chemiſtry, if any oxygene air be produced from the material in queſtion properly treated. He ſays, however, that, if the tranſmitting tube be not heated before it is fixed to the neck of the retort containing the precipitate, ſuch air *will* be produced. The proceſs by which he revives the calx without producing air is this: Keep the calx in a low red-heat for an hour, till it has loſt $\frac{10}{100}$ of its weight; pour it into a hot retort; cork and place this in a hot ſand-bath; heat the tranſmitting tube till you cannot bear to touch it:—take the cork out of the mouth of the retort, and fix on the tube with a lute of ſhell-lac and turpentine; raiſe the fire; and the quickſilver will be reduced without a bubble of air. Not to notice the long previous application of heat in this, and probably alſo in M. *Weſtrumb*'s experiment, in which a lute of gypſum ſpread on linen was covered with another lute of lime and cheeſe, ſome failure at the joint muſt have deceived the operators. The poſitive reſults of M.M. *Hermbſtaedt*, *Klaproth*, and others deſcribed in the preſent journal, and in *Crell*'s Chemical Annals *, ſo entirely ſatisfy all reaſonable doubts, that we think it needleſs to detain our readers with this ſubject longer than while we relate one of many trials made by the German converts to the new chemiſtry. We ſelect the following by M. *Hermbſtaedt*, becauſe it contains an accurate ſtatement of the proceſs, and a number of curious circumſtances which, we believe, never appeared in print before. He introduced a determined quantity of precipitate per ſe, prepared by himſelf, into a long-necked retort; the mouth was immerſed in quickſilver, and a meaſure-glaſs placed over it; the fire having expelled ſome common air, the calx loſt its red and aſſumed a dark ſhining colour, like that of iron filings. The fire being ſtopped before the retort was red-hot, no air was extricated, no vapour of water appeared, nor did any quickſilver riſe; the mouth of the retort was now ſtopped under the quickſilver in the trough; the veſſel was left to cool; and, in cooling, the calx gradually re-aſſumed its red colour.

On heating it afreſh, the calx turned dark; the retort being now uncorked, and its belly made red-hot, no ſteam was ſeen, but air-bubbles roſe in quick ſucceſſion into the receiver. Judging by the quantity of air that the calx was half reduced, M. HERMBSTAEDT corked the retort, and ſuffered it to cool; the calx became red again, but turned dark on the repetition of the proceſs; air was extricated, (which proved to be oxygene,) the calx gradually diminiſhed in quantity, and the laſt ſpeck diſappeared, with the emiſſion of a bubble. Hence he concludes that the bright or dark colour of this calx does not depend on the proportion of oxygene, but on the temperature; and that it is not poſſible to bring this preparation back to its firſt degree of oxydation, but that there is a complete reduction of a particle of quickſilver during every inſtant of the proceſs.—The very accurate M. *Klaproth*, and many others, having atteſted the ſame facts, we ſhall not, we repeat, heſitate to give their experiments the preference to the negative experiments of Dr. *Gren*, M. *Weſtrumb*, &c. &c. &c.

M. TROMSDORF alſo mentions that, having driven water through red-hot tubes of ſtrong green-glaſs, one-fourth of the water was loſt, and a large quantity of bad (azotic) air produced. In this circumſtance, and in the facts in Dr. Prieſtley's laſt publication, there is ſomething not yet underſtood. It can hardly be a ſimple change of water by heat, becauſe M. *Von Hauch* at Copenhagen has found that pure water, driven through red-hot golden tubes, undergoes no change; yet it ſeems that in glaſs and porcelain tubes air is preſent: nor does this appear to be owing to oppoſite currents of ſteam and air through pores, as in ſome former experiments of Dr. Prieſtley with earthen-ware tubes.

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* See p. 518 of this Appendix.

Experiments on Animal Electricity. By ſeveral Authors.

Papers on this ſubject take up a conſiderable portion of the ſpace allotted to original communications in one of the numbers before us. We have not noticed any important fact of a tendency different from thoſe recited in the publications which we have already reviewed. The ſame concluſion is drawn by Prof. *Keil*, of Halle, which we ſome time ago were led to form, viz. that electricity is the cauſe of theſe phenomena, and that the parts of living animals are the moſt ſenſible of all electrometers. The following obſervations, by the laſt-named gentleman, appear worthy of notice:

'Negative and poſitive ſparks equally irritated the muſcles of frogs, whoſe nerves were touched with a conducting ſubſtance near the electrical machine. On touching the bare nerve with zinc, when a ſpark was taken, a ſtronger convulſion was excited than by any other metal;—when a braſs diſcharger was laid on the heart of a frog, contractions were produced by taking a ſpark from the contiguous machine in all the other unfettered muſcles, but no difference was perceived in the motion of the heart.—The diſcharge of a Leyden phial had no effect.—The frog being ſtretched on the board, but uninjured, contractions, when a ſpark was drawn, took place in the muſcles over which a piece of metal was moved;—this experiment did not anſwer when the ſame perſon held the frog and moved the metal. On inſolating the animal, there were no contractions. Theſe phenomena of entire frogs led me to experiments on myſelf. A diſcharge was held to different parts of my bare arm by a ſecond perſon, and, when a third drew a ſpark, a weak but perceptible motion took place in the ſubjacent muſcles, together with an unpleaſant burning ſenſation. When the diſcharge was placed in the elbow joint, or beſide the biceps muſcle, the flexor muſcles of the hand were ſtrongly convulſed:—ſo alſo when I was electrified, and had a ſpark taken from a piece of metal laid above the brachial nerves.—An opened frog, being ſtretched on its back, with the crural nerves bare, I thruſt a bit of zinc under the head; and, on making a communication between this and different muſcles with ſilver, weak convulſions took place in the muſcle touched: but they were violent when I touched the zinc and the crural nerves. On laying the zinc at a little diſtance from the head, no convulſions took place: but they were renewed on making a communication between the zinc and the head by water or a piece of metal. It was not neceſſary that the zinc ſhould be connected with the head; the ſame phenomena appeared, if it communicated with any other part; hence the brain ſeems to have no peculiar influence: as is alſo ſhewn by the following experiment. The brain being laid carefully bare, and covered with metal, no ſtronger convulſions were excited than in the other experiments.'

Beſides the papers which we have mentioned, there are *A Deſcription and Plate of an improved Areometer, by Prof.* SCHMIDT; *and of a Travelling Barometer, by M.* HAAS; both ſhewing much ingenuity in the inventors, but requiring the accompanying plates to be properly judged.

The curious inquirer ſhould alſo be informed that he will find, in No. 20, a very intereſting inveſtigation, *Whether it be neceſſary to aſſume a Repulſive Power in Nature*, by M. MAYOR, who decides the queſtion in the negative.

As a ſpecimen of M. MAYOR's reaſoning, we ſhall tranſlate his explanation of the elaſticity of air, without the ſuppoſition of a repulſive quality in its particles. Aſſuming the ſubſtantial exiſtence of heat and its *compreſſibility*, concerning which property he does not explain himſelf, he ſays,

'Every compreſſible ſubſtance, attracted by another ſubſtance, muſt form an atmoſphere round the particles of the latter, or become denſer nearer to them than at a diſtance. Such an atmoſphere muſt form heat round the particles of the body with which it combines to form air. The denſity of the heat at each diſtance from the particles is a maximum, which cannot be exceeded without the application of ſome external force or the increaſe of attraction in the particles. To compreſs ſuch an atmoſphere is to increaſe its denſity at each given diſtance from the particle, or to accumulate more heat than the attraction of the particle can retain. Conſequently, on removal of the preſſure, the former ſtate of denſity will return; becauſe the quantity of heat, retained by attraction in ſuch concentric ſtratum of the ſmall atmoſphere, muſt, by the laws of mechanics, diſlodge all the heat that exceeds the point of ſaturation. Here, therefore, the heat expands into the ſpace which it occupied before, not in conſequence of any inherent elaſticity, but becauſe its diſtribution through the ſphere of action of the attracting particle is effected according to the laws already mentioned.'

An explanation of the mechaniſm, according to which air gives out heat on preſſure, is ſubjoined, but is too long to allow of our inſerting it.

The other original papers chiefly regard the new ſyſtem of chemiſtry; againſt which the authors, without furniſhing any new facts, adduce objections that appear to us to be of ſmall force.

[*To be continued occaſionally.*]

ART.

ART. XI. *Experiments on Subſtances capable of extinguiſhing Fire*; by Aſſeſſor AKEN, Stockholm. 1793. and by M. NILS NYSTROEM, Norrkoeping. 1793.

UNDER this title we comprehend ſome ſmall tracts publiſhed during the laſt year at the above-mentioned places in Sweden. They have excited much attention in that kingdom, and indeed have given riſe to a warm controverſy concerning the reſpective merits of the two authors; and they will probably obtain the more notice in this country on account of the late terrible conflagrations in London, &c. This conſideration, and the hope that, by giving riſe to an experimental inquiry, they may be productive of public benefit, induce us to lay before our readers a more copious account of the experiments and atteſtations than, under other circumſtances, we might have thought neceſſary.

M. NYSTROEM, who firſt publiſhed a tract on the ſubject which has given riſe to this article, and who obtained a premium of 500 rix-dollars from the corporation of Norrkoeping, informs us that a fire in that town occaſioned him to proſecute, with greater aſſiduity, a ſeries of experiments on the properties of ſubſtances capable of extinguiſhing fire, which he had begun ſeveral years before; on hearing, however, of the diſcovery of M. VON AKEN, he had dropped the inquiry; as the reſpectable atteſtations of that gentleman's trials, and the large ſcale on which they were made, left no doubt of his ſucceſs. Finding, at length, that the particulars of the preparation were withholden from the public, M. NYSTROEM conceived that it might be worth while to communicate his own reſults.

To 100 parts (Swediſh kanns*) of water, he ſeparately added one or other of the ſubjoined materials or mixtures:

12 parts of the ſtrongeſt ley.
10 of decrepitated and dried culinary ſalt.
15 of the ſtrongeſt herring pickle.
8 of levigated pot aſhes.
10 of dried and levigated green vitriol.
12 of levigated alum.
20 of dry levigated clay.
10 of a mixture of equal parts of clay, green vitriol, and common ſalt.
12 of equal parts of ſtrong ley and clay.
10 of equal parts of colcothar, from the diſtillation of aqua fortis, and common ſalt.
10 of equal parts of colcothar and herring pickle.

1. Theſe proportions were found by ſpouting water from a ſyringe on embers and on roſin mixed with tow, ſaw-duſt, oil

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* The kann Swediſh is equal to three quarts Engliſh.

of turpentine, &c. in full blaze. 2. Combuſtible materials were rendered incombuſtible by immerſion in ſaturated ſolutions of ſome of the above enumerated materials in boiling water. Red-hot charcoal, being kept immerſed in them for a few minutes, and afterward dried, did not take fire in conſequence of melting a bit of biſmuth on it by the flame of a blow-pipe; and inſtantly as the ſtream of air ceaſed to be directed on it, the ignited point diſappeared. Paſte-board dipped in theſe ſolutions, and dried, did not burn in the flame of a candle. Roſin, fuſed with an equal quantity of the incombuſtible materials, took fire with difficulty in the flame of a candle, and ſoon went out.

'Water alone, (obſerves the author,) is a perfectly good material for extinguiſhing fire: but, as it is driven up in the form of ſteam by the heat, the addition of other fixed incombuſtible materials becomes neceſſary; for theſe penetrate the pores of burning ſubſtances, and, by preventing the acceſs of air, not only extinguiſh them, but hinder the fire from breaking out again. If any one chooſes, he may take as much *extinguiſhing material* as water; and this will be liquid enough to be injected. In order to prevent the powders from getting into lumps when much water is added to them at once, they ſhould be firſt made into a paſte with water in ſeparate veſſels.'

In anſwer to an objection deduced from the expence of keeping the *extinguiſhing preparations*, M. NYSTROEM makes the following remarks: 1. All ſalts may be kept from cryſtallizing by a ſufficient quantity of water in cloſe veſſels:—but, as unuſually ſevere cold may occaſion the burſting of the veſſels, and as liquids require more ſpace than powders, alkaline ley and brine are the only ſubſtances fit to be kept in this manner.' The tendency of ſome powders to attract moiſture, and to run into lumps, is not a great inconvenience. Many mineral ſalts, when dried and pounded, attract no moiſture, viz. alum, vitriol of zinc, of copper, and of iron. The laſt, which is the cheapeſt, after having been dried by a gentle heat ſo as to be capable of being pounded, does not deliqueſce. Colcothar, from the aqua fortis manufactory, which conſiſts of vitriolated tartar and calcined iron, is as efficacious as vitriol of iron, or any other mineral ſalt, mixed with earth: it is eaſily pounded, and it is not deliqueſcent. The tendency of common ſalt to deliqueſce is obviated by dry clay; which addition has two advantages, as it prevents the caking together of the ſalts, and, by covering the ſurface of the burning materials, prevents the acceſs of air. Clay and alkaline ley form one of the cheapeſt materials.—Lime, where it does not deliqueſce with the ſalt employed as it does with common ſalt, is as good as clay: but the latter prevents the engine from being hurt by the ſalts; though, whenever it is uſed, it ought to be well rinſed with clean water.

In cities or towns, a mixture of clay, vitriol, and ſalt, or of ſalt and colcothar from the *aqua fortis* works, will perhaps be moſt eaſily procured: in the country, clay is recommended with alkaline ley, or brine. Of the ſimple materials, whichever is at hand may be taken. The ley or brine muſt not be mixed with the clay before it is uſed. The difference in point of efficacy is not material. Much depends on the preparation, and on the proportion to the water.

We have now given the principal contents of a paper preſented to the Stockholm Academy. In a ſubſequent paper, M. NYSTROEM ſays:

'I find a thick mixture not at all prejudicial to the quickneſs or height of the ſpouted ſtream; and the more *extinguiſhing* material is taken in proportion to the water, the ſooner is extinction effected. The beſt way is to uſe a thick mixture till the violence of the fire be over; then a thinner mixture or water alone will ſuffice. The following proportions make a thin paſte, and may be diluted at pleaſure:

'1. 30 parts of a mixture of clay, vitriol, and ſalt, to 15 of water.

'2. Aqua fortis, colcothar, and brine or herring pickle, 15 parts of each to 7½ of water.

'3. Equal parts of ley and clay.

'4. Slaked lime, 30 parts to 20 of brine as ſtrong as herring pickle.'

On the 30th of September 1793, a houſe 10 feet ſquare, built of dry wood, with two doors and two windows, externally and internally beſmeared with tar, filled with faggots, tar, and roſin, and having faggots on the roof, was ſet on fire at both doors and both windows. In a few minutes, it was in a violent blaze; the mixture No. 1, was then played on it with a little engine uſed by M. VON AKEN; in ſix minutes, the fire was extinguiſhed, except in the bundles of faggots, at the corners, and in ſome chinks, where it was put out with water: 28 kanns of the mixture were uſed. Next, ſix barrels of tar in full blaze were quenched with two other mixtures: and this ſo quickly that the injection was ſcarcely begun before the fire went out.

On the 16th of October, a houſe 16 feet ſquare, conſtructed as the former, and covered with faggots beſmeared with tar, was fired during a heavy gale. The mixture, No. 2, was thrown on it with a ſyringe having an orifice ¼ of an inch in diameter. The fire was inſtantaneouſly damped: but the ſyringe broke; which accident occaſioned a delay of four minutes; and the fire was not extinguiſhed in leſs than 14* minutes; 60 kanns were uſed. 18 barrels tarred within and without, in full blaze, were extinguiſhed in half a minute by the mixture No. 4. Theſe experiments are atteſted by a number of ſpectators. M. Nystroem concludes his account with recommending the following compoſitions for guarding wood againſt fire and decay:

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* *i. e.* 10 minutes, allowing for a delay of four minutes.

1. Common ſalt and green vitriol, equal parts.
2. Common ſalt and colcothar from *aqua fortis*. The ſolutions ſhould be made as ſtrong as poſſible, and be laid on hot.

We cannot furniſh ſo full an account of M. Von Aken's diſcovery, becauſe he waits for a premium as an inducement to make known his moſt effectual preparation. The circumſtances that have appeared in print reſpecting it are as follow: In 1790, there happened during the night, at Orebro, a conflagration ſo violent as to endanger the whole town. M. Von A. had a ſolution of vitriol of iron and alum in readineſs, by which he very quickly extinguiſhed the flames. He gave the Patriotic Society at Stockholm a particular account of his ſucceſs, in a memoir which was printed in the tranſactions of that ſociety for 1790. He there obſerves that the addition of colcothar to the alum and vitriol would be highly advantageous. Since that time, he has exhibited experiments on a large ſcale at Orebro and Stockholm before the royal family, and amid an innumerable concourſe of ſpectators, with the moſt brilliant ſucceſs; and it appears alſo that he has in the mean while conſiderably improved his preparation. It was in vain, however, that he applied to the States aſſembled at Geſle for a reward for his diſcovery; and the Patriotic Society opened a ſubſcription for him without ſucceſs. Numberleſs intrigues, it is aſſerted, have been employed againſt him: his enemies have even gone ſo far as to ſteal a quantity of his materials at the time of the exhibition of his experiments; and M. Nystroem has been ſuſpected of unfair dealing.

M. Von A.'s deſcription of the virtues of his preparation runs in theſe terms:

> 'The preparation which I have invented extinguiſhes all combuſtible ſubſtances, as tar, pitch, roſin, tallow, oil, ſugar, tow, hemp, flax, ſtraw, hay: nor can any of theſe things be ſet on fire after being immerſed in it. It may be kept dry for centuries; and it loſes nothing of its eſſential properties from the acquiſition of moiſture: for, when dried, pounded, and ſifted, it again becomes as good as ever.
>
> 'Moreover, the materials are by no means expenſive, becauſe, when mixed in proper proportion with one tun of water, they produce a greater effect than 3000 kanns of ſimple water. The pipes of the engine ſuſtain very little injury, if they be waſhed immediately afterwards.'

The experiments made by M. Von A. appear ſo ſatisfactory, and are ſo reſpectably atteſted, that we ſhall make no apology for giving them at length.

Exp. 1. Four ſmall houſes built of dry old wood, and filled with combuſtible ſubſtances, were ſucceſſively ſet on fire. The firſt was extinguiſhed with water. The buſineſs went on ſlowly: 1500 kanns of water were uſed; the roof was quite burned away, and of the ſides there remained but a few firebrands. The fire in the 2d houſe was extinguiſhed in leſs than 10 minutes: 40 kanns of a compound water were conſumed; yet the fire was not put out till the roof was burned; the ſides were ſaved. In the 3d, the flames were extinguiſhed in a ſhorter time: though the ſides were tarred within, and the quantity of combuſtible materials was much greater than in the firſt two experiments. Still leſs compound water was uſed in this experiment. The 4th houſe (built, we ſuppoſe, of materials rendered incombuſtible,) received no injury whatever either in the roof, ſides, or floor, though all the combuſtibles within were conſumed. A piece of gypſum, ſuſpended to the roof, fell ſoon after the fire was lighted; yet the fire did not ſeize the tube that ſerved to hold the gypſum. The heat was ſuch as to make the ſides appear red-hot externally. The ſmoke made its way through ſome joints of the timber; and the matter with which it was impregnated ſeemed to boil; nevertheleſs the fire did not ſeize the houſe. The atteſtation is ſigned by above 40 names of men of ſcience, reputable citizens, &c.

Exp. 2. Before the governor of the province, and others. A wooden houſe was erected on poſts; between every piece of timber, an interval of a finger's breadth was left; and every piece was ſmeared all over with tar: the houſe was 16 feet ſquare and 10 high; it was covered with ſods; doors and windows were open; and it was filled with combuſtible materials, as faggots and ſhavings. The ſhavings which filled up the windows on the ſouth ſide were lighted; the fire was blown up by bellows on the eaſt ſide, and ſoon ſpread over the whole houſe; the roof was burned, and the combuſtibles and the walls emitted ſmoke and flames, when M. Von A. began to play on them with his compoſition from a ſmall engine; in five minutes, the violence of the conflagration was ſo far ſubdued, though the wind tended conſiderably to increaſe it, that no fire appeared but at a few fiſſures; and this might eaſily have been extinguiſhed with plain water: but none being at hand, M. Von A. was obliged to go on with his compoſition; in leſs than 10 minutes, the whole fire, both within and without, was completely extinguiſhed. The magiſtrates found the ſides a little ſcorched, (ſuperficially,) as well as the ſoil ten feet round the houſe.

Exp. 3. In preſence of the king and many attendants. 1. A houſe 16 feet ſquare, 10 high, of old dry timber, ſmeared with tar within and without, with two doors and two windows open and caulked, and ſurrounded with a covering of earth. 2. A houſe 24 feet long, 16 broad, and 10¼ high, with a roof of tarred boards. This houſe was of new fir, and ſurrounded with earth.

One of theſe houſes was caulked, in order to prove the applicability of this method to ſhips. The earth thrown up on the ſides ſerved to hinder the heat from ſpreading to the ſoil around, and injuring the feet of the perſons employed in extinguiſhing. It might have been removed from the larger houſe, but, as earth newly thrown up is leſs compact than the foundation of a houſe, this was thought unneceſſary, the air having abundant acceſs to this houſe as it was open on all ſides. It was fired on the 26th of October 1791, having firſt been filled with ſtraw and other combuſtible materials, and faggots having been hung about the ſides. In 13 minutes, the faggots being partly conſumed, the roof having fallen in, and the timber being on fire, the king gave orders to begin to extinguiſh. In leſs than three minutes, the fire was quite out, except a few embers in the faggots which water would have quenched, though they could not do any damage. Forty kanns of the preparation were uſed, but ſome was loſt from the aukwardneſs of the fire-men.

In the caulked houſe, the ſides were beſet with dry faggots, and the inſide was filled with ſtraw, pitch, and tar, to the top; over which was laid a covering, that was alſo heaped with combuſtibles. The houſe, being fired at all the four corners at once, was perfectly in flames in ſix minutes; they then began to play the engine, and the fire abated wherever the ſtream could reach: but the covering prevented the preparation from getting to the roof; and it was neceſſary to make an opening, on which the flames were extinguiſhed in leſs than eight minutes: except the roof and the faggots, which yet burned, nothing had fallen in, and the timber was not touched; in ſix minutes more, the fire was completely out. Of ſix tuns of materials deſtined for this experiment only half was uſed.—His Majeſty was pleaſed to teſtify his ſatisfaction on the occaſion.

Exp. 4. Ten barrels were placed circularly at a ſmall diſtance from each other; and on theſe, ten others, all tarred within and without. In the intervals, dry fir twigs were placed ſo as to riſe rather above the caſks; and to theſe was added a pile of boards and dry wood alſo tarred. In the middle, was a kettle containing 60lb. of pitch, which was then made to boil till it overflowed and ſet the caſks on fire; the whole burned with great violence. It was however extinguiſhed in one minute by five kanns of the compoſition. The coating of the caſks was burned ¼ of an inch deep, ſo that the effect took place when the fire had attained its utmoſt violence. The perſons preſent concluded that a ſhip on fire might be ſaved by this method.

Exp. 5. A boat, ſurrounded with 100 tarred caſks filled with ſtraw and other combuſtibles—the whole placed ſo that there might be the freeſt poſſible acceſs of air—was fired on a windy day; the materials on fire preſented a ſurface of 1800 ſquare feet. A column of flame roſe 40 feet high, and was topped by a pillar of ſmoke of equal height. When the conflagration had attained its utmoſt violence, it was extinguiſhed in four minutes by 1½ ton of the prepared water. The caſks, except a few almoſt conſumed which lay to windward, were found in the ſame order in which they were placed, and charred within and without.

M. VON A.'s engine throws the ſtream only 20 feet; it has a leathern feeding pipe of 16 feet, and a ſpout nine inches long with an orifice of three lines—ſcarcely large enough, therefore, to admit a gooſe quill—It is worked by three men; one pumps, the ſecond holds the leathern pipe, the third guides the ſpout.

We ſhould eſteem ourſelves fortunate if this ſtatement of facts, apparently ſo well authenticated and important, ſhould induce any ſociety* or ſet of individuals in this country to treat with M. VON A. for the diſcloſure of his ſecret. We think his preparation not likely to differ much from ſome of M. NYSTROEM's mixtures: but M. VON A. would probably demand only a very moderate premium, to which he ſeems well entitled; and his compoſition, if we may place confidence in the preceding narrative, muſt be applicable on moſt, though perhaps not on all, occaſions of diſtreſs and danger from fire.

ART. XII. *Chemiſche en Phyſiſche Oefeningen. i. e.* A Chemical and Phyſical Magazine. By P. J. KASTELEIN, Apothecary and Chemiſt in Amſterdam. Member of ſeveral Philoſophical Academies. 8vo. Two Vols. 490 Pages in each. Leyden. 1793.

THIS work was commenced in the year 1791, and was publiſhed in numbers; ten of which are collected in the volumes before us. It contains ſome original memoirs and communications, but the greateſt part is extracted from the German and French chemical journals: hence the moſt important articles found in it have been already mentioned in our review of other publications. For this reaſon we ſhall take notice only of a few, which we believe are leſs generally known.

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* Poſſibly this diſcovery may merit the attention of the Inſurance Offices. Might not a quantity of the preparation be kept with the engines?

Experiments concerning the Heat produced by various Subſtances in Oxygenated Muriatic Acid Gas; by Profeſſor PICKEL, of *Wurzburgh.*

If a finger be holden in this gas, a very ſenſible warmth is felt, though the gas be of the ſame temperature with the atmoſphere; which, during theſe experiments, was indicated by thirteen degrees of Réaumur's ſcale: but, if the finger were previouſly moiſtened with linſeed oil, the heat was ſcarcely ſupportable. When the bulb of a thermometer, moiſtened either with water or with alcohol, was placed in the gas, no change of temperature was perceived: but, when the bulb had been moiſtened with oil of olives, the mercury roſe from 13 to 35°, and, when another drop of oil was ſuffered to fall on it, to 45°, till, by repeatedly dropping oil on the bulb, the quickſilver was raiſed to 70°. Oil of cloves, applied in the ſame manner, made the mercury riſe to 84°, and oil of peppermint produced a temperature of 40°: both theſe oils, by being in contact with the gas, loſt their pungent taſte,—but regained it, after having been kept for ſome time on the tongue. The cauſtic alkalies increaſed the height of the mercury very little, but the acids had no effect on it.

Among the articles of intelligence, we find one in which a ſolution of the ſal febrifug. Sylvii, in water, is recommended for extinguiſhing fires. This may be cheaply prepared from the mother ley of ſalt-works, from which the magneſia muſt be ſeparated by a ſolution of the fixed vegetable alkali; it may be preſerved in caſks, ſo as to be at hand in caſe of accidents.

The nitrat of ſilver, or lunar cauſtic, is mentioned by M. HAHNEMANN, as a moſt effectual antiſeptic: he ſays that fleſh, laid in a ſolution of one part of the nitrat in five hundred of water, will not putrify; and if, after having been kept a fortnight in a ſtronger ſolution, the fleſh be taken out and laid in a warm place, it will be gradually dried without contracting the leaſt diſagreeable ſmell, will become very hard, and will never breed maggots.

Water, in which a very ſmall proportion of nitrat, as 1 : 100000, is diſſolved, will remain perfectly ſweet; provided it be kept from ſun-ſhine, which would cauſe the nitrat to precipitate. This water is perfectly innoxious, may be uſed as a common drink, and may be peculiarly advantageous at ſea, as a preſervative againſt the ſcurvy.

This gentleman has alſo diſcovered a method of detecting the mixture of lead, copper, or arſenic, in wine: for this purpoſe, liver of ſulphur is in great repute; as it is known that, when mixed with this preparation, wine that is impregnated with lead will become black, and will precipitate the metal: but the ſame phenomena will take place ſhould there be no lead in the wine, but only iron, which is perfectly harmleſs; and thus the wine-merchant may be much injured in his character. The liquor which M. HAHNEMANN recommends has no effect on iron, but precipitates lead, copper, and arſenic; if the wine be impregnated with either of the two former metals, it becomes blackiſh; if with arſenic, it aſſumes an orange colour. The preparation of the liquor is as follows:

Let equal parts of oyſter-ſhells and ſulphur be rubbed together to a fine powder, and expoſe the mixture in a crucible to a gentle heat till it be well warmed; then increaſe the fire, till the crucible acquires a white heat, in which it muſt remain for a quarter of an hour. The maſs, when cold, muſt be reduced to powder, and may be kept for uſe in a well-cloſed phial. In order to make the liquor, put 120 grains of this powder, and 180 grains of cremor tartari, into a bottle; fill it up with cold water that has been boiled, and, cloſing the bottle, ſhake the whole together; then, after it has ſtood for ſome hours to ſettle, pour it off into ounce phials, adding to each twenty drops of ſpirit of ſalt.

One part of this liquor, mixed with three of wine, will immediately precipitate any lead, copper, or arſenic, which the wine may contain: but, if the wine be not impregnated with any of theſe poiſonous metals, its colour will remain unaltered.

We find, however, that M. HAHNEMANN, in his later directions for making this teſt liquor, recommends ſeven drachms of crem. tartar, and two drachms of hepar calcar. with ſixteen ounces of warm water; the mixture is to be thoroughly agitated for ten minutes, and then immediately poured off, filtrated, and preſerved for uſe in ſmall phials well cloſed.

In order to diſcover whether wine be impregnated with alum, M. J. S. BERTHAUD, in a prize diſſertation on this ſubject, addreſſed to the academy of Lyons, adviſes the mixing it with lime water. If the wine be pure, the lime water will make it depoſit cryſtals of tartar on the ſides of the glaſs: but this will not be the caſe if there be alum in it.

In trying ſome experiments, M. KASTELEIN tells us that he poured a few drops of concentrated vitriolic acid into a ſaturated ſolution of the *calx ſalita*, or *ſal muriaticum calcareum*; it occaſioned a conſiderable efferveſcence: the calcareous earth parted with the marine acid, and, combining with the vitriolic, immediately formed a ſolid white gyps, or ſelenite. This inſtantaneous production of a ſolid from two fluid ſubſtances will be more complete, if, inſtead of diſſolving the calx in water, it be ſuffered to liquify in air.

Beſide the above volumes, three numbers of this magazine have been publiſhed, and another would before now have appeared, had M. Kastelein's life been ſpared; we are however informed that the work will be carried on by another hand. Of theſe three numbers we ſhall mention the moſt intereſting particulars.

An Account of a new univerſal Areometer. By Profeſſor G. G. Schmidt, of *Gieſzen.*

This is nothing more than an alteration of Fahrenheit's hydrometer. The profeſſor's inſtrument is made of glaſs, and is ſo contrived that, with the mercury in the lower bulb, it weighs 800 half grains; two hundred half grains are then added that ſink it in rain water, at a mean temperature, as far as the half of the tube, which is the ſtandard mark; and the number of half grains, in the diſh at the top of the tube, which is required to make the hydrometer ſink to exactly the ſame depth in any other fluid, will expreſs the ſpecific gravity of that fluid compared with water. This inſtrument will admit of 400 half grains additional weight, and will therefore ſerve for all fluids, the ſpecific gravity of which is not more than 1200. For denſer fluids, another hydrometer is uſed, which weighs 1200 half grains, and will bear an additional weight of 800. The method of adjuſting theſe inſtruments is particularly deſcribed.

In one of the articles of philoſophical intelligence, we are informed that M. *Weber*, a German, recommends lead diſſolved in the nitric and thence precipitated by the ſulphuric acid, inſtead of white lead; this, he ſays, is a moſt beautiful colour, and never becomes yellow. A pound of ſulphuric acid, we are told, will precipitate three pounds of lead, and will yield four pounds of the white paint; when the lead is precipitated from it, the ſulphuric acid may be again ſaturated with the metal.

In the thirteenth number, we find an abridgement of an eſſay by M. Sennebier, in which this philoſopher inquires whether plants have, as Mr. John Hunter ſuppoſed, internal heat, which prevents their juices from being congealed by the ſevere froſts of winter. M. Sennebier is of a different opinion. He aſcribes the preſervation of trees from the deſtructive effects of the cold to the retreat of their ſap, in winter, toward their roots, where it is kept from freezing by the warmth of the earth. He obſerves that thoſe plants, which are injured by froſt, are ſuch as are full of ſap; whereas others, which are more dry and ligneous, are ſeldom hurt. He alſo ſhews that the ſap is protected from the cold by the wood and bark, which are bad conductors of heat, and he adverts to the circumſtance of the ſap being contained in capillary veſſels; for he had found that water, in capillary glaſs tubes, did not freeze, though expoſed to the temperature of ſeventeen degrees of Fahrenheit's ſcale.

This number contains alſo a letter, from Meſſrs. DEIMAN, VAN TROOSTWYK, NIEUWLAND, BONDT, and LAUWRENBURGH, concerning the combination of metals with ſulphur. Theſe gentlemen begin their account by reminding the reader of the heat produced by a mixture of iron with ſulphur, when made up into a paſte with water. Of this mixture, as it powerfully attracts oxygene gas, they had made uſe to decompoſe atmoſpherical air: this led them to try whether other metals might not poſſeſs the ſame property; which they found to be the caſe, and particularly copper, with which the experiment ſucceeded better than with iron. Flower of brimſtone and copper, made up into a paſte with water, will, ſometimes immediately, and, in general, after having ſtood for a few minutes, afford a conſiderable degree of heat; and, in ſo doing, the mixture becomes black:—it very greedily abſorbs oxygene gas: but if, inſtead of the flower of brimſtone, the mixture be made with ſulphur purified by being ſprinkled with ammoniac and then waſhed with boiling water, none of theſe phenomena are produced. Hence it appears that much of the effect muſt be aſcribed to the acid, from which the flower of brimſtone is never entirely free: but, if on the purified ſulphur, when made up into a paſte with copper and water, ſulphuric acid be dropped, it becomes black, yields heat, and abſorbs oxygene gas. It is however obſervable that, if no water be uſed, and inſtead of it the mixture be moiſtened with common oil of vitriol, none of theſe effects take place; though, if the oil of vitriol be diluted with four or five times as much water, a very great heat is produced. Theſe phenomena occur in a much higher degree if, inſtead of the ſulphuric, the muriatic acid be uſed; in which caſe, the heat, in a few minutes, has become greater than that of boiling water. When the mixture was made with the nitric acid, no greater heat was occaſioned than that which always accompanies the production of nitrous gas. With the acetic acid, no heat took place.

Such are the facts which this letter communicates. In their attempt to explain them, the writers obſerve that no heat is produced till the mixture begins to change colour and to turn black, when they ſuppoſe the ſulphur and copper to become chemically combined, and to form a metallic ſulphuret; in which caſe, as they remarked in their memoir on the inflammation of metals with ſulphur, caloric is ſuddenly diſengaged*. The principal queſtion, however, is, in what manner does the acid operate in producing theſe phenomena? To this the authors do not preſume to give a deciſive anſwer: but they obſerve that, in their inveſtigation of the ſubject, they found that metallic as well as alkaline ſulphurets decompoſe water. They conjecture that this decompoſition takes place in the experiments here related: for it is remarkable that heat was not produced, except when the ſulphuric or the muriatic acid was uſed; but theſe are the only acids by which, with the addition of iron, zinc, or tin, water is decompoſed. They acknowlege that, in performing theſe experiments, they had not ſeen any conſiderable production of hydrogene gas: though, when the mixture of copper, ſulphur, and diluted ſulphuric acid, was incloſed in a phial, and expoſed to the fire, ſulphureous acid gas and ſulphurated hydrogene were generated: but if, inſtead of the diluted ſulphuric acid, the mixture be moiſtened with the concentrated, or oil of vitriol, only ſulphureous acid gas is produced. The production of both kinds of gas is much more abundant, if the muriatic be uſed inſtead of the ſulphuric acid.

This decompoſition of water is alſo apparent, though not always in the ſame degree, if, inſtead of copper, the mixture be made with mercury, lead, antimony, or biſmuth; with the laſt of theſe metals, a great quantity of ſulphurated hydrogene gas was produced:—but water was alſo decompoſed by metallic ſulphurets, without the addition of any acid, and even by the ſulphurets of thoſe metals which in other circumſtances do not produce this effect. The authors of this paper obtained hydrogene gas and ſulphureous acid gas from a mixture of mercury and ſulphur, and from one of antimony and ſulphur, moiſtened with water only, and heated in a phial.

It is obſervable that a mixture of copper and ſulphur, after inflammation, cannot be made to decompoſe water, though other metals do not loſe this property by being thus treated.

It is alſo remarked that the property of decompoſing water, when an acid acts on it, is not confined to iron, tin, and zinc. Copper, biſmuth, or lead, with a ſtrong muriatic acid, if heated over the fire, will yield hydrogene gas; lead does this in a greater quantity than the other metals: but with mercury and antimony the experiment did not ſucceed; nor could hydrogene gas be obtained from any of theſe five metals by means of the diluted ſulphuric acid.

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[*] See Review, New Series, vol. xiii. p. 541.

Concerning this ſubject, the letter-writers propoſe to continue their reſearches, and to communicate the reſult to the public in their next Phyſico-Chemical memoir.

Another article in this number, of which ſome account may not be unacceptable to our readers, is a letter from Dr. VAN MARUM concerning the burning of phoſphorus in an exhauſted receiver. The Doctor informs us that, having placed under the receiver of an air pump a ſmall ſtick of phoſphorus, with a little cotton, in which powdered roſin had been ſtrewed, wound round its end, with a view to ſet it on fire by the electrical ſpark, and to exhibit the phenomena of its combuſtion in oxygene gas, he was ſurpriſed to find that, when he had exhauſted the receiver ſo far that the mercury in the gage was an inch below that of the barometer, a light appeared at the end of the roll of phoſphorus, which increaſed as the air was farther rarified; and that, when the mercury in the gage was about half an inch lower than that in the barometer, the phoſphorus began to flame. He then repeated the experiment with greater attention, under a receiver that contained about four hundred cubic inches, and made uſe of the ſhort barometer gage; the temperature of the air was then about 56° of Fahrenheit's ſcale. He found that, when the mercury had ſunken to the height of an inch in the gage tube, the phoſphorus began to exhibit light, and that it flamed when the mercury had fallen to the height of five lines: the flame was more pale and faint than that which the ſame phoſphorus yielded in atmoſpheric air of the uſual denſity; it continued about two minutes. Dr. VAN MARUM then placed three ſticks of phoſphorus under the receiver, one of which was furniſhed with cotton and roſin, the other with cotton only, and on the third powdered roſin was ſtrewed: on all three the light appeared equally ſtrong at the ſame time; that with the cotton and roſin flamed the firſt, then that with the cotton only, but the third ſtick did not flame at all; whence it appears that the cotton is neceſſary to the ſucceſs of the experiment.

In order to account for the flaming of the phoſphorus, which, in the open air, requires a temperature of 112°, the Doctor obſerves that as the air, under the receiver, is too much rarified to carry off the volatile particles which the phoſphorus emits, they continue to hang about it, and attract that oxygene which is cloſe to it; by this combination, caloric is diſengaged, which appears in the form of light, and becomes ſtronger as the air is more rarified, becauſe then the volatile particles are more accumulated round the phoſphorus; hence this acquires heat; which the cotton prevents from diffuſing itſelf, and which is thus increaſed till the phoſphorus has attained the degree of heat that is neceſſary to its inflammation. To illuſtrate this explanation, the Doctor brought into contact with the phoſphorus a thermometer with a very ſmall bulb, like thoſe uſed by Mr. J. Hunter in his experiments on animal and vegetable warmth; in which the mercury roſe, as the light of the phoſphorus increaſed, from 46 to 76°; when the bulb was broken by the ſudden accumulation of heat.

That theſe phenomena are accompanied with real combuſtion and abſorption of oxygene, is evident not only from the diminiſhed weight of the phoſphorus, but alſo from the phoſphorous acid found, after the experiment, on the plate of the air pump.

The flame dies away when all the oxygene of the rarified air is abſorbed: but if, by means of a cock at the upper part of the receiver, a very little air be admitted, ſo as to raiſe the mercury not more than two lines in the tube, the flame will be revived, and thus the experiment may be ſeveral times repeated.

Of the other articles in this publication we make no mention, becauſe they contain hiſtorical accounts of diſcoveries and opinions already known to our philoſophical readers.—On the whole, this Magazine was an uſeful work, not only as it was a vehicle for the communication of new facts, but alſo as it exhibited a brief view of the chemical information contained in the numerous publications on this ſubject in Germany. We hope, therefore, that it may be continued.

ART. XIII. NICOLAI BONDT *Oratio, &c. i. e.* An Oration on the Utility of the Mode of Study adopted by modern Botaniſts. By NICHOLAS BONDT, M. D. Delivered in the Academical School of Amſterdam, on his being appointed Profeſſor of Botany. 4to. 49 pages. Amſterdam. 1794.

THE object of this diſcourſe is to point out the advantages which accrue to botany in particular, and to ſcience in general, from the labours of *Linné* and his followers. Theſe are here judiciouſly diſplayed and illuſtrated by ſuitable examples; and the oration deſerves praiſe as an elegant and well-written eulogium on that branch of natural hiſtory which it is the Profeſſor's province to teach.

ART. XIV. JOHANN GEORGE SCHEYERS. *Practiſch Oekonomiſche Waſſerbaukunſt, &c.* Practical Hydraulics adapted to the Capacities of Millwrights and Farmers. By JOHN GEORGE SCHEYERS. With a Preface by M. SUCKOW, Profeſſor of Mathematics at Jena. 8vo. 207 pages, with Plates. Stuttgart and Erfurt. 1794.

THIS is an uſeful work; for, in countries which are liable to inundations, and in thoſe in which the force of running water muſt be applied to mechanical purpoſes, this ſcience is of great practical importance: there is indeed no want of books in which the principles of Hydraulics are laid down, but they are generally ſo written as to be of little uſe to the claſs of people to whom they are perhaps moſt neceſſary; as they ſuppoſe a more intimate acquaintance with mathematics than ſuch readers can be expected to have. The author of the work before us has remedied this defect, by avoiding all that mathematical inveſtigation which would only have been unintelligible and diſcouraging to thoſe for whom it is deſigned, and by confining himſelf to the practical and preceptive part of Hydraulics, which he has explained with clearneſs and perſpicuity, and illuſtrated in an eaſy and popular manner.

Art. XV. *Brieven aan Emma, &c. i. e.* Letters to Emma, concerning the Kantian Philoſophy, by J. L. Ewald. Tranſlated from the German. 8vo. pp. 100. Utrecht. 1794.

Of Profeſſor *Kant*'s new principles of philoſophy and metaphyſics, we endeavoured to give a general view in the Appendix to our tenth volume; we then ventured to ſay that they appeared to us obſcure and unintelligible, and that, inſtead of aſſiſting the mind in the acquiſition of true ſcience, we thought they tended to ſink it in doubt and ſcepticiſm: nor do we find ourſelves ſingular in this opinion, which is maintained by many whoſe abilities are reſpectable, and who have omitted no inquiry in order to become acquainted with the ſubject. It is however remarkable that, notwithſtanding theſe apparent diſadvantages of the Kantian ſyſtem, its progreſs among the learned in the northern part of our continent is very great; it daily acquires new adherents; and many of thoſe who once agreed with us in their opinion of it are now become its zealous advocates. Some of theſe, with whom we have converſed, have told us that our objections to it ariſe from our not rightly comprehending its deſign and ſcope; and perhaps, too, from that reluctance which the mind feels when required to abandon principles early imbibed, to adopt new ſentiments that appear ſubverſive of what it had long cheriſhed, and a new philoſophical language with which it is not eaſy to become familiar. In anſwer to this remark, we can only affirm that, if theſe circumſtances have had any undue influence on us, they have operated ſo ſecretly as not to be perceived by ourſelves; we think that we may ſafely appeal to our paſt labours, and particularly to our chemical articles, to prove that we are not prejudiced either for or againſt opinions, merely on account of their novelty; and that to encounter the difficulty of familiarizing ourſelves with new terms and diſtinctions, we need no other motive than the conviction of their ſuperior fitneſs and utility. Our only wiſh is to have acceſs to the ſanctuary of Truth! but the path, by which Dr. *Kant* propoſes to conduct us to it, has hitherto appeared ſo perplexed and difficult, that we have been bewildered and diſcouraged: the aſcent, by which he and his followers mount with ſo much confidence, ſeems too ſlippery to afford us a firm footing; we have no diſtinct view of the object in which it terminates; and we are every moment apprehenſive of deviating into the labyrinth of error, or of ſliding back into the uncomfortable regions of ſcepticiſm. In ſhort, however highly we may think of the abilities and ingenuity of the Koningſberg Profeſſor, we cannot accept of him as our guide, till we are convinced that he will lead us into a way more ſafe and eaſy, as well as ſhorter, than the old paths in which we have been taught to tread.

Though we ſhould not have imagined that a philoſophy, which appears ſo difficult to comprehend, would have attractions for the fair ſex, yet we find that, from its becoming a faſhionable topic of converſation, it has engaged the attention of the ladies, many of whom are zealous adherents to it. This fact may excite the ſmiles of ſome of our readers, and the aſtoniſhment of others: but it will appear leſs extraodinary when we conſider that, in many parts of Germany, it is cuſtomary for women to aſſociate and converſe more freely with our ſex than in England, and hence they often acquire a taſte for philoſophical as well as literary purſuits. Whether their abilities be properly employed in attending to theſe ſeemingly abſtruſe ſubjects, is a queſtion of which we ſhall not attempt the diſcuſſion; for, though we conſider mind as of no ſex, yet we conceive its purſuits ought to be ſuited to the ſtation which it is to fill in ſociety, and to the duties which its ſphere of action more immediately demands. It is ſufficient for us to have mentioned the fact that gave occaſion to the letters before us; which are ſuppoſed to be addreſſed to a female Kantian, and are ſaid to be particularly intended for the peruſal of thoſe few who unite the judgment of man with the ſenſibility of woman. Conformably with this deſign, M. Ewald attempts to treat the ſubject in a popular manner, and chiefly confines himſelf to the Profeſſor's demonſtration of the exiſtence of the Deity, and to his principle of morals: but the ſubject is too much connected with metaphyſical principles and terms to admit of being thus made plain and eaſy; and, after all this author's endeavours, it is ſtill involved in difficulty and obſcurity. He diſplays great candour and impartiality; for he profeſſes a high opinion of Dr. *Kant's* abilities and rectitude of intention, though he does not approve the whole of his philoſophy.

M. Ewald introduces his diſcuſſion with cenſuring the indiſcriminate and enthuſiaſtic admiration of the Kantian philoſophy which is prevalent in Germany; and which repreſents it as, in every caſe, ſufficient to anſwer all the purpoſes of ſcience and morals, and as containing every thing that can inform the underſtanding and improve the heart. This, he ſays, is the language of exaggeration, and is what Profeſſor *Kant* himſelf would never aſſert. According to our author, this philoſopher, offended with the vanity of ſome who imagined that their philoſophy was ſufficient to prove every truth, and to ſolve every difficulty, endeavoured to ſhew the emptineſs of theſe pretenſions, and to reduce what he calls theoretical reaſon within its juſt bounds; for this purpoſe, he diſtinguiſhed theoretical from practical reaſon, and referred to the latter, as poſtulates, thoſe propoſitions which, though neceſſary to us as rational and moral agents, cannot be demonſtrated abſtractedly. Of this kind he conſiders free will, the immortality of the ſoul, and the exiſtence of the Deity.

In our Appendix already quoted, we gave an account of Dr. *Kant*'s argument for the divine exiſtence; which, we are here told, was intended for the uſe of thoſe who do not believe revealed religion. M. Ewald has diveſted it of the obſcurity in which the Profeſſor's metaphyſical terms had involved it, by tranſlating it into plain and popular language: but he is by no means ſatisfied with it. This argunent ſuppoſes that a love of virtue and a deſire of future moral perfection, independently of their tendency to produce happineſs, are ſentiments common to all men; which is very far from being the caſe. Few, comparatively ſpeaking, have thought thus abſtractedly, and have formed a moral taſte thus refined; to theſe alone is the utility of the Profeſſor's demonſtration confined; and even they will feel its convincing force only in thoſe ſeaſons in which ſome extraordinary event has rouſed their ſenſibility, and has taught them the emptineſs of every ſublunary hope. 'I am happy, (adds our author,) that I have other grounds for the belief of theſe truths.'

We are not, on the other hand, entirely ſatisfied with M. Ewald's mode of treating the ſubject: though, by exhibiting the argument in a plain eaſy manner, he has avoided one kind of obſcurity, yet, in reaſoning on it, he ſometimes falls into a ſentimental enthuſiaſm which is equally diſtant from the language of ſound philoſophy, and is inimical to preciſion and clearneſs. We have already given our opinion of the Kantian argument, and the work before us confirms us in that opinion: when tranſlated into intelligible language, it may have its uſe, in connection with other proofs, as an appeal to the moral feelings of mankind, or rather perhaps to thoſe of individuals who are already convinced of the truth which it is intended to demonſtrate: but, ſingly conſidered, it affords no more than a preſumption; and, if examined with that ſeverity of criticiſm with which Dr. *Kant* examines the other modes of proving the divine exiſtence, it would perhaps be found ſtill more deficient than them. The Profeſſor himſelf acknowleges that 'if the exiſtence of the Deity be propoſed merely as a theſis of theoretical reaſon, it may be ſupported by very ſtrong arguments founded on analogy, though not by ſuch as will convince an obſtinate ſceptic:'—but do not theſe afford ſufficient ground for believing a truth in reſpect to which we cannot have the evidence of our ſenſes and experience? and is it likely that a perſon, who rejects analogical concluſions, will be convinced by an argument founded on ſentiments which he may indeed have felt within himſelf, but for the exiſtence of which, in all others, his experience can afford him no direct proof?

M. Ewald next examines the Kantian principle of morals which is expreſſed in the following precept, *Act as if you wiſhed the principle of your actions to be an univerſal law of nature.* This maxim is extolled by ſome as a moſt ſublime and comprehenſive precept of practical morality, calculated to improve human nature into a reſemblance of the divine: but the preſent letter-writer ſhews that its author did not intend it as a practical principle adapted to mankind, but only as relating to the pure abſtract philoſophy of morals, excluſively of all views of ſelf-love, and as an univerſal law for all intellectual beings. M. Ewald proves that it cannot be at all ſuited to mankind, as it is indefinite, as it ſuppoſes man to have an intimate knowlege of all intellectual beings, and as it excludes ſelf-love, which is a principle inſeparable from human nature; for, in his explanation of this law, Dr. *Kant* obſerves that our obedience to it would have no moral worth, if its motives were not entirely ſeparated from every proſpect of advantage either in this or in any other world.

Toward the concluſion of theſe letters, M. Ewald enters into a comparative view of the moral philoſophy of the goſpel, and that of Profeſſor *Kant*. The former is comprehenſive, yet ſuited to every capacity; its principles are addreſſed to the affections of man as well as to his underſtanding; it allows the operation of ſelf-love, and excludes only ſelfiſhneſs; it unites ſelf-intereſt with ſocial good, ſupplies the moſt powerful motives to virtue, and teaches man to act from principles of univerſal benevolence. The latter, he obſerves, is unintelligible to the majority of mankind; and even thoſe who profeſs to comprehend it muſt acknowlege that it is addreſſed to the underſtanding,

derſtanding, and not at all to the affections; and that, though it may furniſh rules, it does not ſuggeſt motives to a virtuous conduct. In ſhort, Chriſtian morality is admirably adapted to direct the practice of all, in every relation of life; whereas that of Prof. *Kant* is ſuited only to ſpeculative metaphyſicians, who will admit nothing except what can be directly deduced from the moſt abſtract principles of objective reaſon. To ſuch it may be of uſe, as it may preſerve them from falling into ſcepticiſm, and may enable them to vindicate and confirm their love of virtue and their ſentiments of religion, by arguments correſponding with their habits of thinking.

If this be, as our author affirms, the ſole utility of the Kantian philoſophy, it may be conſidered as calculated only for thoſe who, in an intellectual ſenſe, are more nice than wiſe; and who, by having accuſtomed themſelves to the unſubſtantial ſubtilties of metaphyſical refinement, have deſtroyed their reliſh for the plain dictates of common ſenſe.

Art. XVI. *Eſſai ſur les Moeurs de la fin du XVIIIe Siecle*; *i. e.* An Eſſay on the Manners of the latter Part of the Eighteenth Century. By C. A. M. De V. 8vo. pp. 28. The Hague. 1794.

The author informs us that this eſſay was written and ſent to Lyons in anſwer to the following prize queſtion propoſed by the academy of that unfortunate city: "*In the preſent ſtate of morals, what are the principles and ſentiments which ought to be inculcated by philoſophy and literature as moſt beneficial to mankind?*" In anſwer to this, M. de V. gives a general view of the manners that prevailed in France, eſpecially among the higher claſſes; from which any obſerver may eaſily account for the licentiouſneſs and cruelties that have diſgraced that diſtracted nation. He then traces theſe evils to their cauſes; among which he particularly mentions the corruption of religion by the clergy, who made it conſiſt in the profeſſion of unintelligible doctrines, and the practice of empty ceremonies, without inculcating its moſt eſſential and ſublime truths, and the excellent morals which it is intended to promote. This grand error encouraged men of able heads, but of corrupt hearts, to undermine even the fundamental truths of natural religion, and to deſtroy every principle of moral obligation. Such attempts, however pernicious, could not fail of ſucceſs; as they were agreeable to the wiſhes of thoſe whoſe example, from their external rank, had the greateſt influence; who, accuſtomed to diſſipation and to the gratification of their moſt irregular paſſions, were at once rapacious and profuſe,—had loſt all love of virtue,—and were inſenſible to every motive, except the incitements of ſordid intereſt, and the allurements of ſenſual pleaſur

He therefore calls on philoſophers and poets to combine their endeavours to oppoſe theſe ſources of evil, and, even while they ſeem only to amuſe their fellow-citizens, to teach them the ſublime morality of the goſpel and the virtues of ſocial life; to wean them from that taſte for falſe pleaſure, which luxury had introduced; and to inſpire them with the love of thoſe pure ſatisfactions which reſult from the cultivation of perſonal and relative virtue, of ſincere friendſhip, and of the tender ſentiments of conjugal, parental, and filial affection. The diſcourſe is compoſed with conſiderable eloquence, though in a ſtyle rather too declamatory.

Art. XVII. *Abregé de la Vie de Muley Leizit*; *i e.* A ſhort Account of the Life of Muley Leizit, Emperor of Morocco. 8vo. pp. 134. Publiſhed in Rome, and reprinted in Amſterdam. 1794.

To this anonymous work we know not what degree of credit is due; it is written in very bad French; and it is dedicated to the Count of Florida Blanca and to the Chevalier Salmon, who was Ambaſſador extraordinary from Spain to Morocco.

It is remarkable that Mr. Lempriere *, who was in the empire of Morocco in the years 1789 and 1790, repreſents the Emperor Sidi Mohammed as a rapacious tyrant, intent on plundering his more wealthy ſubjects, in order to keep them all on the ſame humble level of poverty; and as particularly unjuſt and ſevere toward his ſon Muley Yazid, or, as he is here called, Leizit; whoſe behaviour, previouſly to his acceſſion to the empire, had been ſuch as evinced the moſt generous diſpoſition, and afforded the happieſt proſpect of a mild and good reign.

Very different is the account given in the work before us; according to which Mohammed was a moſt amiable prince, and an indulgent parent to Leizit, who is repreſented as one of the moſt abandoned wretches that ever exiſted; he is ſaid to have been twelve years in rebellion againſt his father, whoſe death, though at a very advanced age, is ſuppoſed to have been accelerated by the conduct of this unnatural ſon.

In order to account for theſe contradictory aſſertions, it may be obſerved that our author might be a little influenced by national intereſt, and by the particular conduct of theſe princes to himſelf and his countrymen. Mohammed appears to have been exceedingly partial to the Spaniards and averſe to the Engliſh; and it is certain that his behaviour to Mr. Lempriere was ungrateful, inſolent, and mean. His ſucceſſor had the contrary predilections, and took every opportunity of manifeſting them in his conduct. Hence, without ſuſpecting any intention to miſrepreſent, it may naturally be ſuppoſed that the writer of this hiſtory, who ſeems to be a Spaniard, might be prejudiced in favour of the former of theſe monarchs; and he acknowleges that Leizit, at the time of his father's death, was a very popular prince, and that his adherents had inſpired the public with an eſteem for his character which it by no means deſerved.

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* M. Rev. New Series, vol. vii. p. 133.

If this hiſtory be true, the Emperor Leizit muſt have been one of the moſt unprincipled and inhuman monſters that ever diſgraced a throne. We are told that he began his reign by cleaving in two, with his own hands, one of his father's Generals, who came to congratulate him on his acceſſion *; by pillaging, in the moſt atrocious manner, the Jews at Tetuan and at other places; and by ordering two Jeweſſes, whom he had violated, to be torn from their huſbands and burned alive, though they were then pregnant, becauſe they had complained to his father of his brutal treatment of them. In ſhort, his whole reign, which laſted twenty-two months, was a ſeries of the moſt ſhocking actions that can be conceived, and which, in the wantonneſs of guilt, equal, if not ſurpaſs, the crimes of a Caligula or a Nero: the moſt inſidious falſehood, the groſſeſt debauchery, the moſt inſatiable rapacity, and the moſt violent and unrelenting cruelty, were the only qualities for which he was diſtinguiſhed; for we find not a ſingle good action recorded of him. Even his mother, who had ever behaved to him with the utmoſt tenderneſs, and had more than once induced his juſtly enraged father to become reconciled to him, he treated with infamous barbarity; for he plundered her of whatever the late Emperor had given, drove her out of the ſeraglio, and confined her and his ſiſter each in a ſeparate priſon, forbidding every one, under pain of death, to bring him any meſſage or requeſt from them. Neither ſex nor age was ſpared by him; and one of the laſt actions of his life was to murder, with his own hands, his nephew, an infant about eighteen months old, as it lay in the lap of its unfortunate mother. At length this inhuman wretch met with the reward due to his crimes; his brother, who is here called Muley Ichem, rebelled againſt him, and was ſupported by the majority of the Baſhaws. The tyrant marched to oppoſe him, but was defeated, and received two wounds, of which he died on the 14th of February 1792, in the 44th year of his age. It is ſaid that his death ſaved the lives of ſome Chriſtian merchants at Mogador, whom he had ordered to be maſſacred, together with a great number of Jews

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* This fact Mr. Lempriere acknowleges.

and Moors that had incurred his diſpleaſure: among the Europeans, particular mention is made of Meſſrs. Siccard, Barre, Leiton and Co. Meſſrs. Chappe and Co. and Meſſrs. Jackſon, Court, and Co.

We forbear from making any farther obſervations on this account, though the author ſays it was written from his perſonal knowlege, as he was in the empire during the whole of Leizit's reign. When events thus diſgraceful to human nature are related by an anonymous writer, we are always unwilling to give them full credit, and are glad to indulge a ſuſpicion that they may have been exaggerated.

ART. XVIII. *Bildniſſe, &c.*; *i. e.* Portraits of celebrated German Literati, with an Account of their Lives and Writings. 8vo. pp. 550, with Plates. Berne. 1793.

IT is a common obſervation that the life of a literary man is too uniform in its tenor to afford much entertainment in the narration:—this is in general true: but that the biography even of literati may, by a ſkilful and judicious writer, be made to yield pleaſure as well as inſtruction, we have many proofs in our language; and, as one remarkable inſtance, we may refer to the late Dr. Johnſon's Lives of the Poets.

The ſubject of the preſent work is of the ſame kind; for it contains biographical anecdotes, and a critical account of the works of the moſt celebrated German poets, from Opitz, who was born in 1597, to the preſent time. Reſpecting many of theſe, whoſe names we have ſcarcely heard, the particular circumſtances cannot be intereſting to Engliſh readers: but there are ſome whoſe fame has not been confined to their native country, whoſe writings have been tranſlated into other languages, and with whoſe reputation, at leaſt, we are not entirely unacquainted. Concerning theſe a few of the more remarkable anecdotes may not be unacceptable.

The name of *Opitz* is revered by the Germans as that of Chaucer is by us, becauſe he is deemed the father of their poetry. He had to ſtruggle with many diſadvantages ariſing from the rude and uncultivated ſtate of the language at the period in which he lived; for, before the reformation, Latin being uſed in the ſervice of the church, and by all thoſe writers who had enjoyed the advantages of education, the German had fallen not merely into diſuſe but into contempt. After that grand event, the national tongue was indeed adopted by many proteſtant writers: but the barbarous jargon of polemical divinity, which acquired additional harſhneſs from the intolerant and unphiloſophic temper of the times, was little calculated to give to it that delicacy and harmony which would render it the language of the Muſes. *Opitz* had diſtinguiſhed himſelf by his writings in Latin, which were much admired, when he determined, by writing poems in his native tongue, to oppoſe prejudices common to the learned, and of which even he had once been a zealous partiſan. He is ſaid to have been the firſt who introduced regular metre and harmony, and his verſes are praiſed for their pure and nervous ſtyle. He was a man of great erudition, and his intimate acquaintance with the antient claſſics enabled him to transfuſe many of their beauties into his own works.

We paſs by a number of poets of the ſeventeenth century; becauſe their works, and even their names, are unknown beyond their native country: but we cannot help ſtopping a moment to pay a tribute of reſpect to the learned and ingenious, the virtuous and benevolent *Caniz*. He was more extenſively known as a politician than as a poet; having been frequently employed as envoy by Frederic William, elector of Brandenburg. His poems, however, are much admired by his countrymen; and, by the ſpecimens here given, they reflect honour on his affectionate heart as well as on his genius. Moſt of them were of the moral elegiac kind, expreſſive either of the tendereſt ſentiments of conjugal affection, or of ſuch reflections as naturally occurred to a contemplative and virtuous mind on the various events of life. As he died of a lingering diſeaſe, he had an opportunity of obſerving the ſlow but certain approaches of his laſt enemy: which he did with the calmneſs and fortitude that became the Chriſtian philoſopher. After his phyſicians had given up all hopes, he ordered a ſkull to be brought to him, and dictated ſome poetical meditations on this object in connection with his own circumſtances, which are juſtly deemed the moſt beautiful of his productions. He retained his cheerfulneſs to the very laſt; and, juſt before his death, deſired his attendant to lead him to the window, which he opened; when, having gazed ſome minutes at the riſing ſun, he exclaimed, "O! If the view of a part of the creation can be thus beautiful and reviving, how infinitely delightful muſt be that of the Creator!" He ſpoke, and died.

The account of *Bodmer* of Zurich muſt be very intereſting to thoſe who are acquainted with his writings. He appears to have been a humouriſt, but an amiable one. He was profeſſor of Helvetic hiſtory and politics in his native place: but, as he deſpiſed the external formalities of dreſs and behaviour uſually obſerved by thoſe in his ſtation, and hated the ſcholaſtic mode of teaching, he was not on the moſt agreeable footing with his colleagues. His manner of inſtructing, however eccentric it might appear in the beginning of this century, was excellent;

as he taught his pupils to think for themſelves, and to make ſuch obſervations on hiſtorical facts as might render them intimately acquainted with the human heart. He wrote the hiſtory of his own country in the form of dramatic dialogues. Though he became one of the moſt voluminous of the German poets, he had ſcarcely written a verſe in this language before he was fifty years of age, when the firſt canto of *Klopſtock*'s Meſſiah fell into his hands and excited his emulation. He invited this young bard to his houſe at Zurich, but was ſurpriſed to find that this votary of Zion's muſe, whom he had imagined ſuperior to the foibles of mortality, had all the levity and cheerfulneſs of youth, was fond of company and diſſipation, and was little diſpoſed to conform to the grave and ſevere character of his friend. *Bodmer*'s firſt eſſays were in epic poetry, the ſubjects of which he took from the ſcriptures: but he afterward devoted his muſe to other topics; and it is obſervable that old age, which generally increaſes auſterity of manners, had the contrary effect on *Bodmer*; inſomuch that his laſt pieces were the moſt gay, and that, when he was eighty years old, he frequently amuſed himſelf with Tibullus and Petronius, with Boccace and La Fontaine. At the age of ſeventy-ſeven, he began a tranſlation of Homer's Iliad and Odyſſey, which he finiſhed; he was eighty, alſo, when he publiſhed his verſion of the Argonautics of Apollonius Rhodius. He died when eighty-five years old.

The name of *Haller* is well known to our readers, though rather as a phyſiologiſt and philoſopher than as a poet. Indeed it was chiefly his youth that he devoted to the Muſes; his riper years were employed in more uſeful and important ſtudies. Even in childhood, his enthuſiaſtic love of poetry was remarkable; and his application to it and to hiſtory, which were his favourite purſuits, even at that tender age, were ſurpriſing. That he did not neglect other ſtudies, his progreſs in anatomy and medicine under *Albinus* and *Boerhaave* affords a ſufficient proof. After having viſited Holland, England, and France, he returned to his native country, Switzerland, and learned mathematics under the celebrated *Jean Bernouilli*: of this ſcience he was ſo paſſionately fond, that he is ſaid to have ſpent great part of his wedding day in the ſtudy of the differential calculus. A journey which he took among the Alps revived his love of botany, and it is to theſe excurſions that the world is indebted for his beautiful poem, of which theſe mountains are the ſubject.

When appointed Profeſſor of botany and medicine in Gottingen, he was aſſiduous and active in promoting the improvement of the univerſity: to him it was indebted for the eſtabliſhment of a botanical garden, an anatomical theatre, and a ſchool for the practice of ſurgery and midwifery; and, amid all theſe various objects of his attention, he found time to act as perpetual preſident of the philoſophical ſociety there. His merit did not eſcape notice; for titles of honour, at leaſt, poured thick on him. In 1739 he was appointed firſt phyſician to George II. and, a few years afterward, counſellor of the electoral court. In the next year he was elected Fellow of the Royal Society of London, and in 1745 was choſen member of the grand council of Berne. We are here told that he was invited, as Profeſſor, by the Univerſity of Oxford, but that he declined it. In the year 1749 the emperor Francis I. ennobled him and his family: but he never could be perſuaded to aſſume the title of baron, to which the patent gave him a right. In the ſame year he was treated with many marks of perſonal eſteem and favour by his Britannic majeſty, on a viſit which this monarch made to his Hanoverian dominions.

In 1750, the king of Pruſſia invited *Haller* to Berlin, and gave him a conſiderable penſion, but without appointing him to any particular office: here he received many literary honours: but the love of his country prevailed over theſe allurements; for, ſoon afterward, he bade a final farewell to Germany, and retired to Berne, where he was created Amman. Lewis XV. preſented him with, what in France was called, *the blue ribband of a literary man*, viz. a ſeat in the academy of ſciences as foreign member, of whom only eight were at that time allowed. While at Berne, he received ſeveral very honourable and advantageous offers, particularly from George II. who would have made him chancellor of the univerſity of Gottingen, with very conſiderable appointments: but nothing could induce him to leave his country; and his fellow-citizens teſtified their gratitude for this attachment by conferring on him ſuch offices as were lucrative, and did not take up too much of his time. This comparative leiſure he employed in finiſhing and correcting his great work on phyſiology, and in publiſhing his *Hiſtoria ſtirpium Helveticarum*, in three volumes folio, which appeared in 1768. At length, finding his health decline, he reſolved to reſign his employments, and to retire from public life: he had been remarkably zealous and active in the ſeveral ſtations of father, citizen, and magiſtrate, nor was this laſt period of his days conſumed in inactivity; he wrote ſeveral ſupplemental articles for the French Cyclopædia, and compoſed his excellent letters on the truths of revealed religion. He was honoured with a viſit by the Emperor *Joſeph* a little before his death, which happened in 1777, at the age of ſeventy.

In the preface to his poem on Reaſon, Superſtition, and Infidelity, *Haller* informs his countrymen that it was compoſed in order to decide a wager, which he had laid with a friend, that the German language is not leſs advantageous than the Engliſh for moral and philoſophical poetry. The freedom with which, in this piece, he had cenſured ſuperſtition and fanaticiſm, drew on him the hatred of religious bigots,—thoſe ſworn foes to philoſophy and virtue,—who dared to ſtigmatize, as an infidel, a man who had given the moſt indubitable proofs of his zeal for revealed religion.

Rabener, who had all the wit and humour of Swift without his pride and ill nature, was born in 1714 at Wachau, an eſtate and manor near Leipzig of which his father was lord; he was educated for the law, and the greateſt part of his life was ſpent in public buſineſs; for his literary performances were the amuſement of his leiſure hours. His firſt appearance in print was in 1741, as an aſſociate in a periodical work entitled *Die Beluſtigungen des Verſtandes und Witzes*; or Amuſements of Wit and Reaſon, to which ſome of the moſt eminent men of his age, and among theſe *Gellert*, were contributors. About this time he was made comptroller of the taxes in the diſtrict of Leipzig, an office which required conſtant attention, and obliged him to be frequently riding from place to place; and on theſe journeys, as a relaxation from buſineſs of a very different kind, he ſays in one of his letters, all his ſatires were written. He publiſhed four volumes of them, and in his preface to the laſt, which is dated 1755, he profeſſes his reſolution to publiſh no more during his life; this determination, he ſays, is extorted from him by the multiplicity of buſineſs in which he is involved, by the impreſſion which the loſs of ſome of his beſt friends had made on his mind, and by his diſguſt at the impertinence of ſome of his readers; who, though he had avoided every thing perſonal, were continually applying his general characters to individuals. He had then been made ſecretary to the board of taxes at Dreſden, and was afterward involved in the calamities which that city ſuffered when beſieged by the king of Pruſſia. During this ſiege, his houſe, his manuſcripts, and all his property, were deſtroyed: which misfortune he bore with a temper of mind truly philoſophical; and his letters on this occaſion, which were afterward publiſhed without his knowlege, ſhew that it did not deprive him of his uſual cheerfulneſs *. This diſpoſition did not deſert him even in his laſt illneſs, which was occaſioned by a hemiplegia; after which he lingered for ſome months, and during that time wrote letters to his friends which were full of pleaſantry. He died of an apoplexy in 1768. He is repreſented by his biographer *Weiſs*, from whoſe memoirs of him this account ſeems to be taken, as an amiable and virtuous man; ſtrict in his own conduct, but indulgent to that of others. He had a deep ſenſe of religion, which he could not bear to hear ridiculed; and, whenever any thing of this kind was attempted in his preſence, he generally puniſhed the ſcoffer with ſuch ſarcaſtic raillery as rendered him an object of contempt: but he deteſted hypocrites and bigots; who, in return for the ridiculous light in which he frequently repreſented them, abuſed him as a deiſt. He was remarkably temperate, though very fond of lively and cheerful converſation, in which he excelled: but he never would accept of any invitation which he thought was given with a view to exhibit him as a man of wit, and he was averſe to all compliments paid to him as ſuch; he knew how to preſerve the reſpect due to him even while he promoted mirth and conviviality, for he never ſuffered theſe qualities to exceed the bounds of virtue and decency.

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* See Rev. vol. xxvi. p. 382.

Rabener's ſatirical letters were tranſlated into Engliſh [*]: but the tranſlator was not ſufficiently acquainted either with the language or the manners of the Germans to do juſtice to his author. We alſo find that a ſhort piece by him, entitled *The Employment of Souls after ſeparation from the body, a dream*, was publiſhed in 1762, in a work tranſlated from the French, under the title of *The Country Seat, or Summer-evening Entertainments* [†]. Satire, however, though it will bear to be judiciouſly imitated, always appears to great diſadvantage in a mere tranſlation: the alteration, which half a century makes in the manners and cuſtoms of a people, prevents poſterity from reading the ſatirical works even of their countrymen with that pleaſure which they afforded to thoſe who were eye-witneſſes of the modes of folly which they laſhed: how much leſs intereſting, then, muſt they be to foreigners, who are unacquainted with the national characters which they exhibit, and concerning which the tranſlator is perhaps unable to inform them? We have often ſeen how much our beſt Engliſh works of wit and humour have loſt their ſpirit by tranſlation; and can we wonder that thoſe of other nations ſhould appear inſipid to us?

Rabener ſeems to have been intimately acquainted with the writings of Swift, Pope, and Arbuthnot; to us he appears very frequently to have imitated them; and, in ſome particular places, to have tranſlated them. From them he borrowed the idea of adopting, in ſome of his pieces, the character of Martinus Scriblerus; and there is a great ſimilarity of manner between his extract of the chronicle of the village of *Querlequitſch*, and the memoirs of P. P. clerk of this pariſh. He alſo wrote an account of a codicil to Swift's will, relative to the foundation of an hoſpital for fools and madmen, in which he appropriates an additional wing for the reception of Germans.

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[*] See Rev. vol. xvii. p. 104.

[†] Vol. xxvii. p. 71.

Gellert, the cotemporary and the friend of *Rabener*, is the laſt of theſe literary characters whom we ſhall here mention. He was the ſon of a reſpectable clergyman who left a widow with thirteen children. She had, however, the advantage of being beloved by all who knew her, and was ſo happy as to ſee all her ſons comfortably ſettled in life. After having finiſhed his academical ſtudies, *Gellert's* circumſtances obliged him to ſuperintend the education of young gentlemen. This employment did not prevent him from indulging his taſte for poetry, of which he had given early ſpecimens: this art, and polite literature, were his chief purſuits; and Cicero, Quintilian, and Horace, became the conſtant companions of his leiſure hours. In the year 1745 he obtained permiſſion to open a public courſe of lectures on polite literature in the Univerſity of Leipzig; and theſe, as well as all his other labours, he rendered ſubſervient to the great cauſe of religion and virtue. He wrote ſeveral comedies, but, though ſome of them were much admired in the cloſet, they were not ſufficiently lively for the ſtage; eſpecially as he was more attentive to their moral tendency than to theatrical effect. His fables and tales had a merit more univerſally acknowleged, and were tranſlated into ſeveral languages. So careful was he with reſpect to purity of ſentiment, that he ſuppreſſed a tale, on which he had beſtowed more than common labour, becauſe he was told by a friend that its gaiety might be miſconſtrued as too free. Some time after the publication of his fables, a Saxon farmer, with a waggon load of wood, ſtopped at his door, aſked to ſpeak with him, and begged to know whether he was the author of the beautiful fables to which the name of *Gellert* was prefixed; on being anſwered in the affirmative, he, with many apologies for the freedom, requeſted the poet to accept the wood which he had brought, as a teſtimony of his gratitude for the pleaſure that they had afforded him. In 1746, *Gellert* publiſhed a novel entitled *The Life of the Counteſs of G.*, which was tranſlated into Engliſh, but in reading which our expectations were rather diſappointed. At this time, when only thirty-five years of age, he was attacked by an hypochondriacal diſeaſe, from which he was never afterward entirely free. Under the depreſſion of ſpirits which this diſorder occaſioned, he found ſupport in the ſentiments of religion and the exerciſes of devotion; and he wrote an excellent work, in which he recommended them as *the conſolation of Incurables*. He alſo publiſhed a collection of hymns which, though condemned by ſome of the critical journals of the day, were eagerly adopted by many of the proteſtant churches; nay even ſome of the more liberal Roman catholic clergy expreſſed their admiration of them. Notwithſtanding his ill-health, he ſtill continued to inſtruct, both by his lectures and by his publications; and he was ſo much beloved by all who knew him, that he received more inſtances of their eſteem and liberality than he wiſhed to accept. A young Pruſſian officer, whom he never ſaw either before or afterward, paid him a viſit at Leipzig, and, telling him that his writings had reclaimed him from vicious courſes, and had revived the love of virtue in his heart, begged him to accept of a ſmall token of his eſteem; and, without giving him time to refuſe, left a *rouleau* of gold in his hand. "I accepted the preſent," ſays *Gellert* in a letter to a friend, "with pleaſure, ariſing from the reflection that my life had not been entirely uſeleſs; and I looked on this event as an admonition not to give way to the dejection of ſpirits that oppreſſed me." When his declining health and ſpirits prevented him from applying to literature and poetry, he commenced his courſe of lectures on Morality; theſe were delivered to a very numerous audience; and, as they were read during the war, the lecture-room was frequently ſo crowded with officers, that it was compared to a General's drawing-room. By the late king of Pruſſia, and the two princes Charles and Henry, he was honoured with marks of diſtinguiſhed eſteem; and, from reſpect to his name, General *Hulſen* exempted Haynichen, *Gellert*'s native town, from the burden of quartering ſoldiers. He was continually receiving valuable preſents, without knowing whence they came: but, amid all theſe teſtimonies of public eſteem, his health declined rapidly; and, after having employed the laſt months of his life in preparing his lectures for the preſs, he was obliged to leave the care of publiſhing them to his friends. He died in 1769, aged 54.

ART. XIX. *Collection of Engravings from ancient Vaſes*, moſtly of pure Greek Workmanſhip, diſcovered in Sepulchres in the Kingdom of the Two Sicilies, but chiefly in the Neighbourhood of Naples, during the Courſe of the Years 1789, 1790; now in the Poſſeſſion of Sir W. HAMILTON, his Britannic Majeſty's Envoy Extraordinary and Plenipotentiary at the Court of Naples. With Remarks on each Vaſe by the Collector. Vol. I. Imperial Folio. 3l. 3s. Naples. 1791. Sold by Cadell, London.

THIS work, though publiſhed ſome time ago on the Continent, has only in the preſent year been imported for ſale. The magnificent publication of Sir WILLIAM's firſt Collection of Vaſes, in four volumes folio, proving too expenſive for the uſe of artiſts, for which purpoſe it was principally intended, the truly public-ſpirited collector has now obviated that inconvenience, as far as the nature of the undertaking would admit, by giving only the outline of the figures on the vaſes, without any unneceſſary ornaments or colouring. As the correctneſs and elegance of outline chiefly render theſe figures worthy the ſtudy of modern artiſts, every thing really valuable to them is thus preſented under a cheap form; and the utility of the plates to the antiquary, likewiſe, will be equal to that of more finiſhed engravings. The drawings and prints from the original vaſes are executed under the inſpection of that capital artiſt, M. *Fiſchbein*; whence we may ſafely rely on their fidelity. The plates are indeed very maſterly performances of the kind, poſſeſſing all that ſtrength, freedom, and clearneſs of ſtroke, which fit them for models. The firſt two repreſent the different forms of vaſes, and patterns of the borders. The deſigns are given in ſixty more. A preliminary diſſertation, and a particular explanation of the ſubject of each plate, in French and Engliſh, compoſe the letter-preſs of the work. From the Diſſertation we ſhall make ſome quotations.

It is well known that the pottery, of which theſe ſculptured vaſes conſiſt, has uſually been called Etruſcan; yet Sir W. H. is decidedly of opinion, with *D'Hancarville* and *Winckelman*, that it is properly Grecian. The greater part of the vaſes extant in different muſeums have been diſcovered in the kingdom of the Two Sicilies; and perfectly ſimilar utenſils, both in materials and deſign, have been found near Athens itſelf, and in the Greek iſlands.

'From repeated and cloſe examination of theſe vaſes, particularly from thoſe lately diſcovered, and which are now made public in the following ſheets, there can be no doubt of theſe monuments having belonged to colonies of Greeks either from Chalcis, the capital of the peninſula of Eubœa, now Negropont, or from Athens; who firſt eſtabliſhed themſelves in the iſland of Iſchia, anciently called Pithecuſa from earthen vaſes being fabricated there; but, driven from thence by earthquakes and volcanic exploſions, ſettled upon the continent, built Cuma, Naples, Nola, and ſpread themſelves over other parts of the kingdom of Naples. This happened, according to ſome ancient authors, about 170 years after the taking of Troy, 260 years before the foundation of Rome, and more than 1000 years before the Chriſtian æra. Ancient authors alſo mention another colony from Greece that ſettled at Naples at a much later period.

'As this ſort of vaſes are diſcovered only in ancient ſepulchres, and not even a fragment of one has appeared in either of the ancient cities of Herculaneum or Pompeii, it is probable that they were of an older date, and chiefly deſtined for ſacred and ſepulchral ſervices.

'I have been preſent at the opening of many of thoſe ancient ſepulchres, both in the neighbourhood of Capua, at Nola, in different parts of Puglia, and in Sicily. I have conſtantly obſerved that thoſe ſepulchres were placed near and without the walls of the town, under ground, and at no great depth from the ſurface, except at Nola, where the volcanic matter iſſued from the neighbouring mountain Veſuvius ſeems to have added much to the ſurface of the ſoil ſince thoſe ſepulchres were made; ſo that ſome of the ſepulchres which I ſaw opened there, were twenty-ſix palms beneath the preſent ſurface of the earth. The moſt ordinary ſepulchres are conſtructed of rude ſtones or tiles, and are of a dimenſion juſt ſufficient to contain the body, and five or ſix vaſes, a ſmall one near the head, and the others between the legs and on each ſide, but oftener on the right ſide than on the left. A vaſe like the præfericulum, and a patera, are uſually found in every ſepulchre; but the number, ſize, and qualities of the vaſes vary, probably according to the dignity of the perſonage for whom the ſepulchre was made. The better ſort of ſepulchres are of much greater dimenſions, and conſtructed with large hewn ſtones, generally without cement, but ſometimes completed with cement, and the walls ſtuccoed, and even ſome little ornaments of painting on them. In ſuch ſepulchres as have the appearance of ſmall rooms, the body is found on its back on the floor, with the vaſes placed round it, and ſometimes vaſes with handles have been found hanging upon nails of iron or bronze attached to the ſide walls. The vaſes in theſe ſepulchres are always more numerous, of a larger ſize, and of a ſuperior quality in every reſpect to thoſe of the ordinary ſort of ſepulchres, which have little to recommend them except their forms, which are always in ſome degree elegant, however rude in other reſpects. I have never heard of any inſcription or medal being found in any of theſe ſepulchres that could indicate the perſons to whom they had belonged, or the time in which they were conſtructed.

'In many former publications, theſe vaſes have been falſely called cinerary urns; for inſtead of having aſhes in them, they are found placed round an unburnt ſkeleton. When one ſepulchre has been diſcovered, others are ſure to be met with near it, and ſome of a ſmall dimenſion for children; which makes it probable that particular ſpots of ground had been allotted for particular families. I have ſometimes found a ſecond range of ſepulchres under the firſt, and I have been told of three ranges being found in the neighbourhood of Capua. With the vaſes, fibiæ, or buckles of ſilver or bronze are often found, and ſometimes the heads of ſpears, and broken ſwords, of iron or bronze. Rings of ſilver, braſs, and lead, are often found, and military belts, with claſps of bronze.

'It is difficult to account for the placing of ſuch vaſes in the ſepulchres; but a curious vaſe of my firſt collection, depoſited in the Britiſh Muſeum, ſeems to indicate that theſe vaſes were originally intended to be placed in ſepulchres, for on the bottom of that vaſe there is a Greek inſcription evidently traced with a point on the clay before it was baked. The ſenſe of that inſcription is, *My dear Phile, adieu—this vaſe to be placed in the ſecond ſepulchre.* The moſt probable conjecture is, that theſe vaſes were reputed ſacred, having ſerved for ſome religious purpoſes, and were placed only in the ſepulchres of thoſe who had been initiated in the religious ceremonies of Bacchus or Eleuſis, to which the paintings on the vaſes moſt frequently allude.

What adds a probability to this conjecture, is the finding many of the ſepulchres without vaſes.

'It is not to be imagined that artiſts of the very firſt claſs were employed by potters to make the drawings on theſe vaſes; and yet on ſome of them the outline is ſo perfect, and the compoſition of figures ſo eaſy, elegant, and graceful, that I doubt if Raphael himſelf, under the ſame circumſtances, would have executed them better. For the freedom and elegance of the drawings on theſe vaſes is truly admirable, conſidering the difficulties which the artiſts employed in them muſt have had to combat with, and conſidering the nature of the materials on which they worked; for theſe paintings muſt have been executed in the ſame manner as thoſe on the china and earthen-ware of our modern manufacturers, which requires the utmoſt facility and rapidity in their execution. If the artiſt does not trace his outline at one ſtroke, he fails, as the humidity of his pencil is imbibed, and the earthy particles alone remain: and this kind of drawing does not allow of corrections; what is once traced muſt remain.'

The writer proceeds to mention the probability that many of the deſigns for the vaſes were taken from the paintings of the firſt Grecian artiſts, as we know that modern pottery has in like manner borrowed from the works of eminent painters. He obſerves that the ſtudy of them may afford a wide field for the antiquary: but he confeſſes that his chief object, in the preſent publication, has been to ſerve the fine arts.

'The peculiar merit of this collection is the number of ſubjects that are not Bacchanalian, but have been evidently taken from the Iliad and Odyſſey of Homer, or from the real or fabulous hiſtory of Greece from ſome other ancient authors. Some vaſes in this collection repreſent gymnaſtic games or exerciſes, and we know that in early times a ſimple earthen vaſe was the reward of a conqueror in theſe games.'

With reſpect to the explanations of the ſubjects pictured on the vaſes, Sir W. H. ſpeaks modeſtly of his critical powers in elucidating claſſical antiquities, and alſo confeſſes his obligations to his learned friend M. *Italinſki*, counſellor of the Ruſſian embaſſy at the court of Naples, for moſt of the illuſtrations and quotations from antient authors that occur in this part of his performance. Indeed, on peruſing the explanations and comparing them with the plates, we are obliged to acknowlege that a great part of them appear to us mere vague gueſſes, ſcarcely ſupported by a gleam of probability, and which no two perſons would be likely to form of their own accord. This is particularly the caſe with the ſuppoſed poetical and hiſtorical ſubjects. Why, for inſtance, ſhould a lady ſitting with her work in her lap, (not at a loom,) attended by two maids, be Penelope rather than any other induſtrious female? Or why ſhould a warrior and a female, apparently taking leave of each other, but without any ſingle mark to identify them, be chriſtened Abſyſtus and Medæa? Surely it wo[illegible] be better to avow *ignorance*, [or, if that be too harſh a wo[illegible] us write *uncertainty*,] than to explain in this manner.

A *Poſtſcript*, added by the author, contains deciſive proof of the Grecian origin of theſe vaſes. Three Engliſh travellers, Meſſ. Tilſon, Berners, and Graves, who viſited Greece in 1791, not only ſaw ſimilar vaſes which had been taken out of ſepulchres, but were actually preſent at Milo, at the opening of a family mauſoleum, which was a ſubterranean room like thoſe above deſcribed; and which contained ſome vaſes in every reſpect reſembling thoſe found in Magna Græcia, and one, repreſenting an initiation of Bacchus, with figures exactly the ſame with thoſe of a vaſe diſcovered in a ſepulchre near Naples.

ART. XX. *Beſchryving van den Veldtogt, &c. i.e.* An Account of the Campaign of the Year 1792 under the Command of the Duke of Brunſwic, in Letters, written by one who was an Eye-witneſs of the Facts related. Tranſlated from the German. 8vo. 2 Vols. About 150 Pages in each. Holland. 1794.

WE always read an anonymous relation of important events with a degree of ſcepticiſm which renders it an unpleaſant taſk; and yet there may be caſes in which it is only from anonymous writers that a true ſtate of facts can be expected. Arbitrary governments muſt ſo often find it their intereſt to conceal or to miſrepreſent the truth, that whoever is ſo bold as to lay it before the public is certain of incurring the reſentment of thoſe in power. We are therefore not ſurprized that the author of the work before us ſhould carefully conceal his name, when he informs us that he is a ſubaltern officer in the Pruſſian ſervice. This circumſtance ſeems to be confirmed by the reſpect with which he always ſpeaks of the king, even when he diſapproves his meaſures; for theſe he aſcribes to bad counſellors, by whom his Majeſty is deceived.

The author conſiders the invaſion of France as the conſequence of the convention of Pilnitz. A few years before, when the courts of Vienna and Berlin were not on the moſt friendly terms with each other, the King of Pruſſia was accuſed of having fomented the diſcontents in France; and it has been affirmed that a certain princeſs, nearly related to him, had encouraged the publication of a work entitled, *Vie privée de Marie Antoinette*. However this may be, ſoon after the peace of Reichenbach, the king appeared as a declared enemy of the French revolution; and, when theſe circumſtances became known, ſeveral German princes, and particularly the Electors of Mentz and Treves, gave all encouragement to the emigrant princes and nobles.—Our author's account of the infamous debauchery of theſe perſonages ſerves to confirm what has been ſaid of them by other writers, who have had opportunities of ſeeing their conduct at Coblentz; which was ſuch as made them forfeit all claim to compaſſion. Moſt of them ſeem to have been of the queen's party, and they ſpoke with very little reſpect of the poor king. In order to attain their end,—which was to induce the enemies of their country to carry fire and ſword into it,—either from ignorance, or from their habit of deſpiſing the people, we are told, they diſperſed the groſſeſt falſehoods concerning the revolution, and the moſt palpable miſrepreſentations of the ſtate of the kingdom. The King of Pruſſia gave them no great encouragement to take up their reſidence at Berlin; and the Duke of Brunſwic, when he arrived in Coblentz, endeavoured to clear the city of them; at which they were much offended.

The Duke of Brunſwic's manifeſto is greatly diſapproved by this writer, who conſiders it as the work of the French princes; and he expreſſes his aſtoniſhment that the Duke could be ſo far miſled by them as to ſet his hand to it. He ſays that it only ſerved to occaſion the misfortunes of the unhappy Lewis and his family; and he expreſſes his concern that the French deſpiſed it too much to anſwer it; as he thinks that a calm refutation of its errors might have prevented the fatal march into France. We are not of this opinion; the ſame influence, under which it was penned, would have rendered the beſt refutation of it unavailing.

Deceived by the aſſurance of the emigrants that, as ſoon as they arrived in France, they would be ſeconded by the majority of the natives, and be abundantly provided with every article of ſubſiſtence, all thoſe arrangements, which are uſually made for the ſupply of an army, had been neglected to a degree which, when we conſider the Duke as an experienced commander, appears aſtoniſhing; no precautions were taken to prevent the ſutlers from impoſing on the ſoldiers; and, as they were under no regulation, they exacted from theſe poor fellows a moſt exorbitant price for the neceſſaries of life.

At Treves, the ſoldiers began to feel the inconveniences ariſing from the ſcarcity of proviſions, which prevailed wherever the emigrants had been any time fixed.

On the 19th of Auguſt, the army entered the French territory; and the ſoldiers endured great fatigues from being obliged to march through a clay ſoil, which was rendered almoſt impaſſable by the continual rainy weather. They were conſtantly expoſed likewiſe to wet and cold, which, conſidering the ſeaſon, was uncommonly ſevere; becauſe, from the badneſs of the roads, their tents and baggage could not keep up with them; and, when they arrived, the tents were ſo bad as not to afford ſhelter from the rain. On their firſt halt, a party was ordered to fetch wood and ſtraw from the neighbouring villages. For the horſes, the buckwheat and oats were cut from the field in a moſt waſteful manner. The firſt unfortunate village to which they came was Brechain-la-ville, which was neat and well built, and indicated, at firſt ſight, the proſperous circumſtances of the inhabitants: but it was ſoon rendered entirely deſolate. The men had run away; the women only remained; and they were unable to prevent the ruthleſs ſoldiers from ruſhing into their houſes, taking away whatever they thought fit, and deſtroying every thing elſe. ‘It has often,’ ſays our author, ‘made my heart bleed to ſee fellows, who dared aſſume the name of ſoldier, wantonly daſh to pieces the furniture of theſe unhappy people, merely becauſe they could not carry it away with them; and either make themſelves merry with the diſtreſs of the poor ſufferers, or abuſe them as patriots.’ We are told, indeed, that the Duke publiſhed very ſtrict orders againſt plundering: but, as no attention was paid to enforce them with proper diſcipline, the crime continued to be committed with impunity.

All the circumſtances, which our author obſerved in France, tended to contradict the aſſurances of the emigrants, who had confidently aſſerted that nothing would be ſeen there but confuſion and miſery. We have, however, evidence ſufficient, in the teſtimony of Engliſh travellers, of the happineſs diffuſed among the country people, as the immediate conſequence of the *firſt* revolution. With what atrocious guilt, therefore, were *they* chargeable who gave occaſion to the *ſecond!* Longwy was weakly garriſoned: but, though it might have ſtood out ſome time, it capitulated almoſt as ſoon as it was attacked; and this eaſy conqueſt increaſed the confidence of the emigrants, who aſſerted that the old government would be reſtored, and every thing ſettled, in leſs than three weeks from that time. The capture of Longwy afforded a temporary ſupply of proviſion to the army: but, from the hardſhips and ſcarcity which they had ſuffered, the ſoldiers were become pale and weak, had loſt their ſpirits, the water found on their march was bad, and occaſioned diarrhœas; and the hoſpitals were crowded with the ſick.

From Longwy the army marched in two days to Verdun. In anſwer to the Duke's ſummons, the governor, Beaurepaire, ſent word that he would much rather die than ſurrender. It is well known that this was no vain gaſconade; for, when he found that he could not prevent the executive council from giving up the place, he reproached them with their baſeneſs, told them that they were welcome to ſurvive the diſgrace which they were ſo contemptible as to incur, and added; "I have ſworn not to yield while I live, and I will be true to my vow. Theſe are my laſt words; I die free." Having ſaid this, he immediately ſhot himſelf with a piſtol. The behaviour of the Pruſſians and emigrants to the principal inhabitants of Verdun was ſuch as reflects indelible diſgrace on them. None ſuffered greater indignities than M. *George*, the preſident of the municipality of Varennes. His friends had entreated him to make his eſcape, which he diſdained to do; and, ſaying that he would be found in the duties of his office, he repaired to the town-hall, where he was ſeized by *Bouillé*, and afterward conducted, by a Pruſſian officer, to Verdun. Had the orders of this emigrant been followed, the poor old man would have been dragged all the way between two horſemen: but the Pruſſian officer had more compaſſion, and gave him a place in one of the waggons. 'I have not patience,' ſays the author, 'to relate all the cowardly ill-treatment which he was forced to ſuffer from *Bouillé*; they ſhew that this nobleman muſt have bad a contracted revengeful diſpoſition.' When *George* was brought before the Duke at Verdun, the General forgot his character ſo far as to treat him with reproachful language, which the poor man bore with calm fortitude; this enraged the emigrant officers ſo much, that ſome of them were continually irritating their horſes with the ſpur, and, if not prevented, would have trampled on him. He was confined, during four weeks, in priſon; after which he was exchanged for a Pruſſian ſecretary. The treatment which he experienced, and his behaviour under it, excited the indignation and compaſſion of the Pruſſian officers; ſeveral of whom viſited him in his confinement, and expreſſed their admiration of him, and their contempt of his perſecutors.

It is apparent that the author of the preſent work, though he left Germany with all the prejudices of his countrymen againſt the French revolution, altered his opinion very much after he had been ſome time in France. This, we are told, was the caſe of many of the Pruſſian officers, and even of ſome who were high in rank. For ſuch a change of ſentiment, their minds were probably prepared by their contempt of the emigrants, and by their reſentment of the miſrepreſentations which had led them into this diſaſtrous expedition. We find them entering into converſation with the inhabitants, and expreſſing their ſatiſfaction on account of the manner in which the people vindicated their new conſtitution. Several of theſe converſations are here related, and particularly one with a conſtitutional prieſt, which ſeems to have made a powerful impreſſion on our author; who, though he expreſſes himſelf with candour in reſpect to thoſe unhappy men who, from motives of conſcience, refuſed to take the oath to the new government, is not at all diſpoſed to be the apologiſt of popiſh, nor even of proteſtant, ſuperſtition,—and, on this head, ſeems rather inclined to wander toward the confines of deiſm.

After they had left Verdun, the army was daily diminiſhed by the diarrhœa and dyſentery, and by the inclemency of the weather; by the fatigue of marching through miry clay; and by a moſt alarming ſcarcity of proper food, which diſtreſſed even the officers. Amid theſe circumſtances, nothing but murmuring and curſing was to be heard in the ranks. All the villages through which they paſſed had been plundered by the advanced guard. 'Nothing, (ſays the author,) could be more ſhocking to one who had any ſenſe of humanity, than theſe ſcenes of ruin. Not an inhabitant was to be ſeen; the doors and windows of the houſes were demoliſhed; and within theſe wretched habitations could be traced only the marks of the moſt diabolical luſt of deſtruction; the beds were ripped up, and the feathers ſcattered over the floor; all the linen, which the ſoldiers could not carry off, lay torn to ſhreds; and the reſt of the furniture was daſhed to pieces.' On their way, they found a great number of ſlaughtered cattle; from each of which, half, or perhaps only a quarter, of the meat was cut away, and the remainder left to rot on the field. Some of the villages were ſet on fire after they were plundered. The officers ſaw all this, but did not prevent it.

At length theſe waſteful depredators met with a check: on the 20th of September they found the French army, which, though not numerous, was very advantageouſly poſted on a height; whence their artillery commanded the paſs through which the Pruſſians were to march, and where it was not eaſy to attack them. Hence a cannonade took place; and the invaders found, by experience, how much the emigrants had deceived them in aſſuring them that the French had no good officers, engineers, nor gunners. The author's deſcription of the effect of this cannonade on the men is intereſting: ſoldiers, without being very religious, are generally ſuperſtitious; ſome of them haſtily threw away the booty which they had made on the preceding night by the plunder of a village, and admoniſhed their companions to do the ſame, that heaven might not puniſh them for theſe robberies: it was alſo obſerved by them that the regiment, which ſuffered moſt in the action, was that which had ſignalized itſelf moſt by plundering; and this circumſtance was conſidered as a judgment. In the engagement, the King of Pruſſia ſhewed great perſonal bravery, and rode along the ranks to encourage and animate the troops; on the officers this had great effect, but on many of the common men very little; as they maintained that he was in no danger; for that a crowned head could never be hit by any but ſilver balls, which were very ſcarce, and they did not ſuppoſe that the enemy were provided with them. The loſs of the Pruſſians in this affair did not exceed a hundred men; and after this the French, ſo far from attacking them, rather declined battle when it was offered. This conduct, the author obſerves, did not proceed from cowardice, but from a deliberate plan which was in fact much more efficacious; for, by being continually haraſſed on their march, the Pruſſian army ſuffered more from ſickneſs and famine, than they could have done in any general engagement. The ſcarcity of bread now became ſo great that, we are told, an officer of rank offered nearly two guineas for an ammunition loaf, without being able to obtain it.

The author ſays nothing of any conferences with the French General; nor of any negociations, which ſome have affirmed were carried on. He aſcribes the reſolution to retreat, which was made public on the 29th of September, to the conviction of the King and the Duke that it was impoſſible to ſucceed in their enterprize. They are ſaid to have greatly reſented the falſe accounts given them by the emigrants, and to have reproached ſome of the princes with their want of ingenuouſneſs. The author ſuppoſes that the Duke might be not a little influenced by two letters, which were written to him from Paris by an Italian nobleman, Count *Gorani:* they afterward appeared in one of the French papers, and are here tranſlated: they are written with great moderation and candour. The Count, after having expreſſed his indignation at the manner in which the emigrants had impoſed on the Pruſſians, adds, "You, Sir, have viſited ſeveral courts of Europe. On your return from France, where you were juſtly beloved and admired, and had obſerved the characters of its princes, nobles, and miniſters, you ſaid that Verſailles was the favourite abode of every kind of vice and licentiouſneſs. You ſaid nearly the ſame concerning the King of Sardinia's dominions; obſerving that you had there found the beſt fortifications, manned with the worſt and moſt undiſciplined ſoldiers. How then is it poſſible that you could place confidence in thoſe very perſons whom, on a nearer view, you had ſo juſtly deſpiſed?" He expoſtulates with him on the impoſſibility of executing his plan of penetrating to Paris, and on the deſtruction that muſt await him and his army, could he even effect it. He aſſures him that his raſh manifeſto had excited the indignation of the people of Paris to a very alarming degree; had led them to ſuſpect Lewis XVI. of encouraging the invaſion; and had occaſioned the maſſacre of the 10th of Auguſt, the circumſtances of which he relates. It is remarkable that his account of this dreadful event agrees exactly with that given, we believe, by Mr. *Twiſs*, in a *Trip to Paris* *; for he alſo ſays that the Swiſs enticed the people toward them with tokens of friendſhip, and then fired on them. After having dwelt on theſe inſtances of popular reſentment, which he repreſents as the conſequences of the Duke's manifeſto and invaſion, he concludes his letter in the following manner:

> "Suffer me then to conjure your Serene Highneſs, by every thing that is ſacred, not to deſpiſe my advice. Inſtead of affording any aſſiſtance to the emigrants, you will render their circumſtances more hopeleſs than ever; inſtead of effecting a counter-revolution in France, you may, perhaps, give occaſion to revolutions in other ſtates of Europe; inſtead of ſupporting the regal dignity, you will be the cauſe of its deſtruction; and inſtead of adding to your own reputation, you will ruin that illuſtrious character which you have hitherto enjoyed."

The author's manner of writing is ſuch as might be expected from a perſon in his ſituation,—plain and unadorned, but very diffuſe and digreſſive; he ſeems, however, to have had ſomething of a liberal education; for he ſays that he amuſed himſelf with renewing his acquaintance with Virgil, whom, with the aſſiſtance of a French tranſlation, he was able to underſtand. He alſo ſhews himſelf not ignorant of hiſtory: but his reading appears to have been very deſultory; his obſervations are generally juſt, and breathe a humane compaſſionate ſpirit: but they are ſometimes trivial and prolix, and he frequently repeats what he had already ſaid. We are aſtoniſhed to find by this work that the Pruſſians were very inattentive to the care of their ſick and wounded; the deſcription of the hoſpital at Longwy is ſhocking, and includes every particular circumſtance of filth, vermin, drunkenneſs, diſorderly behaviour, and, in ſhort, whatever ought to be prevented in ſuch places: the ſurgeons, apprehenſive of infection, gave little or no attendance, and left the patients to the care, or rather to the neglect, of their ſervants, whoſe ignorance could be equalled only by their mean and brutal vices. We are alſo ſurpriſed at the little care taken to preſerve diſcipline, and to prevent plundering, on an expedition in which one would imagine it was of ſome importance to gain the affections of the inhabitants of the country invaded:—but the only inſtance of a man's being puniſhed for plundering was that of a fellow who had

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* See Review, New Series, vol. x. p. 66.

taken

taken ſome things out of a church; as if it were a greater crime to ſteal the nonſenſical toys of abſurd ſuperſtition,—by which, in fact, no individual was impoveriſhed,—than, with the moſt wanton cruelty, to ruin the defenceleſs villagers.

With regard to the degree of credibility which ſhould be attached to the repreſentations contained in this work, we began by ſtating our doubts as to all anonymous information. We give the contents of the volumes, however, as we find them; leaving the public to judge for themſelves.

Art. XXI. *Coup d'Oeil Philoſophique, &c. i.e.* A Philoſophical View of the Origin of Monarchical Sovereignty, by one deſcended in a right Line from the firſt Monarch in the World. 8vo. pp. 70. No Date nor Place mentioned.

As far as we can recollect, for we have not the original at hand, this pamphlet, with a few alterations to ſuit it to the preſent times, is a tranſlation of the celebrated Lord Sommers's *Judgment of whole Kingdoms and Nations concerning the Rights, Powers, and Prerogatives of Kings, &c.* a work which, in the good old days of whiggiſm, was much admired: but *tempora mutantur*; and if his Lordſhip were to live now, and to publiſh ſuch a book, he would probably come under the cognizance of the Society againſt Republicans and Levellers; or the mob would be inſtigated to deſtroy his houſe and furniture. Thus do *faſhions*, even in *thinking*, alter!

"Opinions and ſyſtems, like Time, paſs away;
"And yeſterday's Truth may be Falſhood to-day!"

Art. XXII. *Nouveau Siecle de Louis XIV., &c. i. e. The New Age of Lewis XIV.*, or Poetical Anecdotes of the Reign and Court of that Prince, with Hiſtorical Notes and Illuſtrations. 4 Vols. 8vo. Paris. 1793. London, De Boffe.

This work is more amuſing and temperate than the time and the place of its publication might lead the generality of readers to expect. A production, ſaid in the title-page to be printed *at Paris* in 1793, which was to throw new lights on the character of a *King of France*, would not, we imagined, abound in panegyric. *Voltaire*, who has been honoured with a niche in the Pantheon among the *Divi libertatis*, and who employed 60 years of his life in combating what he called ſuperſtition and fanaticiſm, we ſuppoſed to have been thought too great a friend to ariſtocracy for the preſent times, or there would have been no neceſſity for newly writing the *Siecle de Louis XIV.*

The Editors tell us in their preface that 'the work would never have ſeen the light under the empire of deſpotiſm: as nothing that concerned government was then allowed to eſcape the chiſel of the licenſer of the preſs, except panegyric. Only one ſide of the medal was allowed to be ſhewn; the reverſe was carefully concealed from the eyes of poſterity.' They have therefore now publiſhed, in chronological order, the ſatires, lampoons, ſongs, ballads, and ſatirical epitaphs, which were prohibited, or were only handed about in manuſcript when firſt produced.

The firſt illuſtrious perſonage who falls under the poetical laſh in this work is *Cardinal Richelieu*, the great miniſter of a great nation, and the ſervant of a feeble and irreſolute ſovereign, of whom, as well as of the princes of the blood and nobles, he became the tyrant. Many ſplendid national works were, however, performed during his adminiſtration; and he certainly left France in a much more vigorous and flouriſhing ſtate than when he found it. His inſolence and magnificence created him many enemies, who not only often attacked his power, but conſpired againſt his life; though, by his good fortune and abilities, he preſerved both, during eighteen years' warfare with his perſonal enemies and the enemies of the ſtate, and died in his bed at the age of 58. The editors have given us no new information concerning this character; which has been frequently delineated by hiſtorians, in all colours. We have, however, ſeveral political *vaudevilles* of the time, which *Voltaire* calls monuments of pleaſantry and malignity; the reſt is literally copied from the *Dict. Hiſtorique*.

The Cardinal was a dilettante poet, and at once the patron and perſecutor of *Corneille*; who, at his deceaſe, among all the eulogies and ſatires that were produced, compoſed only the four lines of which the following are the purport:

'Let them ſpeak well or ill of this Card'nal renown'd,
Not a word ſhall eſcape in my proſe or my lays;
He did me ſuch kindneſs, I ought not to wound,
And ſuch miſchief as conſcience forbids me to praiſe.'

The celebrated *Benſerade*, who loſt a penſion by the Cardinal's death, ſpeaks of it in a leſs guarded manner:

'By'r Lady and the Maſs! now lies
Great Card'nal *Richelieu* in this tomb;
Yet not a tear would wet my eyes.
Did not my penſion ſhare his doom.'

On the ten thouſand lights that attended the Cardinal's funeral:

'France is at length from fetters freed,
And *Richelieu*'s ſtretch'd on bier;
But why to hell when we proceed
Needs ſo much light appear?'

The epitaphs written on the death of this miniſter were innumerable. The compilers of this work have inſerted 46 of theſe compoſitions, five of which only are encomiaſtic; the reſt are all ſatirical. It has been long ſince ſaid that "praiſing is harder much than finding fault:" but the truth is that the praiſe of others is not ſo grateful to mankind in general as the cenſure. By the one they feel degraded; by the other, exalted. In hopes, therefore, of putting our readers in good humour, at leaſt with themſelves, we ſhall here inſert a tranſlation of a few of theſe ſarcaſtic epitaphs:

'Ev'ry quill now the ſatiriſts drive,
Since the ſoul of the Cardinal's fled;
He made war upon all, when alive,
And all war upon him, now he's dead.'

'Here lies great *Armand*, who through the whole earth
To peſtilence, famine, and ſlaughter gave birth
Which ſpontaneouſly grew in his mind;
Of a Chriſtian no virtue had place in his heart,
Yet of Chriſt has he acted the capital part:
Since he died for the *good of mankind*.'

'Now, *Richelieu*, fate has cut thy thread
And number'd thee among the dead,
Men rail till out of breath:
But freed from envy, ſpleen, and ſtrife,
However I might hate thy life,
I much approve thy death.'

The characters of Cardinal *Mazarin* and the Prince of *Condé*, with a little bias toward ſlander, are well drawn: but the pictures in general are in the dark colouring of *Rembrandt*; and ſometimes the expreſſion of a *Spagnolette* or a *Fuſeli* is prevalent. It appears, from all the memoirs written during the minority of Lewis the XIV., that the people of high rank and ſtation about the court were corrupt and profligate in gallantry and politics; and the editors of this work have not only ranſacked the printed books of this period for ſevere traits of ſcandal and defamation, but have extracted poiſon from inedited memoirs, lampoons, and ſatires. Among the printed memoirs, thoſe of Cardinal *de Retz*, the moſt bitter and biting of them all, are moſt frequently cited, as far as they go.

The verſes on the eſcape of the Duke of *Beaufort* from the Caſtle of Vincennes (vol. 1. p. 62.) are admirable.

The outcry againſt Cardinal *Mazarin*, a foreigner, and a favourite of the young king's mother, will remind Engliſh readers of Lord Bute's adminiſtration.

The war of the *Fronde* and *Baricades*, which happened in the ſummer of 1648, is here well traced and explained. The origin of the ſedition was the impriſonment of three members of the parliament of Paris for refuſing to regiſter an edict from the treaſury. The title of *Fronde*, given to this tranſient civil war, had its riſe from parties of children attacking each other in the ditches under the walls of Paris, with *ſlings*. As accidents ſometimes happened in theſe amuſements, they were prohibited by the magiſtrates, who ſent archers to diſperſe the combatants. At ſight of theſe patroles, the boys ſeparated: but the former were no ſooner gone than the warfare recommenced. Sometimes, when very numerous, they oppoſed the guards, aud purſued them with their ſlings. The vibration and reflux of theſe troops of boys, ſometimes oppoſing authority, and ſometimes giving way, ſeemed to a man of wit in the parliament exactly to reſemble the alternatives of his colleagues. He compared the adverſaries of the court to theſe *Frondeurs*. The idea was adopted, and ran through the capital like wild fire; and from that moment, apparel, repaſts, equipages, ornaments, jewels, all were *à la Fronde*:—For, as ſoon as it became a matter of faſhion, the women took it up; and, in order to be well received in particular circles, it was neceſſary to exhibit ſome ſymbol of the *ſling*: like our *plaid waiſtcoat*, and *buff* and *blue* inſignia.

This war of the *Fronde* was very near becoming as ſerious as the civil war in England, which was brought to a criſis at this time. The ſame language was holden by the parliament of Paris, as by the parliament in London. The queen-mother, Anne of Auſtria, regent of the kingdom, was ſo alarmed by the execution of our Charles the Firſt, that ſhe wiſhed for a reconciliation with the malcontents, and ſent a herald to the parliament: but he was not received. However, conferences were opened in the month of March 1649. At this time the Spaniards wiſhed to have a finger in the pie, and, by the contrivance of Cardinal *de Retz*, ſent an ambaſſador to offer their aſſiſtance to the parliament. This, and every tranſaction, then, and at all times, produced in France a ſatire, a ſong, a lampoon, or an epigram; as the work before us teſtifies. There have been military hiſtories and medallic hiſtories of France: but this collection of *poetical anecdotes* may be called an *epigrammatic hiſtory*. We have had a hiſtory of our grand rebellion *done into verſe**; and we have *ballad farces* and *hiſtorical ballads*: but a regular ſeries of epigrams, lampoons, and ſatirical ſongs, formed into a hiſtory, is a new ſprig of bays for the forehead of a Frenchman. Perhaps we ſhall be told that the Greeks, their prototypes, had no proſe hiſtorian till the time of Herodotus.

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* By the famous Ned Ward; if we rightly recollect.

When a peace was concluded between the queen regent, the Cardinal, and the parliament, it was ſo little to the ſatisfaction of the inſurgents, that the deputies, at their return to Paris, with great difficulty eſcaped being torn to pieces by the mob: a fate which the reputations of the peace-makers ſhared from the ſlings and arrows of the wits of the times, in a thouſand lampoons and ballads; many of which have been revived in the work before us.

Le Frondeur Déſintéreſſé, or, "the Diſintereſted Grumbler," (p. 280) contains ſo much truth, and ſuch juſt cenſure of factions in general, that its republication at Paris, during the preſent ſituation of things, could hardly be expected. The editors have the candour and courage to ſay that it is one of the beſt productions which appeared during the troubles of Lewis the XIVth's minority; and they very truly add that many of the ſtanzas, abounding with reaſon and good ſenſe, are happily turned. Its defects, like moſt of the poetry of thoſe times, are prolixity and dilution of ideas*.

The numerous ſatires and lampoons produced when Cardinal *Mazarin* was obliged to quit France, in the year 1651, are much more coarſe and violent than any which we ever ſaw againſt Sir Robert Walpole, even in his moſt unpopular days. Some of theſe have been inſerted: but the editors allow that ſtill more virulent pieces of this kind are extant, that are diſguſting in the extreme†.

On the Cardinal's death, the relation of which cloſes the firſt volume of the preſent work, the authors have given us twenty-two epitaphs: we ſhall preſent our readers with the ſubſtance of two or three.

'Neither *Beaufort*, the king of black-guards,
Nor the parliament's furious awards,
Nor *de Retz*, who each party beguiled,
Nor *la Fronde*, which all order reviled;
Neither princes, nor heroes, nor mob,
Nor the thieves who had help'd him to rob,
Nor the knaves who conſpiracies hatch,
Could MAZ'RIN contrive to diſpatch;
'Till the faculty, call'd in to ſave,
In a trice ſent him off to the grave.'

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* It conſiſts of nearly 50 ſtanzas of ſix lines each.

† The ſatirical poems written againſt Cardinal *Mazarin* and the Queen-mother, during the war of *La Fronde*, have been collected, and conſiſt of many 4to volumes; but the moſt complete collection of this kind was that of the Colbert library, conſiſting of 46 volumes in 4to: in which, ſay the authors of *Le Nouveau Dict. Hiſt.* there is now and then ſome ſalt, but it is neutralized in a deluge of bad jokes.

‘ Here lies the man, rapacious and abhorr'd,
Who ever eager took, but ne'er reſtor'd ;
Nor wou'd he yet have riſqu'd the burning lake,
But that no more was left for him to take.'

‘ The fates have at length cut the Cardinal's thread,
Of this ſtateſman what ſay my fierce grumblers of Gaul?
He with Spain has made peace, and to Hades has fled——
What more could he do for the good of us all ?'

The firſt volume contains many epigrams and ſhort poetical compoſitions that are not wholly political, and which in the original are not without merit. *La Riviere*, Biſhop of Langres, a weak and vain man, having left a hundred crowns to the poet that ſhould honour his memory with the beſt epitaph, more than twenty were produced, but all ſatirical. The two following are inſerted as ſpecimens :

‘ The biſhop of Langres has left by his will
A hundred good crowns to the moſt happy quill
That with rhymes ſhall embelliſh his ſtone ;
And as money's convenient—I'll e'en run the race—
Here lies the worſt man that the world did diſgrace—
On the nail pay the caſh—the whole buſineſs is done.'

“ Here lies a Prelate truly great
“ Whoſe anceſtors have ſav'd the ſtate,
“ Whoſe virtues were above all price,
“ Through life a ſtranger to all vice”——
Here ſtop, my muſe—thy lying lay
But ill a hundred crowns will pay.'

We ſhall cloſe our account of this volume with the following epitaph on the Maréchal *de Rantzau* ; who is ſaid to have loſt, by the ravages of war, one eye, one ear, one arm, and one leg ; in ſhort, one of whatever nature gives double :

‘ But half brave *Rantzau*'s body moulders here,
The reſt was loſt in honour's bold career ;
Both limbs and fame he ſcatter'd all around,
Yet ſtill, though mangled, was with honour crown'd.
For ever ready with his blood to part,
Mars left him nothing whole—except his heart.'

The ſecond volume of this amuſing work begins, in 1661, with Lewis XIV. taking the reins of government into his own hands, on the death of Cardinal *Mazarin* ; who had kept him in utter ignorance not only of ſtate affairs, but of every thing elſe, except youthful pleaſures and frivolous amuſements. On the very day after the Cardinal's deceaſe, however, he told the chancellor, and the great officers of ſtate, that henceforth he ſhould tranſact all that buſineſs himſelf which he had hitherto confided to his late miniſter; and that he required no more of them than their counſel, when he ſhould aſk it.

Lewis was now arrived at his twenty-firſt year; when the grace and dignity of his perſon were ſo impoſing, as to impreſs great reſpect for his newly-aſſumed authority. 'Reſpect (ſay the editors of this work,) is the main ſpring of all government. The idea of his character, which the opening of his reign excited, completely annihilated all remains of faction. Happy would it have been if the picture of anarchy, which paſſed before his eyes during his minority, had not inclined him to the contrary exiſtence of deſpotiſm, the inconveniences of which are moſt ſeverely felt under feeble monarchs!'

The firſt exerciſe of his independence on miniſters, and of his powerful ſelf-agency, was the diſgrace of *Fouquet*, the ſplendid, profuſe, and voluptuous ſuperintendant of the finances. *La Fontaine*, and *Peliſſon*, who had taſted of his munificence, were the only two among all thoſe whom he had penſioned and patronized, who did not abandon him at the inſtant of his diſgrace. The editors have inſerted a beautiful elegy of conſiderable length, by *La Fontaine*, on the fall of his patron. Lewis had amuſed and flattered him with careſſes previouſly to his impriſonment. "Diſſimulation, (ſays *Voltaire*,) is inconſiſtent with grandeur." *Peliſſon* had the courage to plead his cauſe during the trial, which laſted three years!—a period which, prior to a late more extraordinary inſtance of legal prolixity in our own country, was thought the moſt cruel and unparalleled courſe of law which had happened in any part of the world.

The ſentiments of compaſſion which the public felt for *Fouquet* are expreſſed in the following lines:

'At length the fate of *Fouquet* is decreed,
And anxious Europe from its terrors freed.
Long will the tale indignant thoughts ſupply,
To reaſon, juſtice, and humanity.
Amid his perſecutors' cruel aim
His mind to torture, and to blaſt his fame,
More glory has he gain'd, more love, and praiſe,
Than at the noon of his moſt proſp'rous days.
The ſcales of Juſtice to his aid inclin'd,
In ſpite of judges who his fall combin'd,
Whoſe fury, far from compaſſing its ends,
Throughout the world has made mankind his friends.'

Lewis, flattered by his ſubjects, and feared by his neighbours, ſeemed, after the deceaſe of *Mazarin*, to regard himſelf not only as the abſolute monarch of his own kingdom, but as the arbitrator of all Europe. He ſeized on the Duke of *Lorraine*'s capital, bullied the Pope, and made war on the Algerines, before he had even taken the field himſelf.

His moſt unjuſt conqueſts, however, were made in Flanders; where, without a declaration of war, or pretence of complaint, he invaded the territories of his father-in-law, the king of Spain, and captured, without reſiſtance, Charleroy, Aeth, Tournay, Furnes, Armentines, Courtray, Douay, and Lille.

The invaſion of Holland by Lewis, excited by vanity and vengeance for a pretended offence taken at a fooliſh medal ſtruck in that country, but ariſing more from wanton ambition and the inſtigation of *Louvois*, his war miniſter, is here fairly and well deſcribed; except in the unqualified aſſertion that the Prince of Orange excited the Dutch mob to murder the grand penſioner *de Witt*, with his brother *Cornelius de Witt*, at the beginning of this Dutch war:—A fact which is not confirmed by any contemporary hiſtorian. Sir *William Temple*, on the contrary, who was in Holland at the time, and had a great friendſhip for the *de Witts*, tells us that the eldeſt brother of the grand penſioner "had been accuſed and tried for a deſign on the life of the Prince of Orange; and having been ſentenced only to baniſhment, the people were ſo much diſſatisfied, and enraged, that they murdered both the brothers in the ſtreet, on their leaving the priſon."

The principal atchievements of thoſe conſummate Generals, the Prince of *Condé*, and Mareſchal *Turenne*, are diſplayed in ſongs, ſatires, and notes. One of the moſt pleaſant poetical productions, of any length, is the laſt will and teſtament of that extraordinary perſonage, Charles IV. Duke of *Lorraine*; a ludicrous compoſition, which has given birth to many ſubſequent pieces of pleaſantry of the ſame kind. It is too long for inſertion, or we ſhould endeavour to give it to our readers in Engliſh.

After the peace of Nimeguen, in 1679, when the title of GREAT was added to the name of LEWIS by the *Hotel de Ville*, at Paris, the editors ſay truly that this æra may be regarded as the moſt brilliant of his reign. They here give us a very fair ſtatement of the advantages and diſadvantages of Lewis's conqueſts and ſplendour, from two reputable authors of very different political ſentiments, M. *Anquetil**, and the *Abbé de St. Pierre*. Both theſe expoſitions are perhaps true, however ſeemingly contradictory: but they will ſerve as corrections to each other.

In 1681, Lewis again diſturbed the peace of Europe by ſeizing the Imperial city of Straſbourg. The French are ſtill proud of the ſplendour and inſolence of their monarchs; and the authors of this work tell us, with a degree of triumph, that Lewis, in 1685, by bombarding Algiers in a new manner, with *flat-bottomed boats*, had ſo humbled the Moors that they ſent an ambaſſador to Paris to make ſubmiſſion, and freed 600 Chriſtian ſlaves.

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* See our Rev. vol. lxxxi. p. 666.

In 1683, at the deceaſe of their great miniſter *Colbert*, ſo celebrated for abilities and probity by *Voltaire* and other hiſtorians, (one of whom aſſerts that he died of a broken heart, on being forced by the war miniſter, *Louvois*, to ruin the people by oppreſſive taxes whom he had enriched by commerce,) more ſatirical epitaphs, ſay the editors, were written on him than had been produced by the death of either *Richelieu* or *Mazarin*. He was frequently in danger of ſharing the fate of the *de Witts*, and ſcarcely ever quitted or entered his houſe without being inſulted by the mob, even during the moſt deſpotic and proſperous times of the *grand monarque*. The populace even wanted to tear him out of his grave. Whether this people can ever be mildly governed, is a problem which time only can ſolve. Though *Colbert* was not rapacious for himſelf and family, and his probity is ſaid to have been inflexible, yet moſt of the libellous epitaphs inſerted in the work before us turn on his avarice. The people ſeemed to think that all the taxes, under which they groaned, and which were levied to ſupport the magnificence and ambition of the king, were put into the miniſter's own pocket.

'Since mighty *Colbert* is no more
We're at our loweſt tide;
Had France one *Louis* left in ſtore,
The thief wou'd not have died.'

'*Colbert* ſpied by old Charon, who well knew his tricks,
He ſeiz'd and ſtrait plung'd him o'er head in the Styx:
Suppoſing he came from a world ſo remote,
For nought but to tax both his paſſage and boat.'

'Let all the world rejoice and ſing,
The *pois'nous* adder * can no longer ſting;
This beaſt of prey, whoſe maw was fully fraught,
Of game ſtill greedy, Death himſelf has caught.
Put up no pray'r, O reader, for his ſoul,
His name has long been in the Devil's roll,
Who ſends him now with *Mazarin* to dwell
Down in the darkeſt, deepeſt, gulph of hell.'

Yet, according to the editors of this work, and indeed to all preceding hiſtorians, *Colbert*, being appointed in 1664 comptroller general and ſuperintendant of the board of works, diſtinguiſhed himſelf by an indefatigable application, by incorruptible fidelity, and by a ſuperior genius for buſineſs. Not contented with having reſtored the finances and encouraged arts and ſciences by rewards and penſions, he extended his views to the promotion of juſtice, and the improvement of police, navigation, and commerce.

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* Alluding to *Colbert*'s arms, which were an adder purſuing a ſquirrel.

The revocation of the edict of Nantz in 1685 is deſcribed and cenſured with indignation. The reformation in England by King Henry VIII. has been ſaid to have had no very ſeraphic origin; and this revocation may be aſſigned to a ſimilar cauſe. 'This monument of intolerance and barbariſm (ſay theſe editors,) was an act of devotion, enjoined on Lewis by father *la Chaiſe*, his confeſſor, in order to expiate the ſcandal of his amours.' This was a maſſacre of minds, as St. Bartholomew was of bodies!—but the French, who have always puſhed every paſſion and affection to exceſs, by the moſt outrageous and diſguſting adulation not only exculpated but encouraged Lewis in his ruinous and cruel bigotry. Madame *Deſhoulières* ſays:

"Yes, Lewis, did thy piety allow
Our reverential zeal to overflow,
Of miracles thy reign has ſuch a ſtore,
We ſhould not ſtop at wonder, but adore."

The French academy even propoſed, among ſubjects of diſcuſſion, a premium for the beſt deciſion "which of the king's virtues deſerved the preference." He had, however, the modeſty to ſtop this reſearch:—but, if the wiſeſt men in his kingdom, when learning and abilities then guided the taſte and ſcience of all Europe, were ſuch proſtitutes in flattery, was it to be expected that a prince, whoſe education had been neglected, and who was intoxicated with ſucceſs, and ſaturated with the incenſe of adulation, could repel thoſe paraſites, like a diſciple of Zeno? At all times they have been

"So over violent or civil,
Each *king* with them was god or devil."

Lewis and his Generals, contending with the Prince of Orange, before and after he was king of England, are much celebrated in this work, at the expence of our favourite hero; who, it muſt be confeſſed, was not very fortunate in the beginning of his career. No event has afforded more ſarcaſms on William, nor more panegyrics on Lewis, than the taking of Namur in the preſence of an army of 100,000 men. In one poem on this occaſion, 'the Muſes are fatigued with the number of the *grand monarque*'s exploits; orators and poets are exhauſted; no more flowers nor laurels can be found in the gardens of Parnaſſus to furniſh wreaths: the ſiege of Troy gave the Muſes ten years to prepare their incenſe: but the inceſſant victories of Lewis allow them no repoſe.'

The farther we recede, ſay the editors, from the reign of this prince, the leſs we are able to comprehend how he could bear ſuch direct and groſs flattery.

King William, in 1692, unable to raiſe the ſiege of Namur, at the head of ſo formidable an army, had the mortification to remain in ſight of the place while it was captured; which, among many other epigrams, produced the following:

'At the ſiege of Namur, that impregnable place,
William brought his whole army to ſee it atchiev'd;
For ſo ſtrange and incredible ſeemed the whole caſe,
A leſs number of witneſſes who'd have believ'd?'

Prior, in his parody of *Boileau*'s ode to Lewis XIV. on the taking of Namur in 1692, has pleaſantly ridiculed that compoſition, by a ballad on the taking of the ſame place by King William in 1695.

The people of France at length grew tired of *Te Deums* and new taxes. An impoſt on water, in 1694, produced libels, lampoons, and ſatires, without end:

'Lewis ambitious views ſupports
By *ſelling* ev'ry element,
For earth and fire a price extorts,
And *water* now muſt pay him rent:
And e'er the bloody ſword he'll ſheathe,
He'll tax the very air we breathe.'

The pen ſtabs deeper and deeper as Lewis increaſes in years and adverſity:

'Leſs politic, but more myſterious,
Our Lewis has reviv'd Tiberius;
And ſtill in gauling chains to train us,
Vile *Louvois* imitates *Sejanus*.
The Iſle of Capria *Marli* ſeems,
Prolific ſoil of tyrant ſchemes:
But never would the Roman bear
A *Maintenon* his pow'r to ſhare.

'Not *Louvois*' rude and brutal ways,
Nor ſcandal of thy lewd amours,
Not all thy flatt'rers' fulſome praiſe,
Not all the woes thy ſtate endures,
Nor miniſterial complaiſance,
Have ſo much deſolated France,
As thoſe fanatic gloomy notions
Of canting *Maintenon*'s devotions.'

The third volume of this work begins in 1689 with a bitter invective againſt *Pontchartrain*, the miniſter of that time; which concludes with an injunction to "tell the maſter of the world to take a little care of his ſubjects, or they will ſay that the peace is worſe than the war." Lewis's rage for building and magnificence precluded all œconomy, and continued to increaſe inſtead of diminiſhing the national poverty and diſcontent. A camp formed at Compiegne, for mere parade and pleaſure, coſt as much as a camp in Flanders during the heat of the war.'

The peace of *Reiſwick* laſted only three years. The death and laſt will and teſtament of the King of Spain involved all Europe in a new war, which continued twelve years. This prince, dying without iſſue, left his dominions to his great nephew the Duke of Anjou, grandſon of Lewis the XIVth. Germany, England, and Holland, knowing the ambition of the Bourbon race, and fearing the union of two ſuch powerful kingdoms as France and Spain in one family, formed an alliance in order to ſet aſide this will. Spain had appertained to the houſe of Auſtria from the time of Charles the Vth, and had been almoſt continually at war with France. This war began in Italy in 1701, when Prince *Eugene*, of the houſe of Savoy, but born in France, where he had been refuſed preferment both in church and ſtate, commenced his military career. The ſtratagem with which he entered Cremona, his conflict in that city with the French, and the difficulties which he and the German troops found in getting out with Mareſchal *Villeroi*, the French General, priſoner, are related minutely, and in an agreeable manner. The ſatirical verſes on this event are innumerable. They all turn on the advantages which France derived from the impriſonment of *Villeroi*, by the appointment of better Generals.

Every incident of this eventful *war of the ſucceſſion* produces a poem, ſometimes of conſiderable length. Among thoſe of the epigrammatic kind, we find one on the exceſſive contributions raiſed in Bavaria by Maréchal *Villars*, which is not too long for inſertion:

'Though men the fame of *Villars* blaſt,
We'll be a little juſt;
For though ſuch treaſures he amaſs'd,
'twas fairly done, I truſt:
So many of our crowns had ſtray'd
To Germany by chance,
He thought that none at home had ſtay'd;
So ſent them back to France.'

The Duke of Marlborough's irruption into the centre of the empire, in 1704, at the head of only 10,000 Engliſh infantry and 23 ſquadrons of horſe, is related in a note. He defeated the Bavarians and French, amounting to 16,000; killed 6000; croſſed the Danube; and laid Bavaria under contribution. All this was done before Mareſchal *Villeroi*, who wiſhed to follow him, knew where he was. The authors tell us that

Marlborough, in this expedition, burned 150 towns and villages in Bavaria: 'a conflagration not leſs odious than that of the Palatinate, in the preceding century, but much leſs cenſured.'

The famous victory at Hochſtet near Blenheim (afterward called the battle of Blenheim,) ſoon followed. This ſeems to have been the moſt complete of all Marlborough's victories. Here more than 8000 French were killed, and 12,000 taken, among whom was Mareſchal *Tallard*[*]; with 100 pieces of cannon, 24 mortars, 3600 tents, 300 loaded mules, 300 pair of colours, and 17 pair of kettle-drums.

An ample account is given of the battle of Malaga, and the taking of Gibraltar, 1705; on which occaſion, ſays *Voltaire*, the Engliſh made bonfires and the French made ſongs. During this war, ſo unfortunate to France, no Generals nor Admirals were employed by Lewis but thoſe whom Madame *de Maintenon* favoured; and theſe, whether victorious or defeated, were ſure of promotion to rank, titles, or governments; which greatly increaſed the number of ſongs, epigrams, and ballads. Madame *de Maintenon*, who ſeems to have had an underſtanding ſuperior to that of Lewis, with whoſe intereſts and proſperity ſhe was too much connected not to give her advice with ſincerity, appears, on the whole, to have been cenſured for public misfortunes which no counſel could avert. The ſtate was exhauſted before this war began, and Lewis was now overpowered by the ſuperior force and reſources of the allies.

The next year, 1707, was leſs unfavourable; the Duke of Berwick, by gaining the battle of Almanza, ſeems to have fixed Philip on the throne of Spain. *Villeroi* made an irruption into the Palatinate, and laid the country under contribution for 50 leagues round. Prince *Eugene* was obliged to raiſe the ſiege of Toulon; and, in 1708, an attempt was made to land the young Chevalier de St. George in Scotland: but the winds were not auſpicious, nor did the natives of Scotland ſecond the deſign. In this work, the undertaking is mentioned as a glorious inſtance of Lewis's magnanimity and true grandeur, in the midſt of ſuch reverſes of fortune as thoſe with which he was then beſet:—but it is probable that there was another idea annexed to this expedition, beſides that of eſtabliſhing this young adventurer on the throne of his anceſtors; which was to oblige the queen to recal her troops from Flanders; and in this Lewis ſucceeded.

The battle of Oudenarde, and the capture of Lille, were the chief employments of the whole campaign: but this laſt capture was a heavy calamity to Lewis. His Generals were quarrelling abroad, and were diſgraced at home; while the nation was in want of every thing, but of nothing ſo much as patience and good humour. The lampoons and ſatiric fugitive pieces on the loſs of Lille were innumerable; and the *grand Monarque*'s ambition, pride, and vanity, were ſufficiently humbled in his old age for the ſins of his youth. One of the ſatiriſts of the time aſks:

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[*] The Engliſh accounts ſay that nearly 20,000 were killed, and 13,000 made priſoners.

'Is this the Great King,
Whom *Maintenon* rules,
And the world ridicules,
Without fearing his ſting?
Is this the Great King?'

Another abuſes the WHOLE ROYAL FAMILY, and adviſes the French to treat them as the Engliſh did the Stuarts:

'The Grandſire's vain and froward,
The Son's a ſilly fool,
The Grandſon is a coward,
And neither's fit to rule!
Ye wretched ſons of Gaul,
Such tyrants to obey!
Like Britons ſerve them all——
'Tis needleſs more to ſay.'

A third, ſtill more outrageous, breaks out in unbridled invectives againſt Lewis and his whole court; predicting the downfall not only of the monarch, but of the empire:

'The weak old man's capricious,
And lazy is his ſon;
The miſtreſs avaricious,
The council ſervile grown.
The land uncultivated lies,
The treaſury is void,
Our troops the foes deſpiſe,
Our fleets are all deſtroy'd.
One more ſupine campaign
Our blund'ring chiefs will chace
From Flanders and from Spain,
And finiſh our diſgrace.
The haughty pow'r of Gaul
'Ere long to duſt will crumble,
And in its mighty fall,
Ambitious Lewis humble;
Who ſoon will ſee *Eugene*
(Of France the quondam friend,)
And England's happy Queen
Their toils at Paris end *.'

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* The general expectation at this time was that the allies would march to Paris.

'No prince (ſay the editors) was ever ſo unfortunate as Lewis at the cloſe of his reign; and the people aſcribed to him all their ſufferings.—The war, already ſo expenſive in itſelf, he had rendered more ruinous by the exceſſive number of his troops and military preparations. In the time of Lewis XIII., the moſt powerful armies that were raiſed amounted only to 30 or 40,000 men; the fortifications of towns conſiſted in circular walls, and towers often without cannon, which were ſupported at a ſmall expence:—but Lewis XIV., intending to frighten Europe by the oſtentation of his power, ſent armies of 100,000 men into the field, which were preceded and followed by double the neceſſary quantity of proviſions: works were invented which required deep excavation, and ſolid maſonry, which was alſo to be rendered agreeable to the eye by form and ornament, by labours which diſtreſſed a city ſometimes for a league round, and coſt more than the value of the whole town itſelf. In ſhort, France had its *Vauban*, but its enemies had their *Cohorn*; and theſe in their turn loaded the earth with fortreſſes, ſent to the field as numerous armies as Lewis, and equally exhauſted their kingdoms.'

Indeed theſe expenſive fortifications do not prevent though they lengthen wars: an open country would be over-run by the moſt powerful army, like Brabant ſince its towns have been diſmantled by the late Emperor Joſeph, and the conflict would be of ſhort duration.

The cruel winter of 1709 completed the deſpair of the French nation. The ſeverity of this ſeaſon was general all over Europe: but the enemy had more reſources. The king ſold his gold plate, and the nobility ſent their ſilver plate to the mint. Brown bread only was eaten at Paris during ſome months. Many families, even at Verſailles, had no other nouriſhment than bread made of hay dried, (and powdered, we ſuppoſe,) and Madame *de Maintenon* gave the example. Among the evils of this winter, a ſcarcity of firing was not one of the leaſt. Even theſe calamities produced ballads and ludicrous ſongs. *La Fontaine*, indeed, pointed out a very pleaſant and inexhauſtible reſource againſt the national ſufferings from cold:

'—— If the works of bad authors were ſent to the flames,
(Though we all were, like negroes, in buff,)
'twou'd ſecure from hard winters our delicate frames:
For we then ſhould have fuel enough.'

The humiliations of Lewis at this time were greater than at any period of his adverſity. He ſupplicated peace of the allies, and courted and tried to bribe their Miniſters and Generals: but this only increaſed their demands: one of which was to help them to dethrone his grandſon, King of Spain, in two months time. Other propoſitions equally hard of digeſtion were made, and which, three years later, were given up, after an immenſe expence of blood and treaſure. Nothing appears more clear and certain at preſent, than that this was the time for making peace; though the intereſts of the Generals, and the bitterneſs of their principles, precluded all poſſibility of an accommodation.

When a ſtate is ruined, a change of miniſters ſeldom produces ſudden ſalvation. *Chamillard*, the favourite of Mad. *de Maintenon* and *Louis*, was removed: but it was too late to produce great effects. *Louis Seize* changed his miniſters to little purpoſe, previouſly to the late revolution.

To the ſcourge of war, the famine which was added during this calamitous year rendered a return of plenty hopeleſs. The extreme ſeverity of the winter had deſtroyed the germ of vegetation. Miſery reigned throughout the kingdom; and ‘luxury, (ſay theſe authors,) the laſt thing that is ſacrificed, dared not ſhew its face.’ All unneceſſary expences were ſuppreſſed; yet clamour was increaſed, and ſatires, libels, epigrams, lampoons, and hand-bills were multiplied. The Dauphin dared not go to Paris, leſt hungry mobs ſhould demand bread which he was unable to give.

In September this year the battle of Malplaquet was loſt. *Villars* and *Boufflers* were the unfortunate Generals ſent againſt the allies, who were preparing for the ſiege of *Mons*. The preſent writers make the allied army amount to about 80,000, and the French to 70,000. The diſpoſitions of theſe armies are deſcribed. There have been few battles more obſtinately diſputed, or more bloody: 30,000 combatants, dead and dying, were left on the field of battle. Of theſe the French, according to this account, only loſt 8000. The allies, however, kept the field, and Mons was taken. The pompous *Villars* was wounded: but, when he returned to Paris after this defeat, he was created a duke and peer of France, and aſſumed more ſtate and importance than ever.

In September 1710, things took a more favourable turn in Spain, after having been in as hopeleſs a ſtate as in France. Philip the Vth had been obliged to quit Madrid a ſecond time; and all Europe believed that the Arch-duke Charles, brother to the Emperor Joſeph, would reign in that kingdom, without a competitor: but a battle gained by the French General *Vendôme*, at Villavicioſa, aſcertained the throne of Spain to the grandſon of Lewis.

In 1711, the Dauphin died of the ſmall pox. He was an indolent frivolous character, and was lamented by none even of his whole family. We have formerly given an account of this prince from the *Memoirs of Madame de Baviere*, mother of the regent Duke of *Orleans* *.

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* See our Review enlarged, vol. ii. p. 113.

The Emperor Joſeph died a few days after the Dauphin, which produced a political revolution in the minds of the belligerent powers. The union of the monarchies of France and Spain was dreaded before this event: but now, the probability of that of Auſtria and Spain in the Arch-duke Charles, elected emperor, occaſioned equal alarms; and theſe apprehenſions facilitated the negotiations between the courts of France and England.

In 1712, the Duke of Marlborough and his adherents were ſuperſeded; a Tory adminiſtration took place, and preliminaries of peace between France and England were ſigned in London; Queen Anne having detached herſelf from the allies. The editors of this work have related the intrigues in our court, the diſgrace of the Ducheſs of Marlborough, and the advancement to favour of Lady Maſham, &c. Our readers muſt be too well acquainted with theſe events to need information from foreigners. However men were divided in England about the goodneſs and expedience of this peace, France heard of it with joy and gratitude:

> ‘ A bumper let us drink, dear friends,
> To that benignant Queen who ſends
> The olive-branch to Gaul;
> O may ſhe be with ſaints enſhrin'd,
> And, for the good of human kind,
> May Dutchmen periſh all!’

We ſhould be inclined to believe that the work before us was neither printed nor publiſhed at Paris ſo late as the laſt year, if we were to judge from the candour of the following paſſage. After having ſpoken of the contemptuous manner with which Lewis and his miniſters were treated at Utrecht in diſcuſſions concerning a general peace, the writers ſay:

‘ This is the place to do juſtice to the magnanimity of Lewis XIV., after having expoſed all his faults. In the midſt of his miſfortunes, the outcry of all France, the inſults of his enemies and the ſatires which daily events ſeemed to juſtify, he alone ſupported his courage. He had been intoxicated by proſperity: but he merits the title of *great*, more for his unſhaken firmneſs in adverſity, than for forty years of victory. The loſs of almoſt his whole family, of whom death had bereaved him at an untimely period of their lives, ſeemed more to afflict him than to daunt his courage. “ You ſee in what a ſituation we are,” ſaid he to Mareſchal *Villars*, when the latter took leave of him to go to the army in Flanders, “ ſeek the enemy and give them battle.”—‘ Sir, it is your laſt army.’—“ It does not ſignify! I do not inſiſt on your beating, but on your attacking them. If the battle be loſt, write the news only to me. I ſhall mount my horſe, and ride through Paris with your letter in my hand. I know the French. I will bring you 200,000 men, and bury myſelf with them under the ruins of the monarchy.”

The loſs of the battle of Denain by Prince *Eugene*, after the defection of the Engliſh, ſo revived the affairs and ſpirits of the French, that they 'obtained a glorious peace, ſince the object of the war was accompliſhed, by all Europe acknowleging the grandſon of Lewis as King of Spain.'

In 1713 the general peace was concluded and ratified at Utrecht. We have here the principal conditions, which ſeem more favourable to all parties than to Lewis, who was obliged to make ſacrifices to all the combined powers. However, the ſettlement of his grandſon on the throne of Spain, and the attainment of that peace for his own ſubjects for which the national diſtreſs had made them ſo long languiſh, ſmoothed and gilded his laſt days, after a life of war, to which wanton ambition ſeems to have generally been the chief motive. His reign was long, and for the firſt 40 years proſperous and ſplendid; during which time he certainly improved and embelliſhed his kingdom in ways that were adopted by all the reſt of Europe. Letters, arts, ſciences, and manufactures, were ſucceſſively cultivated and encouraged more than elſewhere at any period of time; except, as *Voltaire* has obſerved, in the ages of Auguſtus and Leo the Tenth.

In 1715 Lewis breathed his laſt. The ſatirical and ſarcaſtic verſes which were handed about during his laſt ſickneſs, and immediately after his deceaſe, were innumerable. Nearly 30 copies of them, containing poſthumous abuſe, have been inſerted by the editors of the preſent work. Among theſe, the moſt moderate is the following:

'If France, O Lewis, now thy ſoul is fled,
 Weeps not, but ſeems of feeling quite bereſt,
So many tears throughout thy reign ſhe ſhed,
 That, quite exhauſted, not another's left.'

We ſhall here terminate our account of the third volume of this work, to which we have paid the more attention, and from which we have tranſlated more extracts than uſual, on account of its being unlikely that an *entire* tranſlation ſhould ſoon appear; as ſome of the poetry would not be eaſily transfuſed into Engliſh, without aukwardneſs or evaporation:—but, beſides the poetry, there is a peculiar merit in the notes to this book. *Voltaire*, in his *Siecle de Louis XIV.*, declines deſcribing ſieges and battles. The progreſs of civilization and manners is his chief object:—but the authors before us, without fatiguing the lovers of peace with minute details of Lewis's campaigns, have contrived, in the notes and obſervations on the poetical compoſitions which they have inſerted as text, to furniſh their readers with ſhort military deſcriptions, which are both inſtructive and entertaining; theſe will be the more acceptable as the towns beſieged by Lewis, and the general ſeat of his wars, are the ſame as thoſe which occupy the attention of all Europe at preſent.

The fourth and laſt volume of this work is divided into the following ſections: 'Of the *Amours* of Lewis XIV. and the princes and princeſſes of the royal family: of illuſtrious men during this reign: eccleſiaſtical affairs: Quietiſm: Janſeniſm: literary anecdotes and diſputes concerning the antients and moderns.' The firſt article is little more than a *ſcandalous chronicle* of Lewis and his family. In the ſubſequent ſections, however, there are frequently ingenious and *piquant* flaſhes of wit and humour, which, in French, have peculiar merit. Of theſe we ſhall endeavour to give our Engliſh readers ſome idea, by as cloſe an adherence to the original as the different genius of the two languages will admit.

Bontems, firſt groom of the bed-chamber to Lewis XIV., was regarded as a phenomenon in that court, and would perhaps be thought ſo in any court; for it is ſaid that, though he never refuſed to ſolicit favours for a friend or worthy perſon, he never aſked nor obtained any thing for himſelf:

EPITAPH.

' At length poor *Bontems* heaves his ultimate groan,
  While his loſs all men feel and deplore,
From the dignified monarch who ſits on the throne,
  To the beggar who ſtands at each door.
' Let thoſe whoſe employments afford them the pow'r
  Of ſerving their country and friends,
By directing their prince on the worthy to ſhow'r
  His favours, without ſelfiſh ends:
' And whoſe adamant hearts never beat to the calls
  Of true merit which envy conceals,
To each bleſſing which now on his memory falls
  Be attentive, for much it reveals.
' The regret of the public ſpeaks loudly and plain;
  To yourſelves make it deeply indebted;
That when death ſhall your ſoul from your body unchain,
  You may all, like *Bontems*, be regretted.'

On *Moliere* dying on the ſtage, in *La Malade imaginaire*;

' Here lies the matchleſs man, who on the ſtage
The ape appear'd of every rank and age;
Who, ſtriving death as well as life to act,
Transform'd theatric fiction into fact.
Th' ingenious copy ſo delighted Death,
To realize the fraud—he ſtopt his breath.'

On his being refuſed Chriſtian burial ;

‘ Since at Paris they deny
Rites funereal to ſupply,
To the bard of happy vein,
Who could vice and folly feign,
Thinking it a deadly ſin
Comic actor to have been——
Why on dunghills are not laid
Bigots of the ſelf-ſame trade ?’

On the ſecond marriage of *Moliere*'s wife :

‘ The Loves and the Graces all play in her face,
Her ſoul is all fire, and her motion's all grace ;
For a huſband all *ſpirit* of love ſhe'd no ſtore,
So ſhe takes one of *fleſh*—whom ſhe ſeems to love more.’

Epitaph on *Ninon de l'Enclos*.

‘ All things time at length ſubdues,
Nor would Ninon's ſelf excuſe ;
Who almoſt a cent'ry reign'd,
And each male ſhe ſaw enchain'd.
Lovely Ninon ! favour'd name,
Her ſex's pride as well as ſhame !
Open both in love and hate,
In her pleaſures delicate ;
Sage and faithful to her friends,
Tho' capricious were her ends.
Through her devious wild career,
Mixt with modeſty auſtere,
To love unfeign'd ſhe gave admiſſion
In her heart without contrition ;
Coupling what are ſeldom join'd,
Venus' face—an angel's mind.’

On *Benſerade*.

‘ In three ſev'ral ways did that bard ſhew his ſenſe;
He cou'd laugh at the great without giving offence ;
He was old and gallant, yet eſcap'd ridicule ;
Though a poet, grew rich, in deſpite of all rule.’

On Queen Mary, daughter of James II.

‘ In female charms though Mary ſhines,
Poſſeſſing all that life refines,
   Or bounteous Providence can ſend us ;
Though bleſt with knowlege, goodneſs, wit,
And all a princeſs can befit,
   From ſuch a daughter, God defend us !’

Among the ſerious pieces, the characteriſtic epitaph of Madame *de Cornuel* is admirable ; as are ſome of her *bon mots*, of which we have only room for the following : ‘ A lady in the country having begged her to ſeek a governor for her ſon, ſpecifying ſuch a number of qualifications as never came to the ſhare of any one man; Madame *de Cornuel* wrote her the following anſwer: *Madam, I have inquired after ſuch a governor for your ſon as you have deſcribed; I have not yet found one: but I ſhall continue my inquiries; and I aſſure you that, the inſtant I have met with one who exactly anſwers your deſcription, I - - - - ſhall marry him.*'

On the celebrated *Comte de Grammont.*

'*Grammont* ſtill gallant and gay,
At fourſcore ſhews us no decay,
Still can frolic with the loves,
Still can play with Venus' doves;
Still a Mercury in fire,
Still can feel and wake deſire.
Grammont of extenſive fame
Ever ſhould remain the ſame.
Gods! who creatures thus can form,
Fit to weather ev'ry ſtorm,
Little more 'twould coſt your trade
If immortal he were made.'

The ludicrous and ſarcaſtic little poems in this epigrammatic hiſtory are much the moſt numerous. We ſhall inſert a verſion of one or two of theſe, to conclude this long article:

Dialogue between Madame *de Maintenon* and her brother, Comte *d'Aubigné.*

'Queen *Maintenon* ſaid to her brother one day,
"No pleaſure the throne and its grandeur convey;
"Though I once thought each bleſſing they well cou'd impart,
"They leave nought but dejection and void in the heart.
"Here all things are frivolous, vain, and amiſs,
"In death 'tis alone that I now hope for bliſs"—
"Zounds! ſiſter, what nonſenſe you talk? Tell me rather,
"You hope that in heaven you'll wed God the father."

On an Opera written by *La Fontaine* at the requeſt of *Lulli.*

'Ah me! how much I love *Fontaine*
For thus indulging *Lulli!*
His op'ra's ſure to eaſe my pain
Of thirſt and hunger fully:
For knowing critics all foretell,
Whene'er his piece is play'd,
If cat-calls I begin to ſell,
My fortune will be made.'

We hope that there is no occaſion to apologize for the extraordinary length of this article.

I N D E X

To the REMARKABLE PASSAGES in this Volume.

N. B. *To find any particular* Book, *or* Pamphlet, *ſee the* Table of Contents, *prefixed to the Volume.*

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